

# **THE POLICY MANUAL**

Anglican Diocese of New Westminster  
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**Diocesan Office**

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## **PREFACE**

This edition of the Diocesan Policy Manual replaces the 1998 edition which should now be discarded.

The Policy Manual is to give you ready access to Diocesan policies and procedures, to which you will need to refer from time to time.

This new edition is to be added to the existing book of Canons, Constitution and Regulations. I am requesting that this material be shared widely in every Parish.

Our Diocese is much more than an organization hedged in by rules and regulations, and this Policy Manual should not simply be seen as the "do's and "don'ts" of New Westminster.

We are in fact a community of Christian people, seeking to serve our Lord and his people, as well as to give assistance to one another through our Diocesan structure.

The Policy Manual is meant to help in all this, and my hope is that it will.

If questions arise regarding areas not covered in the Policy Manual, please do not hesitate to call the Synod Office. If you have suggestions for inclusion in the next edition, please let my Administrative Assistant, the Director for Mission and Ministry Development or the Business Administrator know.

The Right Reverend Michael Ingham  
Bishop of the Diocese of New Westminster  
1994 - 2013

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## A) DIOCESAN ORGANIZATION

### A 1 Diocesan Officers

Bishop of New Westminster	Registrar
Dean of New Westminster	Legal Assessor
Treasurer	Clerical Secretary
Chancellor	Lay Secretary
Archdeacons	Regional Deans
Assistant Treasurer	

*Note: The names of these officers are included in the official listing of Clergy and Diocesan staff, which is distributed to all Parishes and updated regularly throughout the year.*

### A 2 The Diocesan Office

The diocesan offices and archives are located at 1410 Nanton Avenue in Vancouver (postal code V6H 2E2). There is plenty of parking in the residential streets surrounding the diocesan offices. Normal office hours are 8:30 a.m. to 4:30 p.m., Monday through Friday (except public holidays). The office has a voice mail system and a receptionist during normal office hours. We can be reached by calling (604) 684-6306 or by fax at (604) 684-7017. A toll-free line (1-800-665-1105) (BC only) is provided to avoid long-distance charges for Parishes outside the Vancouver area. All staff members can also be reached by email. Anyone seeking information on any aspect of Diocesan life is encouraged to visit the Diocesan office. Members of the Diocese are also welcome to join staff for worship in the chapel of the neighboring parish of St. John, Shaughnessy on Wednesdays at 11am.

The **Diocesan website**, located at [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca), has full details about the Diocese, its staff and programs, as well as information on events and activities, news, Diocesan facilities, and a directory of all Anglican churches in the Diocese.

### A 3 Governing the Diocese

The Bishop and members of Diocesan Synod govern the Diocese. The Bishop is required to convene a Synod at least once every two years. In this Diocese, Synod is held annually, normally in May, with representatives from all Parishes. Special Synods may be called at other times of the year if necessary. Between Synods, the Executive Committee, commonly known as 'Diocesan Council,' is responsible for governing the Diocese. It is made up of two elected representatives from each Regional Archdeaconry, two persons between the age of 15 and 26 years at the time of election, and the following ex-officio members: the Bishop, two members of the current group of Archdeacons & Dean, the Treasurer, the Chancellor, the Registrar or the Legal Assessor, the Chairs of each Standing Committee, and two persons, may be appointed by the Bishop at his/her discretion. Diocesan Council is chaired by the Bishop and his/her appointee and carries out its responsibilities through standing committees and appointed commissions or task forces. Council usually meets nine times a year.

## **A 4 Standing Diocesan Committees**

**Management, Finance and Property** -- This committee is responsible to Diocesan Council for the business and financial aspects of Diocesan operations (See Canon 26). The Diocesan Treasurer chairs the committee.

**Mission and Ministry Development** -- This committee assists in identifying and responding to ministry needs throughout the diocese, particularly in the areas of congregational development, cross-cultural ministry, church planting, and the expansion and revitalization of ministry.  
(Regulation 11, Part 5)

## **A 5 Bishop's Advisory Committee on Appointments (BACA)**

The Committee is chaired by the Bishop and is responsible for advising him/her on all appointments and assignments within the Diocese (See Canon 5). The Committee consists of the Bishop, the Executive Archdeacon, three Clergy and three Laity elected by Diocesan Synod, two representatives from the Canonical Committee of the Parish being considered and the appropriate Regional Archdeacon. In the case of an Associate or Assistant Priest position, the Incumbent is also a member of the Bishop's Advisory Committee.

## **A 6 Liturgical Commission**

The Liturgical Commission advises the Bishop on liturgical matters and organizes occasional workshops and conference on matters related to worship. This Commission maintains liaison with the General Synod Committee on Doctrine and Worship.

## **A 7 Archdeaconries and Deaneries**

The Regional Deaneries according to Archdeaconries are as follows:

### **Capilano Archdeaconry**

#### ***North Vancouver Deanery***

St. Agnes  
St. Catherine, North Vancouver  
St. Clement  
St. John the Evangelist, North Vancouver  
St. Martin

#### ***Sea to Sky Deanery***

St. Bartholomew\*  
St. Christopher  
St. David/St. Paul, Powell River\*  
St. Francis-in-the-Wood  
St. Hilda, Sechelt\*  
St. John, Squamish  
St. Stephen, West Vancouver

\* = *Sunshine Coast sub-group*

**Fraser Archdeaconry*****Peach Arch Deanery***

Church of the Epiphany  
 Christ the Redeemer  
 Holy Trinity, White Rock  
 St. Cuthbert  
 St. Helen, Surrey  
 St. Mark, Ocean Park  
 St. Michael, Surrey  
 St. Oswald, Port Kells

***Valley Deanery***

All Saints, Agassiz  
 Christ Church, Hope  
 St. Andrew, Langley  
 St. Dunstan, Aldergrove  
 St. George, Fort Langley  
 St. John, Sardis  
 St. Matthew, Abbotsford  
 St. Thomas, Chilliwack

**Lougheed Archdeaconry*****Tri-Cities – North Burnaby Deanery***

St. Catherine, Port Coquitlam  
 St. John, Port Moody  
 St. Laurence  
 St. Stephen, Burnaby  
 St. Timothy

***Golden Ears Deanery***

All Saints, Mission  
 Church of the Holy Spirit  
 St. Columba, Pitt Meadows  
 St. George, Maple Ridge  
 St. John, Maple Ridge

**Vancouver Archdeaconry*****Granville Deanery***

Holy Trinity, Vancouver  
 St. Augustine  
 St. George, Vancouver  
 St. Faith  
 St. John, Shaughnessy  
 St. Matthias & St. Luke

***Point Grey Deanery***

St. Anselm  
 St. Chad  
 St. Helen, Vancouver  
 St. Mark, Kitsilano  
 St. Mary, Kerrisdale  
 St. Philip

**Westminster Archdeaconry*****Richmond- Delta Deanery***

All Saints, Ladner  
 St. Alban, Richmond  
 St. Anne, Steveston  
 St. David, Delta

***Royal City – South Burnaby Deanery***

All Saints, Burnaby  
 St. Alban, Burnaby  
 St. Barnabas  
 Holy Trinity Cathedral  
 St. Mary, Sapperton

**Burrard Archdeaconry*****Kingsway Deanery***

Christ Church Cathedral  
 Holy Cross  
 St. James  
 St. Margaret, Cedar Cottage  
 St. Mary, South Hill  
 St. Michael, Vancouver  
 St. Paul  
 St. Thomas, Vancouver

### **A 8 Archdeacons**

The function of an Archdeacon is to assist, advise, and support the Bishop and to share in his/her pastoral care. The Regional Archdeacons function on behalf of the Bishop within the territorial limits of their Archdeaconries. There may also be Archdeacons without territory, such as the Executive Archdeacon and a Director of Deacons.

At the Bishop's pleasure an archdeacon will hold office until the adjournment of the fifth regular Synod following the appointment, renewable upon mutual agreement. In recognition of the service of the Archdeacon and the contribution of his/her time from the Parish to the Archdeaconry a small honorarium is paid to each Archdeacon and Parish.

*Responsibilities include:*

Providing pastoral assistance, insights, counsel, evaluation and feedback to the Bishop regarding the Regional Archdeaconries.

Maintaining contact with the Parishes of the Archdeaconry with a view to preventing potential crises, solving current problems and identifying opportunities for more effective ministry and to advise the Regional Dean of such contact.

Working with the Regional Dean in encouraging regional gatherings to develop shared ministry within the region, and to facilitate greater understanding and commitment to the Diocesan mission and interpret Diocesan policies to Parishes as necessary.

Represent the Bishop in dealing with Parishes and Clergy and represent the Parishes and Clergy to the Bishop and/or appropriate Synod representatives and committees.

Being a member of the Bishop's Advisory Committee on Appointments to assist in the committee's deliberations.

Being a member of Diocesan Council.

Being a member of the Cathedral Chapter.

Assisting at the induction and institution of a new Incumbent or the dedication of a church building as may be required.

Welcoming the Associate or Assistant Priest on behalf of the Bishop.

Meeting with the Bishop and Regional Deans as the Bishop shall require.

### **A 9 Dean**

The Bishop appoints the Dean of the Diocese. The current Dean is the Rector of Christ Church Cathedral. Following Canon 4 the Dean is an Officer of the Diocese.

### **A 10 Regional Deans**

Each Deanery has a Regional Dean, who is one of the Clergy in the Deanery, and is appointed by the Bishop, in consultation with the Deanery Clergy. Regional Deans serve for a two-year term with the option of reappointment to a maximum of six years. In recognition of the service of the Regional Dean and the contribution of his/her time from his/her Parish to the Deanery a small honorarium is paid to each Regional Dean and Parish.



*Responsibilities include:*

Chairing and leading the Deanery Clericus as it meets for mutual support or professional concerns.

Stressing the importance of inter-parish cooperation with the Parishes of each Deanery.

Conducting deanery meetings of Clergy and Laity, which promote growth, fellowship and cooperation.

Being responsible for the process of nominations each year from the Deanery to the Diocesan Council.

Being available to Clergy and Laity of the Deanery for evaluation, consultation and support.

Being a person through whom there can be a meeting regarding grass-roots concerns and Diocesan policy.

Initiating Deanery conferences and gatherings for Laity designed to promote the Diocesan goals and objectives.

Encouraging the Deanery Clergy to take post-ordination training and continuing education and to advise the Bishop's Advisory Committee on Appointments, if requested.

Assisting the Archdeacon and the Canonical Committee of the Parish, if requested, in the formation of a parish profile where there is a clerical vacancy and to be aware of the Parish arrangements regarding clergy supply.

Welcoming a new Incumbent on behalf of the Deanery at the induction service and to assist at the dedication of a church building as may be required.

Meeting regularly with a newly inducted priest over a period of not less than three months and to offer transitional assistance should the priest moved from another Deanery or Diocese.

Informing Deanery Clergy of such important matters as the death or sickness of Clergy or spouse or some other event when, at short notice, information must be relayed.

Consulting with the Archdeacon and arranging for Clergy supply in a Deanery Parish in case of an emergency.

Meeting with the Bishop and Archdeacons as the Bishop requires.

## **A 11 Archdiaconal and Regional Conferences/Deanery Chapters**

From time to time Archdiaconal meetings will be held as called for by the Bishop or Archdeacon or as may be directed by Diocesan Synod or Diocesan Council.

A Regional Deanery Conference is composed of all licensed Clergy, Lay Delegates/Members and Alternates to Diocesan Synod, Church Wardens, Treasurers and Secretaries of the Church Committees of the congregations of the Deanery. (See Canon 12). Conference meetings are required at least annually to provide opportunities for fellowship, learning, and encouragement among all congregations in the Regional Deanery and to deal with business matters affecting the Deanery. The Regional Dean should convene such conference meetings.

The Deanery Chapter consists of all Licensed Clergy within a Deanery and shall meet at least three times a year to consider matters of concern to the Deanery. Clergy on leave, retired, or with permission to officiate should be invited to chapter meetings and conferences as non-voting participants.

## **B) DIOCESAN ADMINISTRATION**

### **B 1 Collective Insurance Plan**

A blanket Collective Insurance Plan is administered by the Diocese to insure church buildings, church halls, rectories and other buildings and contents within the Diocese. Parishes are encouraged to belong to the plan and most do. In addition to fire insurance, coverage includes public liability, boiler and machinery coverage, theft, counseling malpractice and institutional liability for physical and sexual abuse.

The master policies providing the insurance coverage are maintained at the Diocesan office and each year certificates of insurance are sent to each participating Parish indicating the details of insurance coverage and the coverage on each building and its contents.

The insurance policies are currently renewed on the last day of November each year. The details of coverage are negotiated in November of each year. Invoices are sent as soon as possible and are due on or before January 4<sup>th</sup> of each year.

Whenever any loss occurs through fire, vandalism, and break and enter etc., the designated insurance broker and the Diocesan Office should be notified immediately. The nearest fire department should be notified immediately in the event of any fire, regardless of size and local police should be called in every instance of break-in, vandalism, etc.

### **B 2 Parish Assessments**

Canon 26 requires Diocesan Synod to determine Parish assessment rates. Regulation 12 sets the assessment rates for both Regular Assessment and Diocesan Growth Fund Assessment. Regulation 13 governs the distribution of funds from the Diocesan Growth Fund.

#### *Regular Assessments*

All Parishes are assessed a fixed percentage (varies: 15.55%-16.65%-17.65%) of their three year average Parish Operating Receipts. This amount is their Regular Assessment to the Diocese (see Regulation 12).

#### *Diocesan Growth Fund Assessments*

Regulation 12 also established a Diocesan Growth Fund with an annual amount of \$200,000. All Parishes whose three year average Parish Operating Receipts is over the Diocesan median plus the two Parishes immediately below the median are required to pay a Growth Fund assessment. The formulas for calculating the Growth Fund assessment are set out in Regulation 12 and further details are available from the Diocesan Business Administrator or Controller. (Synod 2012 modified the Diocesan Growth Fund assessment for 2012 and 2013).

The Diocesan Growth Fund is available for distribution by application from Parishes to the Diocesan Grants and Loans Committee (see Regulation 13 and Regulation 12, Part 4).

#### *Reporting Requirements*

Every Parish is required to report financial information to the Diocese in accordance with Regulation 12, Part 5.

### *Assessment Procedure & Appeals*

Based upon the information gathered from Parishes, the Diocesan Business Administrator prepares preliminary calculations of all assessments and related information and forwards it to the Parish Treasurer and Wardens for review.

The Parish is given a reasonable amount of time to review the information and calculations for discrepancies, errors and inaccuracies. If the Parish does not report any discrepancies, errors or inaccuracies in the information, it is deemed correct and final assessment calculations are made. If the Parish fails to report discrepancies, etc., that are in its favour, it may be reassessed for additional assessment later.

There are limited rights of appeal governing assessments. Failure to report discrepancies, errors or inaccuracies in preliminary by the closing date (for definition see Regulation 12, paragraph 6.2.2) will result in that information being non-appealable (see Regulation 12, paragraph 6.5).

Subject to the above, appeals of final assessments are permitted under Regulation 12, part 7

### *Assessments – Payment of*

Assessments are payable monthly by the 14th of each month (1/12<sup>th</sup> of annual assessment per month).

### *Application for Diocesan Growth Fund Grants*

Any Parish may apply for support from the fund. For criteria and procedures to be used, see Regulation 13 (especially Parts 4 and 5).

Any prospective applicant Parish should contact the Diocesan Office (Business Administrator or Diocesan Controller) for a current copy of the application form.

## **B 3 Special Offerings and Appeals**

The Diocese acts as a forwarding agent for funds donated by parishioners for the Primate's World Relief and Development Fund, the Canadian Bible Society and similar organizations or entities. As well, all funds donated by parishioners for care + share are also to be forwarded to the Diocese. Donations to Camp Arataban Society, Vancouver School of Theology, etc., should be sent directly to the appropriate organization.

## **B 4 Consolidated Trust Fund**

The Consolidated Trust Fund ("CTF") is an investment fund that is overseen by the Administration and Finance Committee and administered by the Business Administrator and Controller. All securities are held within and the investments are directed by a professional investment management company, currently Phillips, Hager & North of Vancouver. The CTF has a Balanced Fund and Money Market Fund.

The Trustee Act of the Province of British Columbia and the Insurance Companies Act of Canada guide the investment policy of the CTF. Regulation 16 describes in detail the investment policy of the Diocese.

The CTF receives its funds from both Diocesan sources as well as individual Parishes. The Diocesan funds arise primarily from bequests, capital fund raising and surplus funds. Funds that parishes have invested come mainly from three sources:

1. disposal of surplus property

2. bequests and gifts
3. endowment and building funds

It is Diocesan policy that the proceeds of the sale of surplus property, particularly rectories, are invested in the CTF, to be available for the purchase of other property. Fund growth over original proceeds is available for drawing by the Parish. Capital (original proceeds) draws are subject to approval by Administration and Finance and Diocesan Council.

The records of the Consolidated Trust Fund are maintained in the Diocesan Office and are audited annually, as part of the Diocesan records and books of account, by independent chartered accountants. This is currently Rolfe, Benson Chartered Accountants.

## **B 5 Diocesan Loan Fund**

Through the proceeds from a number of bequests, the Diocesan Loan Fund has total available funding of \$400,000. These funds are available to Parishes for capital purposes by application to the Grants and Loans Committee. The terms of approved loans are as follows:

1. A maximum loan of \$35,000.
2. Loans of \$15,000 or less bear interest at 3% per annum and are repayable monthly within three (3) years.
3. Loans in excess of \$15,000 have the above terms on the first \$15,000, but the excess is at 6% per annum and is repayable over four (4) years.

A written application for a loan must be submitted to the Administration and Finance Committee and the Grants and Loans Committee and should set out the following:

1. The reason for the loan.
2. Details of the costs of the capital purchases or renovations.
3. Parish plans for raising the funds to repay the loan.
4. Minutes of the Church Committee meeting that approved the loan request.
5. When a Church Committee is planning a project that may require some assistance from the Diocesan Loan Fund, it should complete the planning and loan application well in advance of the start-up date of the project.

## **B 6 Central Payroll System**

All Diocesan Clergy are paid through a central payroll system as a convenience to the Clergy and Parishes.

Lay staff at Parishes can also be included on the Central Payroll System.

Annual salaries of Clergy are based on the Diocesan minimum set annually by Diocesan Council, plus any incremental amount set by the Parish. New parish positions should be set using "Plan A" and continuing positions set using "Plan B."

When a parish wishes to make a change in the salary arrangement, the Payroll Administrator should be notified no later than the 7th of the month in which the change is to occur so that the corrected data can be entered into the payroll system. Notices should be submitted on a Payroll Authorization Form which is available by copy or email from the Payroll Administrator.

A salary payment calculation sheet is prepared for each person on payroll and submitted to the Parish Treasurer. This sheet shows the amount payable to the Diocese each month to cover the salary, housing, utilities, transportation allowance, pension and other benefits.

Salary payments, which are made monthly, are credited directly to the bank accounts of the recipient on the 23rd of the month or the last business day preceding the 23rd of the month.

A monthly cheque from the Parish to cover salary and other benefits must be forwarded to arrive at the Diocesan Office not later than the 14th of the month. If payment does not arrive by the 14<sup>th</sup> the Diocese may be unable to credit the salary to the recipient's bank account on the 23<sup>rd</sup> of the month.

## **B 7 Sale or Disposal of Property Assets**

Diocesan policy requires an application be made to the Diocesan Administration and Finance Committee (A&F) and Diocesan Council for permission to sell a particular piece of property. If A&F approves such a request, a recommendation for sale is made to Diocesan Council. If Diocesan Council approves, the Bishop may give consent. (See also Canon 14, Division 9). Normally, approval to sell will be refused unless the Parish Vestry has approved the sale. Where timing is critical, sales may be approved subject to Parish Vestry approval. Suggested forms of vestry resolutions are available from the Diocesan Business Administrator or Diocesan Registrar.

In order to protect the Diocese, the Parish and its Officers from future criticism, a written appraisal from a qualified appraiser is advisable.

Sales are normally subject to the net proceeds of the sale being deposited in the Diocesan Consolidated Trust Fund (CTF) for the account of the Parish concerned. The change in CTF valuation is allocated to each investor Parish proportionately, and may be paid out twice a year in July and January. The capital is restricted and held in the CTF and may be released to the Parish on the approval of Diocesan Council. Usually the recommendation of A&F and Vestry approval of the request to release funds are required as conditions of Diocesan Council approval.

## **B 8 Purchase of Property**

The advice of the Diocesan Administration and Finance Committee and other appropriate advisory groups should be sought when a Parish is considering the purchase of property. No purchase requiring borrowed money can proceed without approval of the Bishop and Diocesan Council (See Canon 14, Division 9). Clergy housing must meet the Diocesan standard. Parishes should consult with the Executive Archdeacon before considering a purchase of a residence for Clergy accommodation (See also Section C 13 of this manual).

## **B 9 Regular Mailings to Parishes**

Every two weeks (less often in summer) an electronic mailing is sent to all Parishes to keep them apprised of appointments, Diocesan news, upcoming events, employment opportunities and other matters of interest and concern. Information on deadlines and guidelines for insertion of materials can be obtained by calling the Diocesan Office at 684-6306, ext. 210 (Reception) or ext. 223 (Communications Office.) The Parish Mailing is sent by regular mail and by email.

## C) PARISH CLERGY

### C 1 Parish Vacancies

All Clergy on resigning are to do so in writing to the Bishop with a copy to the Church Wardens.

The appropriate Archdeacon calls the first meeting of the Canonical Committee and assists it in the preparation of a Parish profile. The preparation process, in which the Regional Dean will be invited to share, takes between four and twelve weeks.

On receipt of the profile, all Western Canadian Bishops and Clergy of the Diocese of New Westminster are advised of the vacancy. Other Clergy who have requested to be informed are also advised at this time. In addition, the advertisement is posted on both the Diocesan and National websites, and additional advertising may be undertaken where appropriate. This notice states that a copy of the position description is available from the Diocesan Office on request and includes the closing date for applications that is approximately six weeks after the announcement. Attached to the position description is a copy of the Bishop's expectations of Clergy who minister in this Diocese. To be considered for any position, Clergy must apply in writing and send twelve copies of their resume to the chair person, Bishop's Advisory Committee on Appointments, c/o the Diocesan Office.

The Bishop's Advisory Committee on Appointments (BACA) meets to consider the applications, and to select applications for recommendation to the Canonical Committee. Two members of the Parish Canonical Committee are present to participate in determining the short-listed names. Applicants who are not short-listed are informed by letter.

The Bishop or Archdeacon discusses the short-list with the Canonical Committee. The Parish is expected to interview all those short-listed.

Times of interviews are arranged through the Bishop's Administrative Assistant. Applicants who are not known to the Bishop are required to come into the Diocesan Office for an interview. Travel and overnight accommodation costs incurred by the interviewee are the responsibility of the Parish.

The Bishop, after consultation with the Parish Canonical Committee, offers the appointment to one of the applicants. The remaining applicants are informed by letter that the vacancy has been filled. If none of the recommended candidates is found acceptable, the Bishop should be so informed and notice of the position will be circulated again with a new deadline.

The appointment is announced to the Diocese and the appointee normally gives three months' notice to his/her Bishop. The date of the appointment is set and an induction arranged at the earliest possible date.

**Note: A criminal records check with the vulnerable sector search is required before appointment.**

A full information circular on the canonical process is outlined in Section G 3 of this Policy Manual.

### C 2 Bishop's Expectations for Deacons and Priests

1. Because of the diocesan nature of our church, clergy are expected to give strong leadership in the development of the relationship between the Parish and the Diocese.

2. Priests and deacons are expected to take part actively in Diocesan Synod; Diocesan Clergy Conference; Archdeaconry, Parish and Deanery Chapter meetings and through these means express the interdependent nature of the Body of Christ.

3. Priests are expected to enter into a consultative relationship with the Regional Dean and the Regional Archdeacon. Deacons are expected to enter into a consultative relationship with the Director of Deacons, the Regional Dean and the Regional Archdeacon. Further, priests are expected to make use of the evaluation process offered by the Diocese through the regional dean and deacons are expected to make use of the evaluation process offered through the Director of Deacons.
4. Priests and deacons are expected to support their parish initiatives in producing ministry plans, utilizing tools such as the Diocesan Get fit/Keep fit program. All clergy are expected to participate in producing covenants in ministry (Get fit) and in doing annual ministry reviews.
5. Priests and deacons are expected to have read and agreed to the national church document “Dignity, Inclusion and Fair Treatment” and the diocesan “Code of Conduct for Clergy.”
6. Priests and deacons are expected to be actively involved in a parish and clergy-planned continuing education program in consultation with the parish, and to take advantage of the diocesan policy regarding study leave.
7. Priests and deacons are expected to maintain a strong spiritual life by taking part in a time of retreat at least on an annual basis, and by taking spiritual direction/accompaniment in whatever form is most helpful.
8. Priests and deacons are expected to encourage those for whom they have pastoral responsibility to be actively involved in Diocesan and Deanery events, such as Diocesan Synod, conferences, etc.
9. Priests and deacons are expected to encourage the whole people of God to be actively involved in leadership responsibility, in matters of finance and administration, Christian education and program development.
10. Priests and deacons are expected to encourage sensitively and creatively, the Book of Alternative Services as approved by General Synod.
11. Priests and deacons are required to live within reasonable distance from the Parish Church; i.e. no more than 30 minutes travelling time. The location of the cleric’s residence, if not within the parish boundaries, must be approved by the Bishop.
12. Because the Diocese has accepted and affirmed the ordination of women both to the diaconate and to the priesthood, priests and deacons must be able to work collegially and supportively with all other clergy, including those in positions of authority, regardless of gender.
13. The Diocese is an inclusive and widely diverse diocese theologically and liturgically. Priests and deacons are expected to nurture and prosper a healthy respect for and in all parts of our Diocese, and to build unity.
14. Any priest or deacon holding or seeking the Bishop’s license in this diocese, freely and without discrimination, may invoke the conscience clause applicable to the blessing of same-sex unions.
15. There should be regular dialogue between associate and assistant priests and deacons and the incumbent by means of frequent staff meeting; this clergy team should develop a carefully planned distribution of responsibilities and areas of ministry.
16. All priests and deacons, stipendiary and non-stipendiary including honorary, whether in curacies, in associate or assisting positions, are expected at all times to be loyal to and supportive of the incumbent.

17. The Anglican Church of Canada is in full communion with the Evangelical Lutheran Church in Canada. Priests and deacons are expected to foster healthy relations ecumenically with the faith communities in their region.

### **C 3 Leave of Absence**

#### *Definition*

Clergy of this Diocese, no longer holding a specific appointment or license within the Diocese may be granted leave of absence. This does not include retired Clergy or Clergy from other Dioceses living in this Diocese. Clergy On Leave may be appointed as an Honorary Assistant and will have a license to this effect. Leave of absence carries with it the expectation that the ministry of both word and sacrament will be exercised regularly, although Permission to Officiate is not automatically given, nor should it be assumed.

#### *Status*

A Priest or Deacon On Leave is not a member of Diocesan Synod unless they meet the requirements of Canon 1, paragraph 104 and Article 2 of the Diocesan constitution. The pension account of a person on leave is "frozen" and no benefits, (e.g. dental, medical etc.), are maintained by the Diocese.

#### *Activities and Responsibilities*

No one On Leave is permitted to officiate in any way without the specific invitation to do so by a Parish Priest. This applies to services such as baptisms, marriages and burials. If a request comes to a person on leave, there must be negotiations with the appropriate Parish Priest, for permission to proceed. This is the responsibility of the Priest or Deacon On Leave, and not of the family making the request. Funeral directors are particularly persistent and no one On Leave is permitted to "sign-up" at funeral homes, no matter how much pressure is exerted.

#### *Term*

Normally, leave of absence is granted for two years after which the person is transferred to the House of Bishops' list. Exceptions are negotiated with the Diocesan Bishop. The leave of absence certificate is issued annually.

#### *Pastoral Care*

The Bishop has asked the Dean of the Diocese to exercise pastoral oversight of clergy on leave.

### **C 4 Permission to Officiate**

#### *Definition*

Clergy from another diocese not holding any appointment or license in this Diocese but, residing in the Diocese of New Westminster.

#### *Status*

A person with Permission to Officiate is not a member of Diocesan Synod unless they are otherwise qualified (See Canon 1, paragraph 104 and Article 2 of the Diocesan Constitution).

#### *Activities and Responsibilities*

A Priest or Deacon with Permission to Officiate may assist a Parish Priest only if requested to do so. If the request is to perform a marriage, a temporary license will need to be applied for through the Bishop's office.



*Term*

Permission to Officiate is for one year only, renewable on request at the end of each calendar year, upon receipt of consent from the Bishop of the former diocese. A certificate for Permission to Officiate is issued annually.

**Note: A criminal records check with the vulnerable sector check is required before Permission to Officiate can be granted.**

## **C 5 Guidelines for Temporary Clergy Supply**

It is the responsibility of the Church Wardens and/or Parish Priest to arrange for relief Clergy during a temporary clerical vacancy when the Incumbent is on vacation, study leave or incapacitated through sickness or injury. The Regional Archdeacon will attempt to assist upon request. The Bishop or his/her Executive Archdeacon will assist in arranging for clergy supply when a clerical vacancy follows the resignation of a priest. A schedule of payments for temporary assistance is approved annually by Diocesan Council and is available on request from the Business Administrator or Diocesan Controller and on the Diocesan website at [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) under 'Resources', 'Diocesan Resources', 'Parish Resources', 'Finances, payroll and pre-authorized donations.'

Any Clergy providing temporary assistance by way of requested supply shall be entitled to direct payment by the Parish concerned, at least at minimum guidelines. These guidelines and schedules of payment do not apply when a Priest is invited as a guest preacher.

## **C 6 Clergy Moving Expenses**

It is the responsibility of a Parish to meet in full the moving costs of Clergy and family (transportation, furniture, personal effects) for incoming Incumbents, Interim Priests, or Priests in Charge.

Should a cleric request termination or transfer from an appointment prior to the expiration of three years from the date when appointed, such cleric, before leaving said appointment, shall reimburse the parish one thirty-sixth of the total moving expenses for each month remaining in the three year period unless:

- a. a contract to the contrary was entered into as a condition of employment
- b. the Bishop requests termination or transfer of the cleric
- c. the cleric requests termination or transfer for verifiable health reasons, or
- d. the cleric dies in office.

If a pre-employment clause regarding possible repayment of moving expenses is contemplated, diocesan legal officers should be consulted.

## C 7 Remuneration of Clergy

Diocesan policy regarding remuneration of clergy is outlined in Regulation 7 (Constitution and Canons). Diocesan Council reviews it annually. Current scales for minimum salaries and transportation allowance are sent annually in a memorandum to parish clergy, Wardens and Treasurers from the Business Administrator.

Contributions to the Clergy pension fund will be calculated on the basis of 1.5 times the stipend or the stipend plus the housing allowance, whichever is greater.

Parish treasurers must provide a signed remuneration agreement by December 10<sup>th</sup> of each year for each of the parish clergy.

## C 8 Performance Evaluation

Performance evaluation is incorporated as one aspect of overall parish evaluation program. It is intended for both clergy and lay leadership and serves as a tool in the calculation of clergy stipend when parishes use the Schedule B formula. Both the Annual Leadership Review and the formats for Schedule A and Schedule B, to be used in calculating clergy stipend, are resources available on the Diocesan website at [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) under 'Resources', 'Diocesan Resources', 'Parish Resources'.

Further information is also available from the Director for Mission and Ministry Development.

## C 9 Clergy Holidays

All licensed Clergy are entitled to four weeks of vacation per calendar year without any reduction of salary. In addition, Parish Clergy are entitled to three weeks study leave per year. The Parish is responsible for the expenses and honoraria of Clerical or Lay supply during these periods.

**Note: It is a requirement for clergy to send their holiday schedule to the Executive Archdeacon prior to beginning their holiday in order that accurate records are kept.**

## C 10 Study Leave and Murrin Fund Grants

The following paragraph in Regulation 14 describes the Diocesan policy covering study leave:

*"Up to three weeks study leave per year shall be allowed in addition to annual vacation time, for the purpose of continuing education for Clergy in the Diocese. The cost of Sunday supply shall be covered by the respective Parishes and this leave may be accumulated up to four years. The oversight of this process is the responsibility of the Bishop's Advisory Committee on Appointments."*

Note: Unused study leave will not normally be reimbursed or transferred from parish to parish. Clergy should communicate to their Wardens any intention to accumulate study leave with an extended study leave in mind, due to the challenges in covering extended absences. Significant advanced notice must be given to both the Wardens and the Bishop prior to planning an extended study leave.

The Murrin Committee exists to receive applications and to allocate grants from the Murrin Fund for the continuing education of clergy and certain lay persons. In administering the Murrin Fund certain guidelines are kept in mind so that the funds may be put to the best possible use. Courses and programs most readily approved by the Committee are those which are part of a planned continuing education program and applicants are encouraged to consult with their Regional Dean or other appropriate persons to ensure that the intended course is one that will in fact contribute to such a plan.

Requests must be submitted to the Murrin Fund Committee on the application form available on the Diocesan website ([www.vancouver.anglican.ca](http://www.vancouver.anglican.ca)) under 'Resources', 'Diocesan Resources', 'Grants and Loans.' The Committee must receive applications at least six weeks prior to the date of the course. Persons receiving grants are required to submit to the committee a brief report upon completion of their course outlining the value of their experience, the learnings gained, and the suitability of the program for potential future applicants.

All grants and allocations made by the Murrin Fund Committee shall be reported regularly to the Bishop's Advisory Committee on Appointments.

### *Eligibility*

Murrin Fund grants are available to all clergy licensed by the Bishop to perform full or part-time work within the Diocese. Lay persons in full or part-time paid employment in the Diocese are also eligible for funds. Parish employees must have the support of their Rector, and Diocesan staff must have the support of the Bishop. It is expected that applicants will access their continuing education funds before making application to the Murrin Fund.

### *Courses and Programs*

Grants are available for assistance towards the following categories:

- Degree or credit courses
- Short seminars and workshops non credit
- Specialized courses for Clergy or Laity entering new and specific ministries
- Resources for vocational or ministry renewal.

### *Conditions*

Grants will be allocated under the following conditions:

1. Applications must be received at least six weeks prior to the start of the course.
2. A reasonable contribution from the applicant towards travel, tuition, accommodation fees, and expenses is required (minimum \$100 or 25% of the cost of tuition, whichever is greater).
3. Other appropriate sources of support should be sought wherever possible (e.g. the parish, H.R. Macmillan Fund, academic bursaries, Anglican Church of Canada Continuing Education Plan Sabbatical Grants, etc).
4. While no limit is set on the frequency of requests, persons applying for first-time grants will receive priority over those who have received one or more grants in a calendar year.

### *Supply Staff*

Responsibility for costs of supply staff during study leave must be borne by the Parish (or the Diocesan Office in the case of Diocesan staff).

### *General Synod Continuing Education Plan*

This is a fund administered by the General Synod to which individual members and their Parishes (or employers in the case of non-parochial workers) contribute on a monthly basis. Members may apply for the use of their accumulated funds for continuing education purposes. Membership in the plan includes those employed in the Diocese for a minimum of twenty (20) hours per, and Honorary Assistant Clergy (at the discretion of the Parish or salary-paying source). The plan is portable within participating Dioceses.

Annual continuing education assessments are currently set at \$450.00 from each employer for each priest, transitional deacon and lay employee. The General Synod Continuing Education Plan pays a bonus each time the member's account is accessed. The current bonus is set at 5% of the total cost of the educational expenditure.

Vocational deacons do not participate in the General Synod Continuing Education Plan however; they do participate in a Diocesan Continuing Education Plan that is specifically for vocational deacons. This is organized separately because vocational deacons are not employees. Annual Continuing Education Plan assessments are currently set at \$600.00 for each vocational deacon in a Parish.

### *Courses and programs*

For further details on current course offerings and up-to-date rules see the Continuing Education website at [www.cep.anglican.ca](http://www.cep.anglican.ca)

## **C 11 Medical and Other Benefits**

***To qualify for group benefits, other than the Province of British Columbia Medical Services Plan (MSP), all employees must work for a minimum of twenty (20) hours per week. Pension and Continuing Education benefits begin on the first month of employment. Group benefits begin thirty (30) days after employment begins. Employees may begin MSP at any time but it is billed on a month to month basis. There is a three (3) month waiting period for MSP by those who have been living outside of the Province of British Columbia just prior to beginning employment.***

- General Synod Pension Plan (*See General Synod Canon VIII*)
- *Pension Augmentation*

The Diocese has some available funds for supplementing pensions of retired Clergy and Clergy spouses. Pension income consists of payments from General Synod Pension Plan, Old Age Security, Canada Pension Plan and all other pension benefits and supplements including spouses' Old Age Security payments. The following criteria apply:

That minimum pension levels for those who retire after a reasonable period of service within the Church should be established;

That a higher minimum pension be established for retired Clergy who are married than for retired Clergy who are single or widowed or for spouses of retired Clergy;

That allowances be established for the support of dependent children.

The Compensation Sub-Committee of Administration and Finance and Ordained Ministry Division which administers the pension system meets at least once a year to review the current diocesan benefits standards and to consider these standards in the light of changes in the consumer price index and to adjust the standards to appropriate levels.

- *General Synod Group Life Insurance*

The Pension Office Corporation ([www.anglicanpension.ca](http://www.anglicanpension.ca)) administers the Anglican Church of Canada group life insurance plan. All Clergy in the Diocese employed on a full-time basis must participate. The employer and the employee share the cost of this plan on a 75-25 basis. Currently, the Diocesan life insurance amount is \$100,000 (\$90,000 + \$10,000 Self-insured Death Benefit (SIDB)). Additional insurance is on a non-shared premium basis (100% paid by employee) may be purchased in increments of \$10,000 to a maximum of \$100,000. Insurance eligibility is reduced to \$50,000 for those who have reached their 65<sup>th</sup> birthday and are continuing to work.

- *Transportation Allowance*

All Clergy employed on a full-time basis in the parishes of the Diocese are entitled to a transportation allowance. The minimum rate is set annually by Diocesan Council.

- *Medical Services Plan of B.C. (MSP)*

The Diocese participates in the standard government health insurance plan. The employer and employee on a 75/25 basis share the cost of this plan.

- *Extended Health Care*

The Diocese participates in a special extended health and vision care plan in addition to the provincial government plan. The employer and the employee on a 75-25 basis share the cost of this plan. A folder describing the plan is available from the Diocesan Office.

- *Dental Care Plan*

The Diocese participates in a dental care plan through Manulife. The employer and the employee share the cost of this plan on a 75/25 basis. The dental plan covers participants and their dependents. It is advised to request a pre-authorization estimate from Manulife prior to undertaking any dental procedure to ensure the work is covered under the policy and coverage limits have not been exceeded. The benefits vary depending on the procedure and work being done. To qualify for dental care employees must be part of the pension plan.

- *Short-term Disability*

The Diocese administers its own short-term disability plan and provides up to four (4) months coverage. Lay employees of parishes do not have short-term disability coverage. Consult the Diocesan Business Administrator for further information.

- *Long-term Disability Plan*

The Diocese participates in a long-term disability plan. Information on this plan can be obtained from the Diocesan Office. The amount of benefit is based on salary and the employer and employee share the cost of this plan on an 85/15 basis. This enables benefits under the plan to be received on a tax-free basis.

- *Counselling*

The Diocese participates in an Employee Assistance Program (EAP). The employer and the employee make matching contributions toward the cost though the majority of the cost is absorbed within the Diocesan operating budget. All sessions are held in strictest confidence between the provider and the employee or family member. Lay employees of parishes are not eligible for this benefit.

- *CPP and EI*

As in the case of all employers, the Diocese participates in the government pension plan and the employment insurance plan of the federal government. Cost is shared between the employer and the employee in accordance with rates determined from time-to-time by the federal government.

- *Term Appointments*

When a cleric is appointed for a term of less than twelve (12) months the person is not eligible to receive benefits under the Diocesan benefits program. When a cleric is appointed for less than ½ time she/he is not eligible to receive any benefits including the Group benefits program.

- *Retired clergy*

If clergy and Diocesan Office staff have been enrolled in the Diocesan benefits plan before retirement they have the option to continue the extended health and dental plan benefits when the application is made to access their pension. To do so, it is necessary for that individual to remain resident in the civil province of British Columbia. The cost of this benefit is shared on a 50/50 basis between the individual and the Diocese.

## **C 12 Maternity Leave and Parental Leave**

*Employment Insurance (EI) maternity benefits are offered to biological mothers, including surrogate mothers, who cannot work because they are pregnant or have recently given birth. A maximum of 15 weeks of EI maternity benefits is available. The 15 weeks can start as early as eight weeks before the expected date of birth, and can end as late as 17 weeks after the actual date of birth. EI parental benefits are offered to parents who are caring for a newborn or newly adopted child. A maximum of 35 weeks of parental benefits is available to biological or adoptive parents. The two parents can share these 35 weeks of benefits. For the most current information see: <http://www.servicecanada.gc.ca/eng/sc/ei/benefits/maternityparental.shtml>*  
**Supplemental Employment Benefit**

1. The objective of the Supplemental Employment Benefit (SEB) plan is to provide additional financial support to the Employment Insurance benefit received by female staff that have recently given birth or are adopting a child and have stopped work to do so.
2. All female staff that work at the Diocesan Office or are female clergy employed in the Diocese of New Westminster will be covered. Non-ordained female staff employed outside of the Synod Office will not be covered.
3. In order to obtain full benefits under the SEB Plan, the employee must be employed by the Diocese of New Westminster for at least 10 months.
4. The benefit level under this SEB plan is 75% of the employee's normal weekly earnings and includes the Employment Insurance benefit and SEB payments. The basic rate for EI benefits is 55% of an employee's average insurable weekly earnings up to the maximum amount. (i.e. If gross weekly earnings = \$923.08 then the EI maximum = \$485.00. 75% of \$932.08 (gross weekly earnings) = \$692.31. SEB would 'top-up' the 75% with an additional \$207.31.
5. The SEB Plan is payable for a maximum number of fifteen (15) weeks. This benefit will be reviewed annually by the Sub-Committee on Compensation of Administration and Finance.
6. The employee does not have any vested right except to receive payments for the covered unemployment periods. The employee will be required to submit her weekly Employment Insurance benefit stubs in order to determine the amount of SEB payable.
7. Employees will be informed that they must apply for and be in receipt of Employment Insurance benefits before SEB plan payments become payable.
8. Payments in respect of guaranteed annual remuneration or in respect of deferred remuneration or severance pay benefits are not reduced or increased by payments received under this plan.
9. The SEB Plan is in addition to the rights that the employee has according to the Employment Standards Act of British Columbia.
10. Costs of the benefit will be borne by the Parish or Diocese depending on where the person was working prior to commencing receipt of the benefit.
11. A request for leave must:
  - a) be given in writing to the employer

b) if the request is made during the pregnancy, be given at least four (4) weeks before the day the employee proposes to begin leave, and

c) if required by the employer, be accompanied by a medical practitioner's certificate stating the expected or actual birth date or the date the pregnancy terminated or stating the reasons for requesting additional leave under subsection (3).

12. In submitting a request for maternity leave and/or parental leave, it shall be understood that the applicant intends to return to work full time at the end of the leave. An employee who voluntarily leaves during the six (6) month work period following maternity/parental leave will be required to repay all allowances and benefits paid by the Diocese or Parish during the leave.

13. Salary, statutory holiday, vacation, study leave accrual, housing allowances and automobile allowances are discontinued.

14. During the first fifteen (15) weeks the Diocese or Parish and the employee continue to pay premiums for non-pension benefit plans according the same proportions prior to the maternity/parental leave. After the first fifteen (15) weeks the non-pension benefits which are normally supplied are discontinued unless the employee elects to pay both the employee and employer share.

15. The employee may remain in Parish supplied housing with the employee paying the utility costs and reimbursing the Parish for the fair market value of the supplied housing. In instances where the Parish pays a housing allowance to the employee and the employee in turn repays that amount as rent to the Parish, that amount shall be deemed the fair market rental value of the supplied housing.

16. Where the Diocese or Parish does not have to provide an additional housing allowance to a replacement worker then the Diocese or Parish may, but need not, waive the requirement for the person on maternity leave or parental leave to reimburse the Diocese or Parish for the housing allowance or fair market value of the supplied housing. It is suggested that this type of benefit may be appropriate from time to time and the Diocese or Parish should also consider requiring the employer to provide an undertaking to remain in employment after the leave for a specific length of time and that if such undertaking is breached then the Diocese or Parish would be to be reimbursed for the same.

### **C 13 Guidelines on Clergy Housing and Housing Allowances**

Parish and Diocesan Clergy are to be supplied with suitable housing or housing allowances. All cost of insurance and maintenance will be the responsibility of the owner. This is an integral component of their compensation package.

*A rectory should contain a living room, kitchen, three bedrooms, a bathroom, a study, modern appliances consisting of a refrigerator, a stove, a clothes washer and dryer, a carport or garage and some storage area.*

Parishes are responsible for maintaining all Parish properties in good condition. Incumbents are responsible for advising Parish officials of problems which they encounter in Parish buildings and property.

Parishes owning rectories which meet Diocesan standards, but which are not required to house Clergy for the time being, should rent out such properties. Such Parishes are encouraged to employ the services of a property management company to handle rental property.

Parishes owning rectories that do not meet diocesan standards are required to upgrade their holdings by renovations or sell the rectory, whichever is most practicable. All parishes considering upgrading under this recommendation should consult the Diocesan Property Committee. Please contact the Executive Archdeacon or Business Administrator for more information on this process.

The housing allowance paid to those Clergy who live in their own home or rented premises should be based upon the fair rental value of adequate rectory accommodation.

There is no Diocesan minimum or recommended housing allowance. The allowance shall take into consideration the requirements contained in the guidelines, the local market conditions, as well as property taxes and any other items normally included in rental payments.

Those Clergy living in their own or rented premises are entitled to claim a Clergy housing deduction from their total reported income for income tax purposes. The onus is upon each individual to be able to justify the appropriateness of amounts claimed. Clergy and Parishes in the case of a Parish owned rectory are advised to maintain in their records the basis for such amounts being claimed (i.e. actual rentals for comparable properties, real estate brokers' correspondence, etc.).

A rectory which becomes vacant will be inspected by the Executive Archdeacon and the appropriate Regional Dean. The inspection is to assist the Parish in deciding what improvements, if any, are necessary before the new Incumbent (or tenant) takes up residence.

If the resigning Incumbent has not lived in the rectory and the new Incumbent requires the house, the property, if rented, must be vacated by the tenants in sufficient time to permit inspection and maintenance before the new Incumbent moves in. A tenant must be given clear written notice to vacate the house

It is expected that Clergy will live within 30 minutes commuting time of their Parish. Should Clergy decide to acquire equity in residential property it is acceptable for the Parish to provide assistance in the form of first and/or second mortgage financing. The provision of funding at interest rates below the current market should be taken into consideration in the determination of the housing allowance to be paid or be reported as a taxable benefit for income tax purposes.

It is not acceptable practice for the Parish to purchase property jointly with Clergy due to the potential difficulties that may be encountered at the time of retirement or move to another Parish.

Those Parishes that have sold their rectories and invested the proceeds in the Diocesan Consolidated Trust Fund are encouraged to capitalize their investment growth in an attempt to keep up with inflation, rather than to use all the investment growth to offset current expenses.

## **C 14 Income and Excise Tax Information for Clergy**

### *Income Tax Returns*

- Interpretation Bulletin IT-141R, published by the Canada Revenue Agency (CRA), deals with Clergy housing. It is entitled **Clergy Residence** Deduction. Clergy who are employed full-time in the work of the church are entitled to claim a deduction for housing expense. The current version of the information bulletin is available at <http://www.cra-arc.gc.ca/E/pub/tp/it141r-consolid/it141r-consolid-e.html> The form is available at <http://www.cra-arc.gc.ca/E/pbg/tf/t1223/t1223-fill-11e.pdf>

The T-4 slips showing total earnings which are issued annually in February will include housing allowance in the total earnings paid to Clergy living in their own or rented accommodation.

### *Clergy Honoraria for Funerals*

The Canada Customs and Revenue Agency, in auditing some funeral directors' accounts, has noted payments as honoraria to Clergy for their services that have not been declared by the Clergy concerned as income for tax purposes.

If Clergy retain such honoraria for their own use, they must declare such honoraria as income in their annual income tax returns. Note: This same ruling applies equally to honoraria received for weddings or other services of the Church.



### *Gifts and awards*

- CRA policy does not cover cash or near-cash gifts or awards. A near-cash item is one that can be easily converted to cash, such as gift certificates, precious metals, or securities. Additionally, CRA consider a gift or award that allows the employee a wide selection of choice in the item they receive, such as a gift certificate that cannot be converted to cash, to be equivalent to cash.
- Performance-related awards are also outside CRA policy, and are taxable income to the employee. CRA considers a performance-related award to be an additional remuneration for the job the employee was hired to do - similar to a bonus - and, as such, is taxable.
- Regardless of the cost, the following gifts and awards are considered a taxable employment benefit:
  - **cash or near-cash gifts and awards** such as Christmas or holiday bonuses or near-cash gifts and awards such as gift certificates;
  - **points** that can be redeemed for air travel or other rewards; or an internal points system where an employee earns points and can redeem them for items from a catalogue;
  - **reimbursements** from an employer to an employee for a gift or an award that the employee selected, paid for and then provided a receipt to the employer for reimbursement;
  - **hospitality rewards** such as employer-provided team building lunches and rewards in the nature of a thank you for doing a good job;
  - **gifts and awards given by closely held corporations** to their shareholders or related persons;
  - **disguised remuneration** such as a gift or award given as a bonus.

## **C 15 Interim Ministry**

The interim period – the transitional time between incumbents - is a critical stage in the life of every congregation. As it moves through the interim period, the congregation is offered a unique opportunity to reflect on the chapter of its story just concluded and to seek to understand where God is calling it to go in the future. The interim period therefore provides a time for the congregation to explore creatively its future ministry options and to articulate a compelling vision of its future mission. This exploration provides the basis for describing the qualities and skills in leadership needed to help the parish achieve its goals.

### **Tasks for the Process of the Interim Period**

While a wide variety of developmental tasks may be discerned for the parish during the interim period, the following may be common to all congregations.

1. **Coming to terms with history:** The interim period is a time when congregations can engage with their history and rediscover what they wish to affirm (those values, beliefs and commitments which inspire the common life) and what they want to change (those patterns of behaviour which block or inhibit growth). It is also a time when members can be assisted to deal with grief, loss and anger which may accompany the departure of an incumbent.
2. **Discovering a new identity:** The interim period is a time for exploring the congregation's identity and mission within the social and geographic context in which it seeks to minister.
3. **Managing changes in leadership and decision-making:** With the departure of a key leader from the congregation, there is a need to develop new patterns of leadership. This would include encouraging new persons to enter new leadership roles.

4. **Re-thinking diocesan and regional relationships:** The transition time allows the congregation to explore its use of resources and programs available in relationship to the larger diocesan community.
5. **Committing to a new leadership and new vision:** The interim period is a time when members of the congregation can be prepared to move into the future with openness to new possibilities and support for new leadership.

Nevertheless, while it is possible to identify common developmental tasks, it is also important to recognize that this is not a mechanical process. Each parish is a unique community having needs and concerns. Each parish approaches the interim period with a different life experience, a special way of telling its story, a unique social context in which it seeks to minister and a specific set of issues with which it must work. As a result, the nature of the congregation's passage through the transition period and the resources needed to assist it will vary from situation to situation.

### **Process of Discernment for Interim Ministry**

The appointment of an *intentional* Interim Priest shall normally take place in response to the following circumstances:

- where there has been a long-term pastorate
- where there is severe conflict in the Parish
- where there has been an abrupt termination
- where there is a need to reshape significantly the ministry of the congregation in order to respond to a changing environment.

It is of critical importance that the Diocese and the Parish co-operate throughout this process to ensure both a healthy transition and the development of a renewed sense of mission which can undergird the next phase of the Parish's life.

The following process will then be implemented if Interim Ministry is being considered, by the Bishop or the Bishop's representative, the Regional Archdeacon, and/or the Parish (i.e. the Church Wardens).

1. A meeting shall be convened between the Parish Council, the Bishop or Bishop's representative, and Diocesan representative(s).

The purposes of this meeting may be:

- a. reviewing the options for the transition period:
  - i. calling a Canonical Committee to develop the Parish profile, as the preliminary stage in the search process, with the assistance of the Regional Archdeacon; or
  - ii. designating and implementing specific developmental and educational tasks prior to calling a Canonical Committee and initiating the search process. These processes and programs shall be the responsibility of the appropriate Parish and Diocesan representatives; or
  - iii. appointing an Interim Priest for a specified duration to assist the Parish to respond to its concerns, challenges and goals, prior to calling a Canonical Committee and initiating a search process.
- b. to clarify the goals and benefits of a transition period (see above Tasks for the Process of the Interim Period,);
- c. to develop, where necessary, an effective closure process with the departing Incumbent.

2. The Bishop may request a further in-depth assessment by a transitional consultation team, made up of the Regional Archdeacon and/or Regional Dean and two trained consultants from Ministry and Congregational Development Committee with appropriate representatives from the Parish.

3. At the completion of this process, a decision may be made to proceed with a period of Interim Ministry.

### **The Appointment of an *Intentional* Interim Priest**

1. When it has been determined that the parish will benefit from a period of Interim Ministry, representatives of the Bishop, Diocese and Parish (hereinafter called the Interim Ministry Resource Team) shall meet to draw up goals and objectives for this ministry on the basis of a parish assessment. This Team shall oversee the Interim Ministry process.
2. The Bishop shall appoint an Interim Priest to respond to the identified needs, goals and objectives of the parish.
3. A Letter of Agreement shall be drawn up by the Bishop, the Interim Priest, and the Parish. (See attached 'Letter of Agreement for Transitional Ministry').
4. The Interim Ministry resource team shall facilitate an information/education seminar with the Parish.
5. Upon appointment to the Parish, the priest is licensed as "Interim Priest-in-Charge" and a commissioning service is conducted by the Bishop in the Parish. The Bishop's presence will reinforce the integrity of the Interim Ministry. The commissioning service should not be at the Parish's main liturgy of the day so that the Deanery Clericus might participate. The interim priest should not be the preacher.

### **Review of the Progress in the Interim Period**

1. As described in the Letter Of Agreement, reviews and evaluations of the Interim Ministry shall be conducted after, for example, 6, 12, and 18 months, in the context of the goals and objectives of the Letter of Agreement. The initial reviews may result in changes to the original goals and objectives and the agreed-upon responsibilities. These reviews shall be the mutual responsibility of the Interim Ministry Resource Team and the Interim Priest. Appropriate instruments will be provided to assist in these reviews.
2. A final review by the Interim Ministry Resource Team and the Interim Priest will determine either the Parish's readiness to proceed to the "canonical process" (see "Guidelines and Policies for the Canonical Process") or extend the period of Interim Ministry.

## **C 16 Clergy Care in a Time of Transition**

(Diocesan Council, 14 September 2010)

### *Background*

In a time of transition, parishioners and clergy alike are vulnerable. For all clergy, there are questions of identity and vocation, and, for stipendiary clergy, an additional question of income. 'Transition' is defined as the period of time between the ending of an appointment **without term** due to the reconfiguration of ministry and the assumption of a new position, whether clerical or not.

Canon 5 is the Diocesan Canon which regulates 'Appointments Under the Jurisdiction of The Bishop'. This policy builds upon and is consistent with Canon 5, providing a practical plan for clergy and the Diocese at the time of transition. It is predicated upon an understanding of trust and relationship between the Bishop and the Cleric.

The intent of this policy is:

- to foster and maintain a healthy, skilled clergy base,
- to offer pastoral and financial assistance to clergy in transition,
- to keep the cleric in active ministry,
- to return stipendiary clergy to employment as soon as possible,
- and to return non-stipendiary clergy to covenanted ministry as soon as possible.

### *Stipendiary Clergy*

Upon changes in circumstances in a parish which result in financial impairment, leading to either a significant reduction in stipendiary clergy hours or termination of a stipendiary clerical position, the following steps will be taken:

- 1) The Bishop meets with the cleric and the wardens of the parish to initiate discussion regarding the transition. The Bishop appoints appropriate pastoral care to both parish and the cleric as necessary.
- 2) The Bishop then meets with the cleric to determine which of the following steps is appropriate:
  - a) The Bishop decides whether or not the cleric is to be placed on the Bishop's List. Placement on the Bishop's List includes:
    - I. a license to serve in the diocese at the Bishop's call, a vote in synod, and a place in Clericus;
    - II. the continuance of salary, housing and benefits for a period of up to twelve months (the transition period), to be determined by the bishop in consultation with the cleric;
    - III. assistance in determining and providing resources for additional education for ministry within the limits of available resources.
  - b) If the cleric accepts placement on the Bishop's List, the cleric agrees:
    - I. to accept whatever reasonable clerical responsibilities or charge the bishop assigns during the transition period; recognizing that this may be a unique opportunity to explore a new model or opportunity in ministry;
    - II. to work with the bishop in determining skills necessary for appropriate re-deployment, and to actively acquire these skills;
    - III. to seek re-deployment in this diocese or elsewhere;
    - IV. that, if at the end of the transition period, the cleric has not been re-deployed, the cleric may be released from the employment of the diocese, and the remuneration, benefits and education expense provided by the diocese from the beginning of the transition period constitutes part or all of the severance package to be provided to the cleric, depending on length of employment and age, in accordance with the provisions of general law regarding termination without cause.
  - c) If the bishop chooses not to place the cleric on the Bishop's List, or the cleric chooses not to accept the listing, the termination of the cleric's employment is subject to the provisions of general law regarding termination without cause. The decision to decline placement on the Bishop's List does not prevent further application for employment with the Diocese.

### *Non-Stipendiary Clergy*

Upon changes in circumstances in a parish which result in the termination of the license of non-stipendiary clergy, the following steps will be taken:

- 1) The bishop meets with the cleric and the wardens of the parish to initiate discussion regarding the transition.
- 2) The bishop then meets with the cleric to determine whether or not the cleric is to be placed on the Bishop's List, which includes a license to serve in the diocese at the bishop's call, a vote in synod, and a

place in Clericus. If the cleric accepts placement on the Bishop's List, the cleric agrees to accept whatever reasonable clerical responsibilities or charge the bishop assigns during the transition period. If the decision is made not to place the cleric on the Bishop's List, the bishop will decide whether or not to grant the cleric permission to officiate.

*General Application*

Placement on the Bishop's List does not, of itself, constitute:

- I. a termination;
- II. a sabbatical, although one may be recommended by or negotiated with the Bishop;
- III. a vacation, although normal vacation allowance continues, where applicable.

At the bishop's discretion, a cleric's accumulated account for study leave may be used up to the allowable diocesan standards and is a charge against the parish.

The financial costs of the application of this policy shall be borne by the Diocese as a financial charge against the assets of the Parish or Parishes whose change in circumstances resulted in the transition, to a maximum charge equal to the amount that would normally be payable by the Parish or Parishes for severance. In the case of a merger or closure, the financial cost of the application of this policy is a charge against the assets of the Parish or Parishes.

## **C 17 Termination without Cause**

When the terms of a licenced position change substantially, e.g. from full to part time or from part time to Sunday supply, the original position will be deemed terminated and a new position created. The licence is revoked.

Under these circumstances, the Parish cannot expect the previous cleric to continue, nor can the cleric expect to be continued. However, he/she may apply, or be considered for the new position.

Should the previous cleric not be appointed to the new position, he/she is entitled to notice and/or compensation in lieu according to the terms of the Employment Standards Act of British Columbia and Canon XVII of the Canons of General Synod. Notice of termination will be given to the cleric as soon as practicable after the decision has been made to change the terms of the licenced position.

If the cleric who has received notice or compensation in lieu accepts another appointment to Ministry within the Diocese of New Westminster, such compensation shall be limited to the actual period of unemployment subject only to the minimum requirements under the Employment Standards Act being met.

(Diocesan Council, 12 December 2000)

## **D) PARISH ADMINISTRATION**

*While the Diocese is the basic unit in the Anglican Church, the Parish is the most important and immediate community for many church members. This section will outline something of what is expected of the Parish Vestry, the Parish Church Committee and the Church Wardens.*

### **D 1 Parish Vestry**

Canon 14, Paragraph 1401 provides: “The Vestry of a Parish shall consist of all baptized persons of the age of fifteen or over who are accustomed worshippers within the Parish and whose names have been on the membership roll of the Parish for at least three months preceding the Vestry Meeting. No person shall have his or her name on the membership roll of more than one Parish in this Diocese at the same time. Only those members of the Vestry who have within the preceding twelve months provided an identifiable commitment of time, talents or financial resources to the Parish, or have been in receipt of the ministrations of the Parish because of illness or other incapacity, shall have the right to vote at any Vestry Meeting. Any questions as to a person's right to be on the membership roll or to vote at any Vestry Meeting shall be determined by the Canonical Committee of the Parish.”

The annual Vestry Meeting shall be held on or before the end of February in each year for the purpose of receiving reports, electing officers and Synod Delegates and Alternates. The procedure for calling of Vestry Meetings is outlined in Canon 14, Division 1.

It is the policy of the Diocese that the Vestry must approve all acquisitions, dispositions, developments and redevelopments of land and construction, alteration or demolition of buildings before permission to do so are sought from Diocesan Council and the Bishop. For a fuller explanation see Canon 14, Division 9 and Canon 21.

### **D 2 Church Committee**

Each Parish shall have a Church Committee consisting of the Clergy licensed thereto, the Wardens, Associate (Assistant) Wardens (if any), the Lay Delegates to Synod, the Alternate Lay Delegates, the Treasurer and a Church Committee Secretary, with two or more additional members, all elected at the annual Vestry Meeting and with power to add to its members. No person shall be a member of the Church Committee unless at the time of his/her election or appointment he/she is a member of the Vestry with the right to vote. The Church Committee shall meet regularly. Its duties shall be to assist the Clergy and the Wardens in the general business of the Parish in fulfilling its purposes among its own members, in the community at large, and as a part of the Church as a whole, and to recommend such steps as will further these ends.

In addition to the Lay Delegates and Alternates each Parish is entitled to an additional Lay Delegate and Lay Alternate. The Additional Delegate and Alternate will be communicants of the Parish of at least one year's standing, and at least 15 years of age but less than 21 years of age at the time of the election. If there were no persons less than 21 years nominated, and every effort was made to seek such a nomination, a person less than the age of 25 could be nominated (Canon 14, Paragraph 1461 (b).)

Refer to Canon 14, Paragraph 1434 for special provisions dealing with Incorporated Parishes whose Church Committee members are all Trustees of the Parish.

Parish Council – Canon 14, Paragraph 1433 permits a Church Committee to be referred to as a Parish Council.

### **D 3 Church Wardens**

The duties and qualifications of Church Wardens (and Associate Wardens, if any) are contained in Canon, 14, Division 2. This Division also provides a method for changing the number of Wardens. The Wardens are often known as "Rector's Warden" (or when there is no Incumbent, "Bishop's Warden) and "People's Warden(s)" but this does not imply any priority or distinction of duties. While they may, for convenience, divide the duties of the office between them, their powers can only be exercised together. While it is necessary to indicate here certain distinctions between the rights, duties and responsibilities of Clergy and Church Wardens, it is assumed as a matter of course that normally there will be overlapping and that they will work in close co-operation and harmony.

#### *Church Finances*

The primary concern of the Church Wardens is to do everything in their power to ensure that adequate financial and physical support is provided for the church, and that the financial and physical concerns of the Parish are effectively managed. The election or appointment of a Parish Treasurer does not release the Wardens from this responsibility. The primary concern of the Clergy is the spiritual care of the Parish. However, the Church Wardens are also involved in, and concerned with the spiritual life of the Parish. Neither Clergy nor Church Wardens have the right to incur expenses on behalf of the Parish without consultation with the Church Committee. The Clergy are also concerned with the financial and physical life of the Parish. In Incorporated Parishes, the Church Wardens and Trustees of the Parish are responsible for the finances and the Incumbent or Priest-in-Charge is ex-officio a Trustee and presiding officer of the Parish Corporation. Expenditures materially different from Vestry approved operating or capital budgets need to be taken to a Special Vestry Meeting prior to proceeding.

#### *Budget and Offerings*

A budget is presented for approval at the annual Vestry Meeting setting out clearly the planned expenses for the ensuing year. All income earners in every family should be encouraged to give regularly to the Church in accordance with their income. Every opportunity should be taken to keep parishioners fully informed of the work of the whole Church - in the Diocese, in Canada, and beyond, all of which they support by their giving.

#### *Books of Account*

The Wardens are responsible for ensuring that financial records are kept which reflect, at all times, the financial position of the Parish. They should submit statements on a regular basis to the Church Committee. The books shall be open to the inspection of the Incumbent at all times. Financial records must be audited annually.

#### *Bank Accounts*

The bank account (or accounts) should be under the direct control of the Church Wardens. The Church Wardens and Treasurer should be signing officers. All cheques should be signed by two persons who have been authorised in writing to do so. It is advisable that the Treasurer signs all cheques so that he/she knows what is being paid out, in order to help prevent overdraft problems.

#### *Treasurer and Secretary*

Every parish must appoint or elect a Treasurer (Canon 14, paragraph 1426) and a Church Committee Secretary (Canon 14, paragraph 1427)

#### *Appointment of Parish Staff*

The Church Wardens, in consultation with the Incumbent, appoint the Organist and/or Choir Leader and with the concurrence of the Church Committee (and the Trustees in incorporated Parishes). Other non-clergy staff

members are nominated by the Church Wardens in consultation with the Incumbent and employment is confirmed by the Church Committee (and Trustees in incorporated Parishes). All paid employees require a written, signed contract. The Archdeacons are available to offer assistance when requested. The provincial Employment and Standards Act as well as the Fair Employment Guidelines of the Anglican Church of Canada cover all Lay employees.

### *Insurance*

Church Wardens are responsible for seeing that adequate property and liability insurance coverage is in place. The value of Parish buildings should be examined and updated as necessary. A Parish seeking assistance in appointing a property appraiser should contact the Diocesan Business Administrator. Parishes are encouraged to join the Diocesan Collective insurance Plan (see Section B1 of this manual).

### *Security*

Protection of Parish buildings and contents is improved by the installation of monitored alarm systems. Such installation is recommended by the Diocese.

### *Parish Records*

It is the responsibility of the Church Wardens to see that registers as listed in (Canon 14, division 8) are kept in fire-proof safes or archives. The Diocesan Archivist may be contacted for assistance in this area.

### *Parish Buildings and Building Projects*

All acquisitions, dispositions, developments and redevelopments of land and construction, alteration or demolition of Parish buildings shall be submitted to the Diocese for review and approval in accordance with Canon 21 and Canon 14, Division 9.

Canon 21, Paragraph 2104 gives direction on alterations to Clergy residences (owned by the church) and alterations to church fabric, furnishings and equipment as well as proposed additions or alterations to the furnishings and interior design of existing churches. This includes any memorial placed in a church. When a Parish committee (or Trustees in Incorporated Parishes) is working on a building project, the concept of the project is presented to the Vestry at a meeting called for that purpose. If the Vestry gives approval in principle, the Committee/Trustees should commission an architect or designer to produce sketch plans. The sketch plans should be sent to the Executive Archdeacon or to the Bishop at the Diocesan Office for the attention of the Diocesan Property Committee. The Parish architect and Parish representatives may be asked to attend the meeting in order to present and discuss the sketch plans. The final sketch plans require the approval of the Bishop.

### Working drawings and specifications

No working drawings or specifications should be authorized until the Bishop has given approval of the final sketch plans. When working drawings and specifications have been produced, these in turn must be submitted to the Diocesan Property Committee for approval before calling for tenders.

### Financing

Parishes are encouraged to meet with the Management, Finance and Property Committee earlier rather than later for advice and preliminary approval of financing plans.

### Mission and Ministry Development Committee (MMD)

Parishes should also consult with MMD with respect to building plans. Diocesan Council usually wants to ensure that building plans are appropriate in a Parish and regional context.



### Tenders and Financing

When the plans have been approved, arrangements for financing must be approved by the Administration and Finance Committee and Diocesan Council before tenders are called. The Diocese has a loan fund available to Parishes but Parishes must expend the monies in its own building fund or capital bank account before drawing on the fund.

### Contracts

In the light of the problems that some Parishes have experienced with contractors, the Administration and Finance Committee recommends that all agreements between Parishes and contractors be submitted first to the Registrar of the Diocese. All bills and progress payments to contractors must be approved by the person authorized by the Parish building committee, as well as by the architect. The statutory holdback on payments should be retained by the Parish to ensure that the contractor has paid all his bills for labour and materials and that the project will be completed within the contract price.

### Insurance and Bonds

If the contractor does not carry course of construction insurance on the project, the chair of the Parish building committee should arrange through the Diocesan Office for course of construction insurance. All building contracts should contain a clause requiring a performance bond to be provided by the contractor for at least 50% of the contract price.

## **D 4 Incorporated Parishes**

Under the provisions of the Anglican Synod of the Diocese of New Westminster Incorporation Act, 1893 Parishes in the Diocese may incorporate. Further information on this process is available in the Canons and Constitutions of the Diocese. Parishes interested in incorporating should consult the Diocesan Business Administrator or the Registrar for assistance.

In Incorporated Parishes, it is the Trustees and not the Church Committee that are responsible for the Parish properties and finances. Most Boards of Trustees establish a budget and delegate its implementation to the Church Committee. Recent incorporations have designated that the Trustees are to be made up of the members of the Church Committee.

## **D 5 Procedure for Consecration of Parish Churches**

The Parish arranges with the Bishop's Office a convenient date and time for the service of consecration.

The Parish, from its records, supplies the Diocesan Business Administrator with a legal description of the lands upon which the church to be consecrated stands. Diocesan Business Administrator compares the Parish's legal description with Diocesan records to ensure the accuracy of the legal description, and then prepares a petition of consecration, for signature by the incumbent and wardens; and the sentence of consecration, for signature by the Diocesan Bishop. The Diocesan Bishop requires a legal opinion that there is no ecclesiastical impediment to consecration. An impediment is any charge that could interfere with the perpetual ownership of the building by the Parish (for example a mortgage conveys title to the lender until the Parish pays off the debt).

The petition for consecration and the sentence of consecration are made into a single package and given to the Diocesan Bishop or his/her representative, for conveyance to the service. The petition should have the Bishop's seal fixed to it before it is taken to the service.

Fifteen minutes prior to the service the Diocesan Bishop, or his/her representative, delivers the petition and sentence of consecration to the Chancellor or in his /her absence to the next senior legal officer present.

The Chancellor, or next senior legal officer present, confers with the Incumbent and the Church Wardens and obtains their signatures to the petition and instructs the Church Wardens on the reading out of the petition, but not the sentence of consecration.

At the start of the service, at the entrance to the church, the Church Wardens read the petition of consecration to the Diocesan Bishop but not the sentence of consecration.

Subject to the appropriate liturgy, the Diocesan Bishop seeks entry to the church and is admitted by Side persons and the service continues.

At an appropriate place in the service the Chancellor, or in his/her absence, the senior legal officer present, reads the sentence of consecration aloud and delivers it to the Diocesan Bishop for signature. The legal officers present witness the signature.

Following the signing of the sentence of consecration in duplicate, both copies are handed to the chancellor, or senior legal officer present, who retains custody during the service.

At the end of the service the Chancellor or senior legal officer, having custody of the documents of consecration, delivers a copy to the Incumbent and retains the original for delivery to the Diocesan Office.

## **D 6 Intervention Process for Parishes**

### **Preamble**

In his first letter to the Corinthians, St. Paul compares the Church with a human body. It is a powerful image, speaking of cooperation, inter-dependence and respect for difference, and one it is essential to remember when there is disagreement or conflict in the Christian community.

On most occasions, difficulties that arise in a Parish can be effectively resolved from within. On other occasions, it is helpful for Parish leadership teams to call upon the many resources that exist in the Diocese. Support and expertise are available from the Regional Dean, the Archdeacon or appropriate Synod Office staff on a whole range of subjects. The Bishop is often asked directly to address problem areas.

However, there are occasions on which it is helpful to give Parishes an opportunity to move beyond the examination of the issues with only themselves and/or one other person. To this end a Diocesan Intervention Process has been created. This process engages a team approach with people in and outside the Parish under the authority of the Bishop. This approach is the product of work done by BARDDS (Bishop, Archdeacons, Regional Deans, Dean and Senior Staff). It is provided so that recommendations, support and resources can be applied appropriately and effectively to address issue(s) facing the Parish.

It needs to be stressed that the over-riding goal of this process is the well-being of the community as a whole. It is the intention to bring a non-judgmental approach, supporting and building up the ministry. As with all such processes, the hope is that issues can be resolved before conflict or crises develop.

### **Challenges**

Those guiding the process will keep in the forefront the following: -

1. the balance between confidentiality concerning personnel issues and the requirement for confidence in the system by a commitment to full disclosure to those involved of all recommendations;

2. the need for pastoral sensitivity for all concerned while ensuring that honesty and directness is present to address any denial or avoidance of the real issues;
3. the integration of the Diocesan resource team with the Parish resource team is critical but ultimately resolution is rooted in the Parish's ownership of the recommendations and the belief that they have the support of the Diocese throughout the process.

### **Preparation**

It is important that the availability of this program is made known throughout the Diocese. (This can be communicated through Deanery meetings, Diocesan Council and a Clergy day.) Two processes that lay the groundwork for this are: ongoing evaluation of all Clergy and Parishes and a Diocesan leadership program to develop a team of resource people in our Diocese to support this effort.

#### *Step 1*

Concerns that may be felt to need outside intervention may be raised by any Parish Officer (Incumbent, Warden, Treasurer or Trustee), any member of the Senior Staff at the Synod Office or any Archdeacon or Regional Dean. Examples of such concerns might be evidence of serious conflict in a Parish, a breakdown of pastoral relationships or a dramatic drop in church attendance and/or financial support. These concerns should normally be expressed in writing. It is the responsibility of the member of BARDDS (Bishop, Archdeacons, Regional Deans, Dean and Senior Staff) who receives this concern to contact directly the person(s) involved.

If the situation cannot be resolved then the member of BARDDS contacts the Bishop.

#### *Step 2*

The Bishop, in consultation with the Archdeacon and other appropriate personnel, will determine what action should be taken. If it is decided to utilize the intervention process, an Intervention Coordinator will be appointed. This would usually be the Regional Archdeacon. Any Incumbent, Warden, Treasurer, Parish Trustee, any member of the Diocesan Senior Staff and any Archdeacon or Regional Dean may raise concerns that they believe need outside intervention. Examples of this may include evidence of serious conflict, a breakdown in pastoral relationships within the Parish or a dramatic drop in church attendance and/or financial support. It will be the responsibility of the member of BARDDS who receives the initial concern to communicate this to the Bishop

#### *Step 3*

The Bishop will contact the Incumbent and Wardens personally and will follow this up in writing. He/she will mobilize prayer and pastoral support. With the Intervention Coordinator, the Bishop will appoint the Diocesan team and its leader, bearing in mind the nature and identity of the Parish. The Parish would appoint its own team. The Coordinator has the right to intervene if the Parish team is thought to be unrepresentative.

#### *Step 4*

It will be the responsibility of the Coordinator to outline the responsibilities to each team and ensure that both teams have been adequately prepared for this process. The Coordinator will also be accountable for appointing a recorder and ensuring that there is appropriate administrative help available. The team leaders will determine the times, place, number of meetings, and ensure that all sessions are recorded and each meeting is debriefed. The teams will determine what information needs to be gathered and will both gather and analyze this data. It will be their task to make recommendations for actions to be taken.

*Step 5*

The team leaders will report the findings to the Coordinator who will write a final report with recommendations for the Bishop.

*Step 6*

The Bishop will review the report and discern if any additional or different action is needed. How and what findings are to be communicated will be determined by the Bishop. With the Coordinator (and team leaders) the overall process will be evaluated.

*Step 7*

BARDDS will annually review and evaluate the Intervention Process.

**Conclusion**

It is the sincere hope of those who prepared this process that it is not seen as compulsory arbitration or of the imposition of a judgment from outside. The effectiveness of any recommendations offered by the process will be proportionate to the extent to which they are acknowledged and accepted by the Parish. To return to St. Paul's image of the body, the health and well-being of the whole is endangered greatly by one part dominating another.

**D 7 Canonical Committee**

The guidelines and policies for the canonical process are outlined in Appendix G 2 of this Policy Manual. This is a clear and precise breakdown of the guidelines and policies leading to the appointment of a Parish Incumbent, Associate Priest or Assistant Priest.

**D 8 Diocesan Uses of Parish Facilities**

Ministry at the Diocesan level is essentially the business of the Diocesan family of Parishes. One way in which Parishes can share in that ministry is to host Diocesan events or activities in their premises whenever possible.

Diocesan committees, units and task forces operate with monies contributed by the Parishes and people of the Diocese. There is an inherent obligation to keep overhead expenses to a minimum so that resources are used directly for the ministry they have been mandated to undertake.

Diocesan Council has agreed that Diocesan groups will therefore not normally be permitted to use funds for rental of Parish premises.

The cooperation of Parishes in making premises available is appreciated. It is recognized that when Parishes need their space for Parish activities or revenue generating rentals, Diocesan groups may be asked to make other arrangements, even though earlier approval for use has been granted.

In the event that accommodation of a Diocesan meeting or event involves direct expense to the Parish (e.g. provision of catering, additional payments to cleaning staff, repair or replacement of equipment), such out-of-pocket expenses are fully recoverable from the Diocesan group concerned. In cases where Diocesan activity necessarily involves a long-term and firm commitment for use of Parish facilities, a reasonable space

donation to the Parish is suitable. Parishes are responsible for advising Diocesan groups in advance if such payments are to be requested.

Diocesan groups using Parish premises are responsible for leaving them in the condition they found them (e.g. dishes washed, chairs stacked), and for complying with any security arrangements requested by the host Parish.

Diocesan groups are asked to spread requests for use of Parish premises as widely as possible around the Diocese.

## **E) PASTORAL DIRECTIVES FROM THE BISHOP**

### **E 1 Authorized Liturgies**

The Book of Common Prayer (BCP - 1962), the Book of Alternative Services (BAS - 1985) and Evangelical Lutheran Worship are the three authorized liturgical texts in the Diocese. In addition Eucharistic Prayers, Services of the Word, and Night Prayer Supplementary to *The Book of Alternative Services* were authorized by General Synod in 2001. The Bishop, in each case, must approve variations from these texts well in advance.

Supplemental Eucharistic Prayers have been prepared by the Liturgical Commission and are authorized for use in place of those in the BAS at the discretion of the Clergy.

Clergy and Laity are free, of course, to use whatever form of prayer they desire for personal devotions.

### **E 2 Lectionary**

The Revised Common Lectionary (RCL) is the Diocesan standard for all Sunday services and principal holy days, and the BAS lectionary for all other occasions such as mid-week celebrations. The RCL and/or BAS are to be followed for all public worship.

Other lectionaries, such as those in the BCP, are no longer authorized.

### **E 3 Bible Versions Authorized for Use in Public Worship**

The following list of Bible versions was approved by the House of Bishops in 1991 on the recommendation of the Doctrine and Worship Committee, and they are authorized for use in the Diocese of New Westminster.

- New Revised Standard Version
- Revised English Bible
- King James (Authorized Version)
- Revised Standard Version (and its revision as Common Bible)
- New American Bible
- Today's English Version (Good News)
- New International Version
- New Jerusalem

### **E 4 Conduct of Liturgy**

Liturgy is the work of the whole people of God and every effort should be made in the planning and conduct of liturgy to enable the participation of the whole congregation. The Bishop recommends that the Propers for the Day be said by all (i.e. the Collect of the Day, Prayer Over the Gifts, and Prayer After Communion). The Prayers of the People should be led by the people, and suitable training and support for the ministry of public intercession needs to be provided in every Parish.

The Eucharist is a single rite and should not be thought of as a play in two acts, i.e. Ministry of Word and Sacrament. Liturgical movement and leadership should reflect its singular unity, which is incompatible with lay leaders handing over to the Priest after the Offertory. The role of the Priest is to preside throughout the liturgy as the orchestrator of the people's worship.

At Eucharistic celebrations it is strongly recommended that the congregation receive communion before those administering the sacraments. This is to demonstrate both the servant nature of our leadership and the safety of the common cup.

Announcements are an important part of the Parish communication strategy, but should not intrude inappropriately in the liturgy. They are not properly part of the Gathering Rite or the Proclamation of the Word. Before the opening hymn or before the closing hymn are the best moments for community announcements.

Concelebrating at the altar is not to be encouraged, since this obscures the role of the presider and focuses attention unduly on the Clergy instead of the people.

## **E 5 Baptism**

The incorporation of new Christians into the death and resurrection of Jesus Christ is a major event in the life of the Church and should be expressed appropriately at a time when the People of God are gathered together in worship. Baptism should therefore be administered at a public celebration of the Holy Eucharist.

Private baptisms are not permitted in the Diocese except under unusual or urgent circumstances, and then only with the permission of the Bishop.

Baptism should be celebrated by the congregation on or around the major baptismal festivals of the Church rather than "on demand" by parents or others.

It should always involve a period of prior preparation and instruction in the Christian faith. The extent of this may vary from Parish to Parish, but is not to be merely "pro forma" or superficial. It is always desirable for baptismal preparation courses to involve members of the congregation as well as the Clergy, since it is the responsibility of the whole Church to support the candidates in their life in Christ. In the case of infant baptism, both parents and godparents should receive adequate preparation. Where adult baptism is the case, a full program of preparation through the Adult Catechumenate is recommended.

The congregation should periodically be reminded of their responsibilities in receiving, welcoming and nurturing the newly baptized. There should be regular opportunities for the renewal of the baptismal covenant.

## **E 6 Confirmation**

Baptism is the primary sacrament of Christian initiation, and is to be regarded as full admission into the Christian community. No further act of completion is required. The person is admitted at once to the Eucharistic assembly with full communicant status. In baptism the objective power of the Holy Spirit is at work, independently of the cognitive ability of the individual to comprehend it, and this is true whatever the age of the person receiving the sacrament.

Confirmation, on the other hand, may better be seen as a stage in the development of the adult faith cycle that the Church recognizes through Episcopal laying on of hands. It is an important act of commitment in which a person confirms their faith in Jesus Christ before the whole assembly. It is particularly appropriate for people who have been baptised as infants, but should not be restricted to them. It marks a step forward in the personal faith journey of the individual.

Confirmation needs to be seen as a Diocesan event, involving the wider Christian community, rather than simply a Parish celebration when the Bishop comes. For this reason, confirmations will normally be celebrated during the Easter season in the Cathedral. Exceptions can be made for this only for those areas of the Diocese where travel to the Cathedral presents a difficulty, or where the Cathedral is not available due to construction or some other overriding cause.

It is hoped that the style of the service and the music will reflect the liturgical life of the Archdeaconry, so people may feel they can bring their own type of worship and offer it in the Cathedral.

In many Deaneries, preparation for confirmation could well be undertaken jointly as a collective project. This would both strengthen the relationship between Parishes and make the candidates aware of the Diocesan nature of our Church.

There is no minimum age limit for confirmation, but it is obviously necessary to present candidates who are capable of making the act of commitment expressed in the rite.

Dress codes for confirmation candidates may be determined by Parish tradition.

## **E 7 Reaffirmation**

While baptism and confirmation may only happen once, it is nevertheless necessary to offer Christian people frequent opportunities to reaffirm and renew their commitment to Christ. This can quite properly be done in the local Parish, particularly at the Easter Vigil, and at every service of baptism. However, it is also appropriate to receive Episcopal laying on of hands at special occasions such as Diocesan confirmations, in the presence of the wider Church, after a suitable period of preparation.

The Diocese encourages the practice of confirmation and reaffirmation in the Church, both for young people and for adults. It is unwise to discourage people from marking the transition points in their faith journey or to deny them opportunities to do so. Those who come to make these acts of commitment and re-commitment deserve proper and thorough pastoral support and spiritual preparation. The Church is enriched when its members are helped to take visible and public steps in personal spiritual development.

## **E 8 Marriage**

Canon XXI of The Canons of the General Synod of the Anglican Church of Canada provides specific direction concerning Holy Matrimony (see [The Handbook of the General Synod of the Anglican Church of Canada](#) at [www.anglican.ca/resources/handbook](http://www.anglican.ca/resources/handbook).) *Every Clergy person must familiarize themselves with this Canon prior to agreeing to prepare a couple for Holy Matrimony or officiate at a marriage.*

Several amendments were made to Canon XXI by General Synod in 2004 and are included in [The Handbook](#).



With respect to applications for re-marriage after a divorce: Matrimonial Commissions are now a matter of 'local option' meaning that some dioceses may retain them if they wish, while others may dispense with them. The new Canon allows the diocesan bishop to delegate the authority to determine such applications to someone other than a Commission, and I am delegating that authority to the Incumbent of the parish in which the marriage is to be solemnized.

Please note that the Application for Permission to Re-marry forms need no longer be used. However, it is still the responsibility of the Incumbent to ensure that:

- a) the applicants understand the nature of Christian marriage as stated in the Canon, and intend to enter into such a marriage and believe that they have the capacity to enter into and sustain the marriage during their joint lives;
- b) any prior marriage in question has been validly dissolved or terminated in accordance with the law properly applicable thereto;
- c) the applicant(s) tried in good faith before dissolution to effect reconciliation with the other party;
- d) adequate provision has been made for a former spouse of a divorced applicant according to the means of the applicant and the means and needs of the former spouse;
- e) proper provision has been made for the care, maintenance, education, and advancement of minor, disabled or otherwise dependent children of any former marriage;
- f) if children of a prior marriage are to live with the applicants, there is a reasonable prospect that the family relationship will be satisfactory.

In situations where a couple resides a significant distance from the Incumbent in whose church the marriage is to be solemnized, he or she may request another priest to exercise this pastoral diligence and report to the Incumbent before any agreement is made as to the solemnization.

Take note also that Canon XXI deals with other matters too, such as application for annulment of a marriage. These provisions remain in force, and Clergy should be fully cognisant of them. In cases like these where an application to a Matrimonial Commission might still be necessary, all such matters should be referred to me.

#### Place of Marriage

Canon XXI was also amended with respect to the location of wedding ceremonies. The new Canon now reads:

#### 12. Place of Marriage:

- a) Marriage is a public act and shall be solemnized in the face of the community and of the friends and neighbours of the couple.
- b) Every marriage shall be solemnized in the presence of at least two witnesses in addition to the officiating minister.
- c) The body of the church is the appropriate place for the solemnization of a marriage but a marriage may be solemnized in another location if the incumbent, *after consultation with the bishop*, is satisfied that the solemnity and public nature of the occasion will be preserved and that the service will be conducted with dignity in godly and decent order.

My expectation is that weddings in church will continue to be the norm in the Diocese, and that other locations will be the exception. For the time being, I require that I be consulted *before* any commitment is made to a couple about a non-church location. Please note that the Canon stresses the *public nature* of the sacrament, which means the public must have access to it. This rules out private homes, back gardens, boats etc. Equally important is the emphasis on dignity and solemnity. Bungee jumpers take note.

General Synod Canon XXI requires at least 60 days notice from a couple seeking to arrange a wedding. No exception may be made to this without the permission of the Bishop.

The publication of Banns may be done as a courtesy, but does not replace the requirement for the couple to obtain a Marriage License. No wedding may be conducted without a valid Marriage License.

A wedding can only be celebrated by Priests holding valid registration from the provincial government. Application for such registration is done by the Bishop's Office. In the case of Clergy from out of province, the Bishop's Office may arrange for a temporary permit if given sufficient notice - normally one month. Retired and On Leave Clergy normally have their registration cancelled by the Bishop's Office and so are not permitted to conduct weddings without prior arrangement.

No Priest may conduct a wedding in another Parish Church without the permission of the Incumbent of that Parish.

Marriage in the Church is intended for baptized Christians. Baptisms should not be hastily arranged in order to facilitate a wedding.

Where one party is not baptized, the Canon requires the Priest to obtain the Bishop's permission before proceeding. However, the Bishop is happy to give general permission for this and to leave individual situations within the discretion of the Clergy.

Also, where one party is a member of another recognized faith tradition, it is appropriate to refer to the national Guidelines for Inter-Faith Marriage both for guidance as to the special sensitivity required in such circumstances as well as for suggestions about marriage preparation and the liturgy to be used. The Bishop's approval is required for special liturgies of this sort.

*Refer to Episcopal Memo, 6 June 2004*

## **E 9 Same Sex Unions**

Effective immediately, licensed priests in the Diocese of New Westminster may preside at the blessing of same-sex couples who have been civilly married where the following provisions are met:

- a) The rite to be used is the Celebration of Gay and Lesbian Covenants authorized by me in 2003.
- b) If the location of the ceremony is in a diocesan church, it shall be one whose congregation has voted at an Annual Vestry Meeting to be a place of such blessings.
- c) The ceremony shall be recorded by the presider in the Parish Vestry Book.

No priest shall be compelled to act against his or her conscience in this matter, and may decline to participate in these services without fear of any compulsion to do otherwise.

*Episcopal Memo, 17 July 2012*

## **E 10 Funerals**

Death is a time when extended pastoral care needs to be given to the family. More is involved than simply arranging for a funeral service. It is an opportunity to offer comfort and strength in the name of Christ and to surround those in grief with the love and support of the entire Christian community.

Often, Clergy are called in after the death has occurred and the funeral decisions have been taken. This requires great pastoral sensitivity since the wishes of the family may conflict with the tradition of the Church. In such situations pastoral considerations should be paramount.

Funeral services, with the remains of the deceased present, are preferred over memorial services. This is important not only because of the Christian tradition of honouring the body as the temple of the Holy Spirit, but also to assist people with the process of grief and parting. The Church is the most appropriate place for the liturgy. Services in funeral homes should be held only if there are compelling reasons to do so.

Where possible, the liturgy should be in the setting of the Eucharist.

The occasion requires the preaching of the Gospel of Jesus Christ and the assurance of his victory over death. This should be integrated as far as possible with the celebration of the life of the deceased. Eulogies are not part of Anglican tradition. Clergy may accommodate the requests of families for a eulogy by a friend or relative but this is not a substitute for the homily. Multiple eulogies are to be discouraged.

Clergy should conduct the Committal at the time of burial or cremation wherever possible regardless of whether any family member is present.

## **E 11 Lay Administrators**

The Bishop's license to a Lay Administrator of communion is also a license to take the reserved sacrament to the sick and shut-in members of a Parish on behalf of the whole Christian community. Such administration is to be done on Sundays after the regular worship services. Not every Lay Administrator, however, may be an appropriate regular pastoral visitor.

Persons licensed as Lay Administrators must be properly selected and receive proper training, preparation and support. The discernment of appropriate persons is the responsibility of the Clerical and Lay Leadership of the congregation. The training and preparation of regular pastoral visitors is a Diocesan responsibility and the Ordained Ministry Division will sponsor appropriate programs of preparation.

The training of pastoral visitors should include such topics as confidentiality of communications; effective listening skills; a pastoral theology of illness and disability; and training in the use of the Church's liturgical and sacramental resources.

Lay Administrators, including those with pastoral visitation responsibilities, are licensed for one calendar year at a time. Renewal of the license is made by the Bishop upon written request, and is contingent upon a review by the Parish of that person's effectiveness, commitment to continuing education, and the Parish's needs. Lay Administrators should be publicly commissioned for their ministries.

The ministry of pastoral visitors is meant to be an extension of the ministry of the whole Church and not a substitute for the pastoral ministry of Priests and Deacons.

Those who are taking communion to the sick and shut-in from a public celebration of the Eucharist should normally receive communion with the person they are visiting.

It is desirable that a pastoral visitor be accompanied by others when he or she is taking communion to the sick and shut-in.

Provision should be made for the communicating of the sick and shut-in with both consecrated bread and wine.

## **E 12 Exorcisms**

Exorcism is to be distinguished from prayers for the sick with the laying on of hands. Exorcism carries with it the explicit or implicit intention of casting out evil spirits, or the healing of malign or demonic possession, or deliverance from strange and paranormal behaviour. While prayers for the sick are always appropriate, exorcism is not to be conducted by Clergy or Laity without permission from the Bishop.

In all cases, the Bishop will refer the individual who is thought to be in need of exorcism to qualified psychiatric and/or spiritual direction for assessment.

The Bishop may then appoint a Diocesan exorcist who may or may not be the Priest of the individual concerned. The rite of exorcism is a liturgical event and is never permitted in secrecy. Two or more Priests must be present and both will require spiritual and clinical preparation.

It is important to emphasize that exorcism will be considered only in conjunction with professionally qualified therapy, not as an alternative, and only as a last resort.

## **E 13 Lay Preachers**

Authority to preach the Word of God in the liturgy is given through ordination. Because the Church carefully selects, educates and trains those called to this ministry it is important to reserve the responsibility of preaching to Bishops, Priests and Deacons.

Permission to preach is given by the Bishop to theological students from recognized seminaries in field placement or internship roles under the supervision of Parish Clergy, as well as to members of religious orders.

This does not prohibit the occasional address in Church by Lay Persons in connection with specific parish programs, such as on stewardship or baptismal ministry etc. In such cases great care must be taken in the selection and training of those so invited. No Lay Person may exercise regular preaching functions since there are no licensed Lay Preachers in the Diocese.

## **E 14 Persons Ordained in Another Denomination**

There are a few parishes in the Diocese that employ persons who have been ordained in another Christian denomination. It is important that such arrangements be made in consultation with the Bishop.

The Ordained Ministry Division has recommended, and Diocesan Council has agreed, that where such Clergy exercise significant pastoral and/or liturgical responsibility in a Parish a license from the Bishop must

be obtained. This applies to Clergy employed in a "lay" capacity such as youth workers, Christian education coordinators, pastoral visitors to the elderly etc. The Bishop will seek satisfaction that such persons have knowledge of the Anglican liturgical and theological tradition and will contribute to the Anglican identity of the congregation.

## **E 15 Pastoral Care of Clergy**

The ministry of all baptized Christians is rooted in Jesus Christ whose grace and power is the source of constant strength. Those set apart for ordained ministry are called to a life of particular service and dedication. While such service is a privilege and a trust, it can also be stressful, tiring and lonely. Just as Clergy act as caregivers to their congregations, so too they are in need of care and support for themselves and their families.

Clergy are encouraged to exercise a pattern of self-care, which places primary responsibility upon the individual to identify his, or her own spiritual and emotional needs.

Clergy and Parishes are encouraged to draw up a mutual covenant of expectations at the beginning of the Priest or Deacon's ministry. This should include a clear identification of work and time priorities, and also adequate periods of personal reflection, reading and prayer. Of special importance is a mutually agreed limit on hours of work and the proper provision of freedom for personal recreation and family fun.

It is recommended that all Clergy be in relationship with a spiritual director, guide or mentor on a regular basis. Support groups are also vital as places for safe reflection and needs identification. Support groups can consist of trusted Lay Persons in the Parish and/or other Clergy colleagues. It is important that such groups exercise a healthy and critical function in providing care and support, and not act as a power group in an unhealthy or partisan way.

Clergy are encouraged to make full use of the continuing education opportunities available to them, both to give renewed inspiration for current ministry and to improve skills for new kinds of ministry in the future.

All Clergy (and Lay employees) and their families may make use of the free counselling service available through the Diocesan Employee Assistance Plan. This is a confidential service and operates at arm's length from the Diocese. That is, there is no disclosure of any individual participation to the Diocese.

An annual Clergy retreat takes place in Lent, and provides an important opportunity for spiritual enrichment. Many other opportunities occur throughout the year for personal growth and development.

The Archdeacons and Regional Deans are trained to provide assistance in addressing issues of difficulty for Clergy and Parishes. In cases of Parish conflict or crisis, Clergy are urged to consult with the Regional Dean or Archdeacon who can usually provide supportive resources to relieve the situation.

The Bishop is available to every Priest and Deacon and their families to provide personal support and care. Although our Diocese is large, it is possible and desirable for Clergy to have a personal relationship with their Bishop which can be mutually caring and affirming.

## **E 16 Clergy Conference, Clergy Retreat and Professional Days**

There is normally an annual Clergy conference organized by a group selected by the Clergy themselves. This is a good opportunity to build mutually supportive relationships and to develop a common approach to ministry within the Diocese. All Clergy are encouraged to attend.

In addition to the Clergy conference and the annual Clergy retreat, there are normally three or four "professional development" days organized by the Bishop during the year. These may cover a variety of topics and are intended to address issues of theological or pastoral importance affecting the ordained leadership of the church. Attendance at these events is required.

## **E 17 Confidentiality**

It has long been the tradition of the Church that information disclosed to a Bishop, Priest or Deacon under the seal of confidentiality is inviolate and protected by guarantee of non-disclosure. This remains the case in our Diocese. However, there are certain grey areas that need clarification.

The sacrament of Penance (Confession) is a clear example where the seal of confidentiality must obtain.

In situations where confidential information is disclosed in a more informal or non-liturgical circumstance, such as in a pastoral conversation or during a house visit, Clergy and Lay pastoral assistants are required to treat this in the same way as the confessional. Pastoral care imposes on us an obligation of trust upon which the credibility of our work is founded.

All Clergy and Lay pastoral visitors need to be aware, however, that the right of privileged information is not officially recognized by the law. In certain cases, Clergy or Lay pastoral visitors may be compelled by the police or the courts to give testimony for disclosure. This is the situation, for example, in cases of child abuse. In the event of receiving an order to testify, it is essential that the Bishop be consulted before any evidence is given. The Bishop and the Diocesan legal officers can offer guidance and support through this complex process.

Provincial law in British Columbia, as in most provinces, now requires anyone who is in receipt of evidence about child abuse to report it to the authorities. Clearly the Church does not wish to obstruct this process and will seek to comply with it in every possible way. It is necessary therefore, if one is given such information in the context of a confidential disclosure, to interrupt the person immediately in these or similar words: **"I must advise you that I cannot protect the information you are giving me since I am obliged by law to report it."**

Clergy and Lay pastoral assistants are hereby advised that they must comply with the obligation to report situations where a child has been or may be at risk of abuse.

## **E 18 Resignations Upon the Appointment of an Incumbent**

Across the Anglican Communion the normal and usual thing is for all Associate, Assistant and Honorary Clergy, including Vocational Deacons, holding the Bishop's license, to tender their resignation to the Bishop upon the appointment of a new Incumbent.

It is usual for the new Incumbent, within a reasonable period of time, to suggest to the Bishop whether such resignations should or should not be accepted.

## **E 19 Pastoral Disengagement Upon Retirement**

Because of the collegial nature of ordained ministry it is important that Clergy give support to each other in the exercise of their pastoral responsibilities. This includes complete disengagement from pastoral work in a former Parish upon retirement.

Ideally, Clergy should try to arrange to retire away from the community in which they have served. If this is not practical, then the Priest or Deacon has a responsibility to advise former parishioners that they will henceforth be unable to offer pastoral services at such times as baptisms, weddings and funerals. This should be done by letter or public announcement at the time of retirement.

The Diocese has no desire to restrict continuing personal friendships. But it is the obligation of Clergy to clarify the boundaries of relationships with their friends after retiring from Parish or other ministry.

If contacted with requests to make hospital calls or to conduct pastoral services it is more appropriate for retired Clergy to refer to Diocesan procedures in this regard than to blame the new Rector.

In the event that a pastoral call is requested from a personal friend who remains a continuing parishioner, it is a courtesy to discuss the matter with the Rector so as to ensure maintenance of collegial trust.

In keeping with this, retired Clergy should worship in a church other than those they have served. Parishes are discouraged from creating honorary titles such as 'Rector Emeritus' or from inviting former Clergy to remain on staff.

## **E 20 Placement of Postulants**

A postulant who is supported and nurtured by his or her Parish community towards ordination to the priesthood should be advised that the Bishop will not appoint newly ordained Priests to their home Parish. This is to ensure that Clergy gain a wide experience of the church and retain the capacity to serve effectively in different styles of Parish life.

Vocational Deacons, on the other hand, will normally serve in the Parish from which their ministry originates into the world.

## **F) HOUSE OF BISHOPS GUIDELINES**

### **F 1 Guidelines for Lay Administration of Holy Communion in Nursing Homes, Institutions, Hospitals or at Home**

The administration of Holy Communion, apart from the normal gathering of the faithful in church, should be linked to the main Parish Eucharist on Sunday, as a general rule.

Lay Administrators of Holy Communion should be carefully selected and trained and subsequently licensed by the Bishop.

A suitable pyx for the consecrated elements must be used.

The intended recipients of Holy Communion who are unable to be in the church must be contacted, and have given their consent, prior to the day when the sacrament will be brought to them.

The sacrament of Holy Communion must be taken without delay to the recipients following the Parish Eucharist. The proximity in time is important to symbolize the reaching out of the gathered Church to its scattered members, within the context of the Eucharist meal.

At the Parish Eucharist, the Lay Administrators should announce the name or names of those to whom they will be carrying the sacrament, in order that the shut-in members may be included in the concern and prayers of the congregation.

The form of service to be used for the administration shall include the following elements, unless the health of the communicant requires a shorter form:

The peace - mutual greeting.

The reading of the Gospel.

Prayers including an expression of penitence, a prayer for forgiveness such as the collect for the 21st Sunday after Trinity, and the Lord's Prayer.

The administration of the Sacrament.

Thanksgiving and the 'Grace'.

If any of the Sacrament remains after the administration of communion, the Lay Administrator should immediately and reverently consume all that is left over before proceeding on his/her way.

### **F 2 Guidelines for the Administration of Holy Communion by a Lay Person from the Reserved Sacrament, in the Absence of a Priest**

A Bishop may give permission to a Lay Person to administer Holy Communion from the reserved sacrament when there is no Priest present at a major festival or for a period of more than one month's duration.

Adequate explanation and instruction must be given to a congregation before the practice of administration of Holy Communion by a Lay Person in the absence of a Priest is initiated.

The reserved sacrament must always be kept in a safe place under lock and key.



The celebration of the Eucharist requires a Priest to be celebrant. A Lay Person must never conduct a Eucharist even if parts of the service are omitted. This causes confusion and misunderstanding.

An appropriate time for the administration of Holy Communion by a Lay Person would be after the third collect at Morning or Evening Prayer. An expression of penitence must precede Holy Communion unless such a prayer has been part of the former service. Thanksgiving should follow the act of Communion.

**NOTE:**

Paragraph 1 above is applicable to isolated Parishes where it is not possible for a Priest to be present to celebrate the Eucharist. The norm is for a Priest to preside at the Eucharist and for a Deacon or Lay Administrator to carry from the Eucharist the reserved sacrament to the sick, the shut-ins and others who were prevented for some reason from attending the service in the church. The use of the reserved sacrament is not meant to be for anything like the regular service of the church or simply when a Priest is not present. In view of the fact that there are a number of retired Priests and Priests on leave as well as Honorary Assistants the need for Lay People to administer the reserved sacrament is extremely limited. If your Parish needs a priest please call the Diocesan Office where the name of a priest to contact can be provided.

### **F 3 Admission to Communicant/Laying-on-of-Hands**

The following are two resolutions passed by the House of Bishops at its February 1982 meeting:

*"THAT this House affirms that admission to communicant status in any part of the Anglican Communion conveys communicant status in all parts of the Anglican Church of Canada."*

*"THAT mature affirmation of faith with laying-on-of-hands by the Bishop, and prayers for the Holy Spirit, be normative in the Anglican Church of Canada and that further Episcopal laying-on-of-hands is appropriate at significant points in the Christian life."*

### **F 4 Admission of Non-Anglicans to Holy Communion in Anglican Churches**

The National House of Bishops at its meeting in Port Credit, Ontario, on December 7, 1972, made the following statement regarding the admission of non-Anglicans to Holy Communion in Anglican Churches:

The House of Bishops agrees that communicants of other Christian Churches who have been baptized with water in the name of the Holy Trinity are welcome, if they so desire, to receive Holy Communion in Anglican Churches in Canada.

Members of the Anglican Church of Canada may in accordance with their conscience receive Holy Communion in non-Anglican Churches where they are welcome.

Communicants of other Christian Churches who wish to become members of the Anglican Church should go through the usual procedure of confirmation or reception into the Anglican Communion. The first statement is only to regularize what is already happening in many instances where members of other churches are welcome guests in Anglican Churches. When you come to draw up your communicants list as well as your membership list for the annual Vestry Meeting visiting communicants of other Christian Churches should not be counted as voting members of the Anglican Parishes in which they are visitors.

## **F 5 Admission of People to Holy Communion before Baptism**

The National House of Bishops meeting in Niagara Falls, Ontario on April 13, 2012 issued the following statement regarding the practice of 'open table':

*We have been made aware through media articles and pastoral visits by bishops that in some parts of Canada a practice of 'open table' has begun. This involves admitting people to Holy Communion before baptism. We recognize that this practice arises out of a deep concern to express Christian hospitality. However we unanimously reaffirm our understanding that the Eucharist is the sacrament for the baptised. We do not see this as changing for the foreseeable future. At our next meeting, the bishops will discuss and offer guidance to the church on Christian hospitality and mission and how these relate to the Table of Christ.*

## G) APPENDICES

# Sexual Misconduct Policy:

sexual harassment  
sexual exploitation  
sexual assault



Diocese of New Westminster  
ANGELICAN CHURCH OF CANADA

**Diocese of New Westminster**  
Anglican Church of Canada  
1410 Nanton Avenue  
Vancouver BC VGH 2E2  
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Human Resources website:  
<http://vancouver.anglican.ca/resources/hr-screening-in-faith>

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**This Policy was gratefully received from the Diocese of Toronto, and adapted with permission.**  
Revised Nov. 2011

# Section I: Policy on Sexual Misconduct

## I.1 Theological Foundation

The Holy Scriptures speak of the Church as the Body of Christ,<sup>1</sup> and call its members to live lives that are rooted in Christ<sup>2</sup> and to grow together in love, thanksgiving and service to God and neighbour.<sup>3</sup> To be a Christian is to be part of a new creation, a new humanity guided and empowered by the Holy Spirit.<sup>4</sup> The Church is to work for – and, as a sign to the world, to exemplify in its own life and relationships -- a community of truth, justice and mercy, compassion and reconciliation, mutual service and steadfast faithfulness.<sup>5</sup> This vocation is identified in the Baptismal Covenant by which we are united with Christ in his death and resurrection and become members of the family of faith, the Church.<sup>6</sup> We confess that we have not always lived up to this high calling.<sup>7</sup>

In company with the Bishop and People of the Anglican Communion, The Synod of the Diocese of New Westminster (commonly known as the Anglican Diocese of New Westminster and sometimes referred to in this Policy as the Diocese) affirms and acknowledges the following statements:

“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.”

“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 judgment 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.” (Lambeth Conference Report, 1988)

Sexual misconduct cannot be treated by the Church as a private matter even between consenting adults, since others’ attitudes and relationships are bound to be affected. Moreover, the greatest care must be exercised in relationships of trust, power, authority and confidentiality, to avoid taking advantage of trust, or abuse of power and the responsibility of authority.

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<sup>1</sup> Romans 12:5; I Corinthians 12:12-27; Ephesians 1:22-23 [*citations refer to the New Revised Standard Version*]

<sup>2</sup> Ephesians 3:17; Colossians 2:7

<sup>3</sup> Colossians 1:6; John 13: 12-17; John 15:12; Matthew 7:12; Luke 10:25-28

<sup>4</sup> Romans 8:18-27; II Corinthians 5:17; Galatians 6:14-15; John 1:12-14, 16

<sup>5</sup> Matthew 28:18-20; Acts 1:8; II Corinthians 5:18-21; Colossians 1:18-23; I Timothy 5:11-16; Hebrews 13:1-8

<sup>6</sup> Ephesians 4:1-6; Book of Common Prayer, p. 529; Book of Alternative Services, pp. 158-160

<sup>7</sup> I John 1:8-10

## 1.2 Principles

1. The Diocese will undertake to ensure that all activities and work in which it is engaged uphold the values of love, truth and justice proclaimed in the Gospel of Jesus Christ.
2. This Policy applies to every bishop, priest, deacon, or lay person under the jurisdiction of the Bishop of the Diocese. [See DNW Canon 42, paragraph 4202, Appendix]
3. All employees and volunteers have the right to a work environment that is free of sexual misconduct.
4. Clergy and those responsible for liturgical, pastoral, education or recreational activities in the Diocese must maintain the highest ethical standards of mutual respect, responsibility and caring, as well as modeling wholeness and healthy sexuality in all their relationships with those for whom they have responsibility.
5. Sexual misconduct as defined in this Policy will not be tolerated and all reasonable complaints will be investigated.
6. Professional counsellor/client relationships are to be respected and maintained by all clergy and other professionals in the service of the Diocese or parish in every pastoral or counselling situation. Exploitation of this trust through sexual activity, touching for sexual purposes, or the suggestion or depiction of any such activity, will not be tolerated.
7. An accused person is presumed innocent until proven guilty. The fact that either formal or informal procedures have been initiated shall not give rise to an inference of guilt under this Policy.
8. Preserving the safety and well being of a complainant, or others who might be affected, is a priority.
9. Pastoral care is available to any complainants, respondents, their families, or others affected within the diocesan community.
10. Anonymous complaints will generally not be investigated or acted upon. The Bishop, however, may initiate an investigation under the procedures of this Policy into any situation where there is reasonable suspicion of sexual misconduct as defined in this Policy, whether or not a complaint has been made.
11. The Diocese will actively try to prevent sexual misconduct and deal with every accusation promptly, seriously and systematically, in co-operation with the proper authorities where appropriate. The Diocese will co-operate with investigations being undertaken under the Criminal Code, British Columbia Human Rights Code, or the Child and Family Services Act. The Diocese will not interfere with any criminal investigation and will not tolerate any such interference by any of its employees, volunteers or others for whom it is responsible.

## I.3 Definitions

### Sexual Misconduct

Sexual misconduct for the purposes of this Policy means sexual harassment, sexual exploitation, or sexual assault (commonly called sexual abuse), as each such term is defined below. Without limiting the preceding sentence, any sexual activity or conduct in which a person in a pastoral relationship (as defined below) with another takes advantage of the vulnerability of the person under his or her pastoral care or other guidance or leadership, regardless of who appears to have initiated it, shall be deemed to be sexual misconduct.

### Pastoral Relationship

A pastoral relationship is a relationship carried out in the name of or on behalf of the Diocese, a parish, or a place of ministry, as the case may be, between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides pastoral counselling, pastoral care, 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 responsibility for the well-being of the other person, intends to respect that individual's personal integrity and determines not to abuse the power inherent in the relationship.

### Sexual Harassment

Sexual harassment is a specific form of harassment defined in the Human Rights Code of British Columbia. It is engaging in a course of vexatious comment or conduct that is known, or ought reasonably to be known, to be unwelcome. Sexual harassment is behaviour that has the effect of undermining, coercing, intimidating, humiliating or demeaning an individual on the basis of gender or sexual orientation. It may have the effect of creating a place of ministry or workplace which is hostile or offensive. Such behaviour may consist of a single incident or several incidents over a period of time. The harasser could be of the same or opposite sex as the person harassed and may be a supervisor, co-worker, minister, client, parishioner, or volunteer. Sexual harassment can occur in or outside the office or church building but is not limited to a work-related activity.

Examples:

- ♦ threats or verbal abuse
- ♦ unwelcome sexual remarks, jokes, innuendo or taunting about a person's body or sexual orientation
- ♦ distribution by mail, fax or other electronic means of material of a sexual nature which potentially could be offensive
- ♦ displaying sexist, pornographic or derogatory pictures in any place where Diocesan or church related work, activities or events occur
- ♦ unwelcome invitations or requests to engage in sexual activity or sexually suggestive remarks
- ♦ leering or other sexual gestures
- ♦ unnecessary physical contact, such as patting or pinching

### Sexual Exploitation

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**). Sexual exploitation refers to the act of taking advantage of the vulnerability of an adult, with whom there is a fiduciary responsibility or pastoral relationship (please see **Pastoral Relationship**), for one's own pleasure or gain.

## **Sexual Assault**

Sexual assault, commonly known as sexual abuse, is any intentional use of force or threat of use of force and involving some form of sexual activity, including, but not limited to, the examples listed below, against another person without his or her consent. Sexual assault is an activity that may be criminal in nature as defined either as child abuse under the British Columbia Child and Family Services Act or as criminal under the Criminal Code of Canada. For purposes of this definition, sexual assault also includes the possession, distribution or accessing of child pornography as set out in section 163.1 of the Criminal Code.

Examples:

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

## **Consent**

Consent is understood as non-coercive. Consent has not been given if an individual agrees to any sexual activity under threat, or if consent is obtained by fraud or through the influence of a person in authority over that person. Children under the age of 14 cannot give consent except in the limited circumstances between peers set out in section 150.1(2) of the Criminal Code. There are further provisions for mentally or otherwise incapacitated or vulnerable children, adolescents and adults. (Criminal Code of Canada, Bill C - 127, 1983 and Bill C - 15, 1988) Meaningful consent for sexual activity is not possible in a relationship where there exists a fiduciary responsibility.

## **Complainant and Respondent**

“Complainant” and “respondent” are terms which describe the person bringing the complaint and the person who is accused of sexual misconduct. The complainant may, in some circumstances, be the Bishop on behalf of an injured party.

## **Diocesan Resource Team (DRT)**

The team members are all trained volunteers. They are clergy and lay persons who have extensive experience in senior leadership roles in the diocese and/or have professional qualifications in the area of mental health, social services, and law. The team meets regularly for specialized training, and is accountable to the Executive Archdeacon. Team members are trained in investigative methods and may investigate complaints upon request of the Executive Archdeacon. They have had additional training in the provision of support services to persons who are involved in procedures under the diocesan Sexual Misconduct Policy.

## **Other Defined Terms**

Capitalized words which are not otherwise defined in this Policy have the meaning given to them in the Canons of the Diocese.



## Prevention

The Diocese is committed to the prevention of sexual misconduct through a continuing programme of education of clergy and laity.

1. The Bishop of New Westminster and the Diocesan Council take responsibility both for education about sexual exploitation, harassment and assault, and for the general implementation of this Policy.
2. The Bishop, the Executive Archdeacon, the Director for Mission and Ministry, and the Business Administrator strive to make their places of work for diocesan volunteers and employees free from sexual exploitation, harassment, and assault.
3. The Clergy (Incumbents, Priest-in-Charge, Associates, Assistants, Interim, Supply and Deacon) and Churchwardens of each parish strive to ensure that their congregations are free from sexual exploitation, harassment, and assault.
4. This Policy will be explained to existing clergy, staff and diocesan volunteers and their written agreement to comply with this Policy will be required.
5. When new clergy are appointed or diocesan and parish staff are hired, they will be required, as a condition of employment or appointment, to agree in writing to comply with all personnel policies of the Diocese including this Policy.
6. When volunteers for diocesan boards or committees or other councils are chosen, they will be required, as a condition of volunteering, to agree in writing to comply with this Policy.
7. Part of the orientation for all new clergy and staff or for volunteers of diocesan boards or committees, as well as other key volunteers, will include a review of this Policy and the procedure for making complaints under this Policy.
8. Training for clergy, diocesan and parish employees and volunteers in connection with this Policy will normally take place at the beginning of their term in office or at least within the first six months of their appointment, and will be reviewed at least every five years thereafter.
9. The Executive Archdeacon shall oversee the orientation and ongoing training of clergy and diocesan employees concerning the workplace issues of harassment, discrimination, sexual misconduct, and ethical behaviour. The Director for Mission and Ministry and the Diocesan Business Administrator shall be responsible for ensuring that members of the boards and committees with which they work have received such orientation and ongoing training. Churchwardens and Clergy (Incumbents, Priest-in-Charge, Associates, Assistants, Interim, Supply and Deacons) and those in charge of other diocesan ministries shall be responsible for ensuring that employees and key volunteers are oriented and consent to adhere to this Policy, and receive ongoing training while engaged in such roles.

## Section 2: Procedures

### Introduction

#### 1. Purpose

This Policy is intended to fulfill at least the following purposes:

- a) to help prevent sexual misconduct from occurring;
- b) to provide workable and fair procedures for responding to complaints of sexual misconduct;
- c) to provide a basis and framework for ongoing training and education on issues of sexual misconduct and the implementation of the Policy.

#### 2. Application

- A. This Policy is subject to the Canons of the Diocese of New Westminster and of the General Synod of the Anglican Church of Canada.
- B. **All clergy, employees, and volunteers** are expected to be familiar with this Policy and agree to be bound by and adhere to it.
- C. **Other organizations functioning in the name of the Diocese or on its property** must be given this Policy and acknowledge receipt of it. (See Appendix G: Acknowledgement Form).

#### 3. Initiation of Complaint

There are two ways in which an investigation of alleged sexual misconduct can be initiated under this Policy.

- a) A person wishing to take action under this Policy notifies the Executive Archdeacon, who determines which of the procedures under this Policy (that is, sexual harassment or exploitation or sexual assault) most fittingly applies. As facts emerge, a complaint may be reclassified as harassment or exploitation or assault and the Executive Archdeacon may, in his or her discretion, redirect the management of the response accordingly.

All employees, clergy, and volunteers are encouraged to come forward with a valid complaint, or seek advice without fear of retaliation or reprisals.

- b) The Bishop may request the Executive Archdeacon to initiate an investigation under the relevant procedures of this Policy where there is reasonable suspicion of sexual misconduct as defined in this Policy, whether or not a complainant wishes to make a formal complaint. The Executive Archdeacon is required to advise the Bishop when he or she has been given information that may lead to a reasonable suspicion of sexual misconduct. In the case of an investigation initiated at the request of the Bishop, a signed release by the complainant is not required.

#### 4. Timely Procedures

Complainants and respondents are expected to proceed in a timely way to address issues of sexual misconduct under this Policy. Fairness to the complainant and the respondent requires that the complaint be initiated and processed expeditiously. The timelines are generally followed but extensions for significant cause are allowed. The Executive Archdeacon, after consultation with the appropriate resource people, may decline to deal with a complaint at any stage if, in his or her opinion, the initiation or processing of the complaint has been unreasonably delayed and substantial prejudice will result to either the complainant or the respondent.

## **5. Confidentiality**

All complaints under this Policy are dealt with confidentially, within the stated guidelines outlined in Appendix C. However, confidentiality may be limited as necessary for the administration of this Policy, or as required by law, or where anyone is at risk, or if confidentiality is waived by the parties.

## **6. Legal Counsel and Civil Proceedings**

This Policy is not intended to preclude a complainant from seeking legal counsel or seeking a civil remedy. However, if there is notice that civil proceedings have commenced or may be commenced, any procedures under this Policy will normally be suspended, except for the provision of emotional support and pastoral care as outlined in this Policy.

## **7. Complaints Against the Bishop**

In the event that a complaint is made against the Bishop, then the provincial Metropolitan (or the Primate if the Bishop is Metropolitan) will perform all functions under this Policy that would otherwise be undertaken by the Bishop.

## **8. Complaints Against the Executive Archdeacon**

In the event that a complaint is made against the Executive Archdeacon, the Bishop will perform all functions under this Policy that would otherwise be undertaken by the Executive Archdeacon.

## **9. Vexatious Complaints**

No person is knowingly to make a false or malicious complaint. If it is determined that there was no sexual misconduct and that the complaint was initiated falsely or maliciously, then appropriate disciplinary action may be taken against the person making the false or malicious complaint. The Executive Archdeacon, 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, malicious or made in bad faith.

## **10. Policy Revisions**

A committee appointed by the Bishop will review and propose revisions to this Policy as necessary at least every five years. (This Policy may be revised sooner to bring it into conformity with new or amended legislation.)

## 2.1 Sexual Harassment: Procedures

### A. Introduction

1. If a claimant believes that he or she is being sexually harassed, that claimant may choose to proceed by an informal process rather than a formal process. Failing resolution or if the claimant is reluctant to confront the respondent, the claimant may proceed by a formal process, professional mediation or both. A decision by a complainant to forego an informal process is not to be construed adversely in a formal process under this Policy.
2. All complaints related to persons under the age of sixteen which give rise to reasonable grounds to believe that the child is in need of protection will be treated as child abuse and reported to the Ministry of Children and Family Development.
3. If a claimant believes he or she has been sexually harassed, that claimant may attempt, where possible, clearly to advise the respondent, either verbally or in writing, that the conduct is unwelcome, that it is understood as sexual misconduct and that it must stop.
4. The complainant may find it helpful, and should be encouraged, to keep detailed written notes recording the unwelcome behaviour, including date(s), time(s), location(s) and witness(es).
5. Where a complainant alleges sexual assault, the Executive Archdeacon will recommend to the complainant that she or he seek the assistance of the police rather than (or in addition to) using this Policy.
6. If criminal charges have been laid against a respondent in connection with the subject matter of the complaint, no further proceedings will be taken under this Policy (other than pastoral care of the complainant and respondent) until the criminal proceedings are either resolved or stayed. At that point, having regard to the particular circumstances, proceedings under this Policy may be reinstated by the Executive Archdeacon.

### B. Informal process

1. A person complaining of harassment or the respondent may request the Executive Archdeacon to assist with communications between the parties in an effort to reach a mutually satisfactory resolution. The Executive Archdeacon will determine whether an informal process is appropriate in the circumstances and may, in his or her discretion, appoint a person to facilitate the informal process.
2. The informal process may include one or more of the following:
  - a) separate meetings with each of the parties;
  - b) a confidential meeting between the two parties for the purpose of discussion;
  - c) an educational session on harassment for the individual respondent or work group, if appropriate;
  - d) a referral to other diocesan or external resources as appropriate.
3. The informal process ends with a resolution agreement signed by both parties and ratified by the Executive Archdeacon, and with a copy given to each party. A memo summarizing the process will be placed on the file maintained by the Executive Archdeacon for this purpose. No record is placed in the respondent's or complainant's personnel files, if any.
4. In the event that an informal process is unsuccessful, the Executive Archdeacon may commence an investigation into the complaint, normally within thirty (30) days.

**Note:** Statements made by either the complainant or the respondent in the course of an informal process are considered to be without prejudice under this Policy and are not to be produced in an investigation under the formal process outlined in this Policy if a formal process occurs. However, anyone may be required by law to give statements or produce documents.

## C. Formal Process

### General Information

1. If a formal process is initiated, it may be diverted to mediation at any point upon mutual agreement of the complainant and respondent. The Executive Archdeacon may refer the complaint, at any time, to a professional mediator if both the complainant and respondent agree to do so (see **Mediation**, below).
2. The diocesan resource persons appointed in the formal process to provide support and pastoral care, or to investigate, cannot have acted in the informal process.
3. The complaint may be resolved by mutual agreement of the parties at any point in the process.

### The Complaint

4. The complainant may notify the Executive Archdeacon in writing that he or she wishes to make a formal complaint under this policy. Alternatively, the Bishop may request the Executive Archdeacon to initiate an investigation if she or he has a reasonable suspicion that sexual harassment has occurred.
5. The complainant will be provided with a copy of this Policy and asked to put the complaint in writing. The written complaint shall include an account of the incident(s), date(s), time(s), name of the respondent(s), name of witness(es), if any, and be signed and dated by the complainant. The complainant shall be asked to sign a consent to release of information. This is normally accomplished within two (2) weeks of first notifying the Executive Archdeacon of the complaint. The complainant shall be offered the support of a diocesan resource person. In the case of an investigation initiated at the request of the Bishop, a signed release by the complainant is not required.
6. The Executive Archdeacon, after consultation with the Bishop, shall advise the senior person responsible for the place where the alleged harassment occurred as to whether there are to be changes in location, reporting responsibilities, etc. of the complainant or the respondent during the investigation. The final decision regarding such changes shall be that of the senior person responsible (unless he or she is the respondent, in which case the final decision is made by the Bishop).
7. The Executive Archdeacon shall notify the Diocesan Business Administrator of the complaint. The Diocesan Business Administrator shall notify the diocesan insurers of a potential claim.
8. All public communications, including parish and media contacts, shall be made only by the Bishop or the Bishop's designate. All public statements are to have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.
9. If the alleged misconduct occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short term support.

### Mediation

10. If both parties and the Executive Archdeacon agree to mediation, the Executive Archdeacon shall make the arrangements for the mediation. If any of the parties do not agree to participate in mediation, the complaint shall proceed directly to investigation (see **Investigation**, below).

11. The fee of the mediator is paid by the Diocese. The parties are responsible for their own legal expenses, if incurred.
12. If mediation is initiated during the formal investigation, the investigation shall be suspended and the mediation process shall take no longer than thirty (30) days from the time the mediation was agreed to, unless otherwise agreed in writing between the parties.
13. The results of the mediation shall be reported by the mediator to the Executive Archdeacon who shall inform the Bishop. The Bishop shall consider the mediation agreement, if any, in making his or her final decision as to disposition of the complaint.
14. If mediation fails, the investigation shall continue and the Bishop shall render a decision in the case.

### **Investigation**

15. The Executive Archdeacon shall appoint an investigating team, drawn from the Diocesan Resource Team.
16. The Executive Archdeacon shall inform the complainant of the names of the members of the investigating team.
17. The investigating team shall meet with the complainant within one week of receipt by the team of the written complaint, and shall interview the complainant. The investigating team shall document the complaint in writing (the "complaint report").
18. The investigating team shall review the complaint report with the complainant who, when satisfied, will sign it to indicate agreement with its accuracy. The investigating team shall submit the signed complaint report to the Executive Archdeacon.
19. After receiving the signed complaint report, the Executive Archdeacon shall contact the respondent and informs him or her that he or she is the subject of a formal investigation under the Sexual Misconduct Policy. (The Executive Archdeacon may notify the respondent of the complaint prior to receipt of the signed complaint report in circumstances where, for example, he or she is aware that rumors are spreading about the complaint; that the respondent is already informally aware of the complaint; or that some interim action is necessary in light of the allegations.)
20. The Executive Archdeacon shall give the respondent a copy of this Policy and the signed complaint report. The Executive Archdeacon shall describe the complaint process, explain limitations on confidentiality and advise the respondent of his or her right to seek independent legal counsel.
21. The Executive Archdeacon shall advise the respondent of the names of the members of the investigating team and that the respondent has two weeks from the date of receiving the signed complaint report in which to respond to the allegations.
22. The Executive Archdeacon shall offer to the respondent the assistance of a support person (who cannot be a member of the team investigating the respondent's case.)
23. The investigating team shall meet with the respondent within two weeks after the respondent has received the signed complaint report. The investigating team shall interview the respondent or receive the respondent's written reply to the complaint, or both.
24. If the respondent declines to reply to the complaint, the investigating team shall complete the investigation without the respondent's response.

25. The investigating team shall interview any other person or review any other documentation that may be, in their opinion, relevant to the complaint.
26. The Executive Archdeacon shall monitor the work of the investigating team and support persons, with a view to ensuring any required deadlines are not unreasonably delayed and other procedural requirements are being met.
27. The investigating team will submit to the Executive Archdeacon a written report of its findings of fact, with respect to the complaint.
28. The complainant and respondent shall each be entitled to request a separate, but not confidential, meeting with the Bishop during the period of investigation prior to the Bishop's decision.

### **Decision-Making Process**

29. The Bishop shall meet with the respondent, within three (3) weeks of receiving the report, to inform him or her of the Bishop's decision. The decision shall be provided to the respondent in writing. The complainant shall also be informed of and provided with a copy of the Bishop's written decision. The complainant may, but is not required to, meet with the Bishop to discuss the decision.
30. Where a complaint is sustained, a copy of the Bishop's decision is maintained in the Executive Archdeacon's file and the respondent's personnel file, if any. When a complaint is not sustained, there is no record of it in the respondent's or complainant's personnel file, if any. In either case, summary documentation of the case is maintained in the confidential file of the Executive Archdeacon.

### **Discipline**

31. Where a complaint is sustained against a respondent who is an employee of the Diocese, the nature and type of discipline is determined by the Bishop and may vary depending on the severity and frequency of the sexual harassment. Disciplinary measures may include counselling sessions, sensitivity training, a written warning or reprimand, an assigned on-site supervisor, transfer or limitations placed on function, suspension without pay, termination or relinquishment of exercise of ministry, or other discipline provided for in DNW Canon 42.
32. If it is determined there was no sexual harassment and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

### **Appeal**

33. An appeal of the Bishop's decision may be made to the Metropolitan, with his or her consent, within thirty (30) days of the receipt of the Bishop's decision by filing a written request with the reasons for the appeal. The Metropolitan may nominate someone to act in his or her place to hear the appeal.

### **Civil Proceedings**

34. This Policy is not intended to preclude a complainant from seeking legal counsel or seeking a civil remedy either through the courts or under the British Columbia Human Rights Code. However, if there is notice that criminal, civil or administrative proceedings have been commenced or may be commenced in connection with the subject matter of a complaint, any procedures under this Policy are normally to be suspended, except for the provision of pastoral care as outlined in this Policy.

### **Time Limits**

35. The Executive Archdeacon may in his or her sole discretion, upon request or when dictated by the circumstances, extend the time for taking any step under this Policy.

## Flow Chart of Response to Complaint of Harassment

<b>Informal Process (optional)</b>	
Complainant advises respondent to stop the unwelcome behavior. ↓	
Complainant documents details. ↓	
Complainant may request the assistance of a diocesan resource person. ↓	<b>Formal Process</b>
Case resolved with a resolution agreement.	Case unresolved or complainant makes formal written complaint. ↓
	Bishop, and Diocesan Business Administrator informed of the complaint. ↓
	Complainant offered the assistance of a diocesan resource person. ↓
	Investigating team appointed. ↓
	Investigating team meets with complainant and prepares complaint report. ↓
	Respondent given the written complaint, given Policy and offered the assistance of a diocesan resource person. ↓
	<b>Mediation (may be initiated at any point in the process)</b> ↓
Investigating team interviews respondent and others deemed necessary. ↓	If mediation is rejected or fails, the investigation is resumed. ↓
Investigation team writes the final report. Report will be sent to the Executive Archdeacon and the Bishop. ↓	
Executive Archdeacon, on review of the report, sends a report to the Bishop including suggestions of possible sanctions for the respondent if deemed appropriate. ↓	Mediation outcome report presented to Bishop. ↓
Bishop makes a final decision and determines appropriate discipline; conveys decision to both parties. ↓	
An appeal may be made.	



## 2.2 Sexual Exploitation: Procedures

### The Complaint

1. The complainant will notify the Executive Archdeacon in writing that he or she wishes to make a formal complaint under this Policy. Alternatively, the Bishop will request the Executive Archdeacon to initiate an investigation if she or he has a reasonable suspicion that sexual exploitation has occurred.
2. The complainant will be provided with a copy of this Policy and asked to put the complaint in writing. The written complaint shall include an account of the incident(s), date(s), time(s), name of the respondent(s), name of witness(es), if any, and be signed and dated by the complainant. The complainant is asked to sign a consent to release of information. This is normally accomplished within two (2) weeks of first contacting the Executive Archdeacon about the complaint. The complainant will be offered the support of a diocesan resource person. In the case of an investigation initiated at the request of the Bishop, a signed release by the complainant is not required.
3. The Executive Archdeacon shall advise the senior person responsible for the place where the alleged misconduct occurred as to whether there are to be changes in location, reporting responsibilities, etc., of the complainant or the respondent, during the investigation. The final decision regarding such changes shall be that of the senior person responsible (unless he or she is the respondent).
4. The Executive Archdeacon shall notify the Diocesan Business Administrator of the complaint. The Diocesan Business Administrator shall notify the diocesan insurers of a potential claim.
5. All public communications, including parish and media contacts, shall be made only by the Bishop or the Bishop's designate. All public statements are to have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.
6. If the alleged misconduct occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short term support. (See appendix A.)

### Investigation

7. The Executive Archdeacon shall appoint an investigating team.
8. The Executive Archdeacon shall inform the complainant of the names of the members of the investigating team.
9. The investigating team shall meet with the complainant within one week of receipt by the team of the written complaint and shall interview the complainant. The investigating team shall document the complaint in writing ("complaint report").
10. The investigating team shall review the complaint report with the complainant who signs it to indicate agreement with its accuracy. The investigating team shall submit the signed complaint report to the Executive Archdeacon.
11. After receipt of the complaint report, Executive Archdeacon shall contact the respondent and inform him or her that he or she is the subject of a formal investigation under the Sexual Misconduct Policy. (The Executive Archdeacon may notify the respondent of the complaint prior to receipt of the signed complaint report in circumstances where, for example, he or she is aware that rumors are spreading about the complaint; that the respondent is already informally aware of the complaint; or that some interim action is necessary in light of the allegations.)

12. The Executive Archdeacon shall give the respondent a copy of this Policy and the complaint report. The Executive Archdeacon shall describe the complaint process, explain limitations on confidentiality and advise the respondent of his or her right to seek independent legal counsel.
13. The Executive Archdeacon shall advise the respondent of the names of the investigating team who will be requesting a meeting and that the respondent has two weeks in which to respond to the allegations.
14. The Executive Archdeacon shall offer to the respondent the assistance of a support person. (Support person cannot be the same person as a member of the investigating team on this case.)
15. The investigating team shall meet with the respondent two weeks after the respondent has received the written documentation of the complaint. The investigating team shall interview the respondent and/or receives the respondent's written reply to the complaint.
16. If the respondent declines to reply to the complaint, the investigating team shall complete the investigation without the respondent's response.
17. The investigating team shall interview any other person or review any other documentation that may be relevant to the complaint.
18. The Executive Archdeacon shall monitor the work of the investigating team and support persons, ensuring required deadlines and other procedural requirements are met.
19. The Executive Archdeacon shall receive the report of the investigating team. The Executive Archdeacon may obtain outside professional consultation. The Executive Archdeacon may direct the investigating team to conduct further enquiries such as interviewing of witnesses or reviewing corroborating or exculpatory information.
20. The complainant and respondent shall each have the right to request a separate, but not confidential, meeting with the Bishop during the period of investigation prior to the Bishop's decision.

### **Decision-Making Process**

21. The Bishop shall meet with the respondent, within three (3) weeks of receiving the report, to inform him/her of the final decision. The decision is in writing. The complainant shall also be informed of the decision by the Bishop in writing, and where possible, in person.
22. Where a complaint is sustained, a copy of the Bishop's decision is maintained in the Executive Archdeacon's file and the respondent's personnel file. When a complaint is not sustained, there is no record of it in the individual's personnel file. However, summary documentation of the case is maintained in the confidential file of the Executive Archdeacon.

### **Discipline**

23. The nature and type of discipline is determined by the Bishop if the complaint is sustained and depends on the severity and frequency of the incident(s). Disciplinary measures may include counselling sessions, sensitivity training, a written warning or reprimand, an assigned on-site supervisor, transfer or limitations placed on function, suspension without pay, termination or relinquishment of exercise of ministry, or other discipline provided for in DNW Canon 42.
24. If it is determined there was no sexual exploitation and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

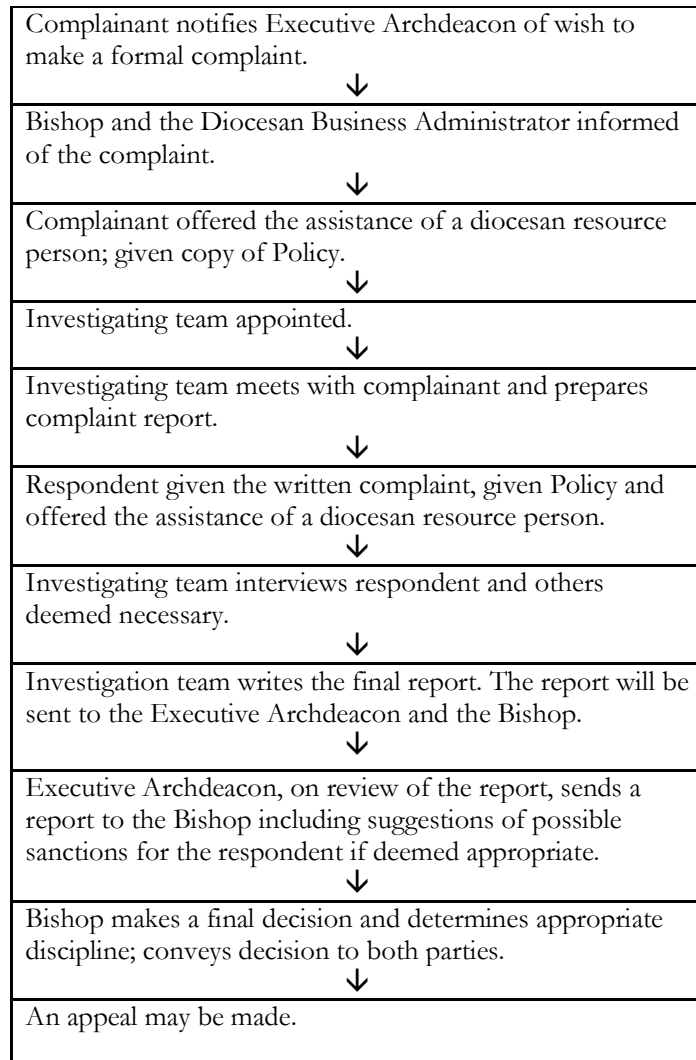
**Appeal**

25. An appeal of the Bishop's decision may be made to the Metropolitan within thirty (30) days of the receipt of the Bishop's decision by filing a written request with the reasons for the appeal.

**Civil Proceedings**

26. This Policy is not intended to preclude a complainant from seeking legal counsel or seeking a civil remedy either through the courts or under the British Columbia Human Rights Code. However, if there is notice that civil proceedings have been commenced or may be commenced, or that a complaint has been filed with the Human Rights Tribunal of British Columbia, any procedures under this Policy are normally to be suspended, except for the provision of pastoral care as outlined in the Policy.

## Flow Chart of Response to Complaint of Sexual Exploitation



## 2.3 Sexual Assault: Procedures

- Sexual assault is sexual activity which is criminal in nature, and is dealt with accordingly.
- There are different procedures outlined in this Policy depending on whether the complaint involves a child (or a vulnerable adult), or an adult.

### 2.3 A. Process when the Complaint involves a Child (or Vulnerable Adult)

#### 1. Obligation and Reasonable Grounds for Reporting

Where a person suspects on reasonable grounds that a child is or may be in need of protection, this suspicion must be reported to child protection authorities. (In British Columbia, a report must be made to Ministry of Children and Family Development). This provision specifically includes a non-delegable obligation on respective members of clergy. For professionals and clergy, failure to report is a provincial offence.

For the purposes of this Policy, a suspicion is defined as:

- ◆ a complaint from the child
- ◆ circumstantial evidence, such as cries for help, unexplained physical injury, etc.
- ◆ a statement of a credible eye witness to a recent complaint
- ◆ a statement of another that is buttressed with detail from the surrounding circumstances
- ◆ a credible witness who corroborates the statement of another (gossip and unsubstantiated conclusion are excluded.)

Anyone who is unsure as to whether she or he should report that abuse might have occurred is encouraged to seek the advice of colleagues, superiors, or child protection professionals. If there is doubt, it is preferable to err on the side of protecting the child.

Under the provisions of the Child and Family Services Act, a special obligation to report child abuse, including sexual abuse is placed on any person who, in the course of their professional duties, believes on reasonable grounds that a child is being abused or has been abused. This provision specifically includes a non-delegable obligation on respective members of clergy. For professionals and clergy, failure to report is a provincial offence.

It is noted that in British Columbia the duty to report suspected child abuse overrides the privilege of confidentiality (including that of doctors and clergy). This law dictates that the positive requirements of the obligation to report supersede the confessional seal.

2. The person who suspects abuse is obligated in law to report personally the suspicion to child protection authorities. No action will be taken by the Diocese against a person who institutes his or her own report.
3. Any member of staff or of the clergy of the Diocese who is aware of a report indicating that a child is being or may have been abused by a member of the staff or the clergy, or by a volunteer of the Diocese, must inform the Executive Archdeacon, who must notify the Bishop.

4. The Executive Archdeacon shall notify the Diocesan Business Administrator of the complaint. The Diocesan Business Administrator shall notify the diocesan insurers of a potential claim.
5. The Executive Archdeacon will immediately confirm with the child protection authorities that a report of abuse or the suspicion of abuse has been made.
6. The Executive Archdeacon shall document the report.
7. The Diocese shall co-operate fully with child protection authorities, police authorities, or both, which are investigating reports of child abuse.
8. The Bishop shall contact the child's family following consultation with the Ministry of Children and Family Development (or investigating police department). The Executive Archdeacon, in consultation with the Bishop, shall offer the support of a diocesan resource person to the child and the child's family. In order not to interfere with the progress of the investigation, such contact to offer support shall only be made with the consent of the investigating authorities.
9. The Executive Archdeacon shall, with the consent of the investigating authorities, notify the respondent of the report in consultation with the Bishop.
10. If the investigating authorities permit the Executive Archdeacon to notify the respondent, the Executive Archdeacon shall, in consultation with the Bishop, offer the support of a diocesan resource person to the respondent (and his or her family as appropriate.)
11. Financial support and considerations related to the housing of families of respondents who are clergy are dealt with in accordance with Diocesan Canons, Policies and Guidelines.
12. Where a member of staff or clergy, or a volunteer is the subject of an investigation of child abuse, that person shall be relieved of all church related duties until all investigations and legal proceedings are completed and the Bishop is satisfied that the accused person poses no risk to children. This removal shall not give rise to any inference of guilt and may be reviewed periodically. The Bishop may at his or her discretion inhibit the accused person under DNW Canon 42.
13. All public communications, including parish and media contacts, shall be made only by the Bishop or the Bishop's designate. All public statements shall have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.
14. If the alleged assault occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short term support. (See appendix A.)
15. Following the completion of all criminal and civil proceedings (if any), the Diocese shall conduct an internal investigation to determine whether the accused person poses a hazard to children or vulnerable persons. The status of the respondent is determined according to the Canons of the

Diocese. **Persons who have been convicted in a criminal proceeding of sexual assault of a child shall under no circumstances be given duties of any kind (low, medium, or high risk) in the Diocese.** In the case of acquittal of a person charged with sexual assault of a child (or where charges have been stayed), the Diocese reserves the right to make an independent determination of the facts and the potential risks posed by the respondent based on a standard of the balance of probabilities, and erring on the side of protection of children and vulnerable persons.

16. Where a respondent is fully exonerated of the accusation, this determination shall be announced publicly.
17. Where a complaint is sustained, a copy of the Bishop's decision will be maintained in the Executive Archdeacon's file and the respondent's personnel file, if any. When a complaint is not sustained, there shall be no record of it in the respondent's personnel file. However, summary documentation of the case shall be maintained in the confidential file of the Executive Archdeacon.

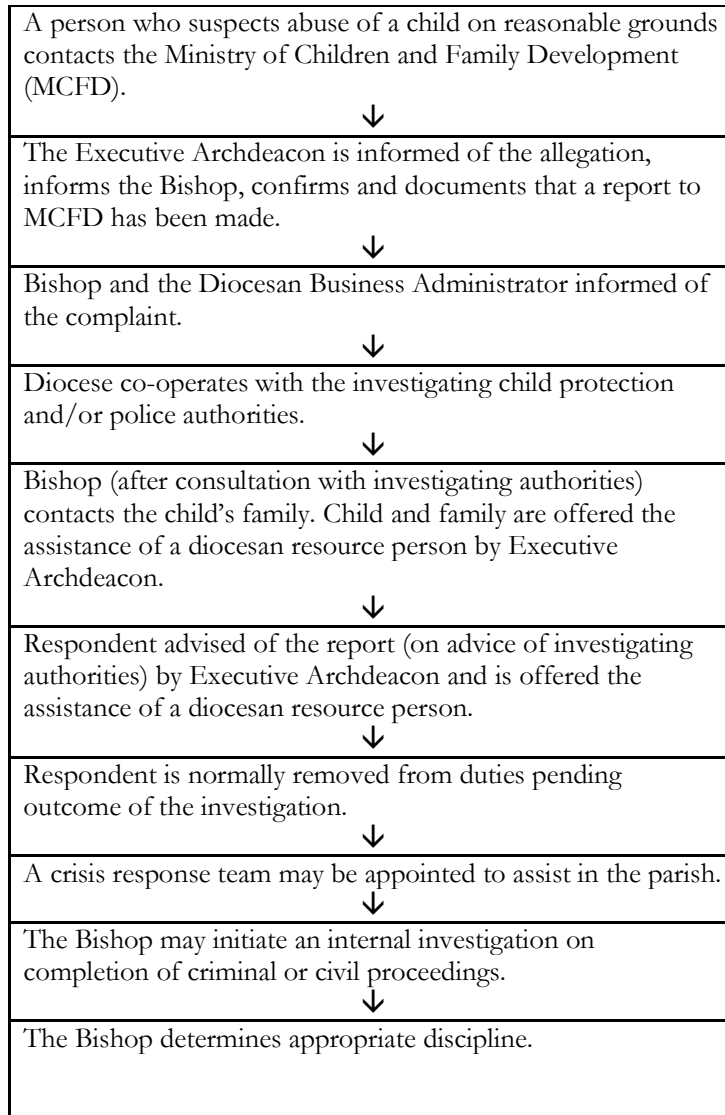
#### **Discipline**

18. Individuals found guilty of sexual assault are disciplined under DNW Canon 42.
19. If it is determined there was no sexual assault and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

#### **Appeal**

20. An appeal of the Bishop's decision may be made to the Metropolitan within thirty (30) days of the Bishop's decision by filing a written request with the reasons for the appeal.

## Flow Chart of Response to Complaint of Sexual Assault against a Child





## **2.3 B. Process when the Complainant is an Adult (other than a Vulnerable Adult)**

### **The Complaint**

1. When a person notifies the Executive Archdeacon that he or she wishes to make a formal complaint of sexual misconduct, the Executive Archdeacon shall determine which of the procedures under this Policy (that is, sexual harassment or exploitation or sexual assault) most fittingly applies. If the sexual misconduct may be defined as criminal under the Criminal Code of Canada, the Executive Archdeacon shall encourage the complainant to report this matter to the police. The Executive Archdeacon may assist the complainant to do so. No report is to be made to the police without the consent of the complainant unless there is a grave concern that others may be at similar risk of assault, or the complainant is mentally incompetent, or the complainant refuses to report to the police because he or she fears reprisal from the respondent. If the complainant chooses not to report the matter to the police, the complaint will be investigated according to “Sexual Exploitation Procedures” in this Policy, even if the complainant chooses not to make a written complaint. Alternatively, the Bishop shall request the Executive Archdeacon to initiate an investigation if she or he has a reasonable suspicion that sexual misconduct has occurred.

### **If the Complainant was a Minor at the Time**

2. Where the complaint involves alleged abuse that occurred when the adult complainant was a child, no report will be made without the consent of the complainant unless either there is suspicion that other children are currently being abused or the person receiving the complaint has grave concerns for the safety of other persons. If it appears that abuse of other children may be continuing, the person receiving the complaint will follow the procedures in section 2.3 A above, “The Process when the Complaint Involves a Child.”

### **Reporting and Co-operation with Authorities:**

3. Where a member of staff or clergy becomes aware that a complaint of sexual assault may be made or has been made to the police against a diocesan employee, clergy or volunteer, the person who is aware of the complaint must report this immediately to the Executive Archdeacon, who must notify the Bishop.
4. The Executive Archdeacon shall notify the Diocesan Business Administrator of the complaint. The Diocesan Business Administrator shall notify the diocesan insurers of a potential claim.
5. The Diocese shall co-operate fully with police authorities who are investigating reports of sexual assault.
6. The respondent shall be notified of the report by the Executive Archdeacon [in consultation with the Bishop] unless the police advise that such notification will impede the progress of the investigation.
7. The Executive Archdeacon, in consultation with the Bishop, shall contact the complainant and the respondent (and their families if appropriate), to offer the support of diocesan resource persons, but only after investigating authorities indicate that it is acceptable to do so, in order not to interfere with the progress of the investigation.
8. Financial support and considerations related to the housing of families of respondents who are clergy are dealt with in accordance with Diocesan Canons, Policies and Guidelines.

### **Investigation**

9. Where a member of staff or clergy, or a volunteer is accused of sexual assault that person shall be relieved of church related duties until all investigations and legal proceedings are completed and the Bishop is

satisfied that the respondent poses no risk to other persons. This removal shall not give rise to any inference of guilt and may be reviewed periodically. The Bishop may at his or her discretion inhibit the accused person under DNW Canon 42.

10. All public communications, including parish and media contacts, shall be made only by the Bishop or his or her designate. All public statements are to have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.
11. If the alleged assault occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short term support. (See appendix A.)
12. Following the completion of all criminal and/or civil proceedings, the Diocese has the right and obligation to conduct an internal investigation to determine whether the accused person poses a hazard to vulnerable persons. The status of the respondent is determined according to the Canons of the Diocese. **Persons who have been found in a criminal proceeding to have committed sexual assault under no circumstances are to be given duties of any kind (low, medium, or high risk) in the Diocese.** In the case of acquittal of a person charged with criminal sexual activity (or where charges have not been proceeded with), the Diocese reserves the right to make an independent determination of the facts and the potential risks posed by the respondent based on a standard of the balance of probabilities, and erring on the side of protection of children and vulnerable persons.
13. Where a respondent is fully exonerated of the accusation, this determination shall be announced publicly.
14. Where a complaint is sustained, a copy of the Bishop's decision is maintained in the Executive Archdeacon's file and the respondent's personnel file. When a complaint is not sustained, there is no record of it in the personnel file. However, summary documentation of the case is maintained in the confidential file of the Executive Archdeacon.

### **Discipline**

15. Individuals found guilty of sexual assault shall be disciplined under DNW Canon 42. The nature and type of discipline is determined by the Bishop and depends on the severity and frequency of the incident(s). Disciplinary measures will be in accordance with the provisions of Canon 42.
16. If it is determined there was no sexual assault and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

### **Appeal**

17. An appeal of the Bishop's decision may be made to the Metropolitan Bishop within thirty (30) days of the Bishop's decision by filing a written request with the reasons for the appeal.

## Flow Chart of Response to Complaint of Sexual Assault against an Adult

Complainant contacts the Executive Archdeacon ↓		
Executive Archdeacon encourages complainant to report the matter to the police. ↓	If complainant chooses not to report to police, follow “Sexual Exploitation” procedure.	If complainant was a minor at the time of the alleged abuse, proceed according to “Process when the Complaint Involves a Child” ( <i>previous process</i> ).
Executive Archdeacon informs the Bishop of complaint. ↓		
Diocesan Business Administrator informed of the complaint. ↓		
Diocese co-operates with investigating authorities. ↓		
The complainant offered support of a diocesan resource person. ↓		
Respondent advised of the complaint by Executive Archdeacon (after consultation with the authorities), and offered support of a diocesan resource person. ↓		
The respondent is normally removed from duties pending the outcome of the investigation. ↓		
A crisis response team may be appointed to assist in the parish. ↓		
Bishop may initiate an internal investigation on completion of criminal or civil proceedings. ↓		
Bishop determines appropriate discipline.		

## Section 3: Appendices A - G

### Appendix A: Crisis Response

Whenever an allegation of sexual misconduct made against a member of the clergy, a member of staff or a volunteer, threatens the integrity of the parish or place of ministry, the Executive Archdeacon may, at the request of the Bishop, send a crisis response team (CRT), drawn from members of the Diocesan Resource Team, to the parish or place of ministry.

When in the parish or place of ministry, the CRT will contact the key person as appropriate, consult with the Wardens or board of directors and employees, maintain clear communication with the Bishop, the Executive Archdeacon, the Incumbent or interim priest, and make recommendations to the Bishop about what is needed in the parish or place of ministry to reduce the risk of trauma. The CRT in consultation with the Bishop may hold a public meeting or meetings within the parish or place of ministry. The work of the CRT shall be short-term.

### Appendix B: Executive Archdeacon and Diocesan Resource Team

The Diocesan Resource Team (DRT) is established to be composed of the Executive Archdeacon and a number of diocesan resource persons.

The DRT are trained volunteers appointed by the Bishop for a specific term and are available to:

- (a) provide assistance to all the members of the diocesan community in sexual misconduct matters;
- (b) assist in the resolution of complaints as set out in the Policy;
- (c) provide education, training and information to the Diocese and parishes in all aspects of sexual misconduct and on the Policy.

DRT is responsible to and supervised by the Executive Archdeacon.

The Executive Archdeacon is appointed by the Bishop. The Executive Archdeacon is responsible for:

- (a) the administration of the Sexual Misconduct Policy;
- (b) recruitment, selection and training of DRT members in consultation with the Bishop;
- (c) assignment of diocesan resource persons to individual complaints under the Policy;
- (d) providing advice and guidance to the DRT and to the diocesan community;
- (e) submitting an annual report to the Bishop on the operation of the Policy;
- (f) advising the Diocesan Business Administrator of a complaint so that the diocesan insurers may be advised.

The Assistant to the Executive Archdeacon is appointed by the Bishop in consultation with the Executive Archdeacon. The Assistant to the Executive Archdeacon will have all the responsibilities of the Executive Archdeacon in his or her absence or when appointed by the Executive Archdeacon.

## **Appendix C: Confidentiality**

As a first principle, every effort will be made on the part of all parties concerned to hold in confidence information obtained in the process of a complaint made under this Policy. There will be times when this information is required to be disclosed by law, for the administration of this Policy, where safety issues exist, or where confidentiality is waived by the parties. It may be necessary to indicate that an investigation has been initiated, such as when a person is placed on leave or inhibited during the investigation.

Matters of confidentiality may bear directly not only upon the proper process of investigation, but on the well-being and recovery of victims and individuals involved. When an offence has been alleged and an investigation is in process, immediate colleagues may become privy to confidential information. To promote collegial support, thereby empowering one another with confidence and hope, those aware of allegations are admonished against gossip and rumor, and are required to hold such information as confidential.

## **Appendix D: Out of Diocese Complaints**

Every effort will be made to meet the complainant at his or her location. This may, however, be limited because of the rules governing clergy living or functioning outside of their home diocese.

For more information, refer to the General Synod Canon on Discipline, Canon XVIII:

<http://www.anglican.ca/resources/handbook>.

## **Appendix E: Re-Instatement**

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

### **1. GENERAL EXCLUSION**

Persons who have been found in a criminal proceeding to have committed a sexual offence against a child or adult, or following a substantiated complaint of sexual exploitation or harassment of a mentally incompetent adult will not be considered for reintegration and under no circumstances are to be given duties of any kind (low, medium, or high risk) in the Diocese.

### **2. ISSUE**

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

### **3. AFFECTED PERSONS**

This Policy applies to every priest, deacon, or lay person under the jurisdiction of the Bishop of the Diocese of New Westminster who have responsibilities within the parish or other areas of ministry.

### **4. POLICY**

Where there has been a substantiated case of sexual harassment or exploitation of an adult, the respondent's continued role in the parish is reviewed by the Bishop who determines 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.

Any possible reintegration must take into account the Church's over-riding responsibility to those in its midst.

Appendix F: Consent Forms (1 of 6)



Diocese of New Westminster  
ANGELICAN CHURCH OF CANADA

# Sexual Misconduct Policy Complainant Form

## Consent to enter into an: Informal, Facilitated Process to attempt to resolve a Complaint of Sexual Harassment

I, \_\_\_\_\_ (*Name of Complainant*) have brought a complaint of sexual harassment against \_\_\_\_\_ (*Name of Respondent*) under the Sexual Misconduct Policy of the Diocese of New Westminster.

1. I have received a copy of the Sexual Misconduct Policy and I have read it and understand it.
2. I agree to enter into an informal, facilitated process to attempt to resolve this complaint.
3. The facilitator appointed by the Diocese of New Westminster is \_\_\_\_\_ (*Name*). I agree to this facilitator.
4. If the facilitation arrives at a resolution to the complaint, the resolution will be in writing. The resolution will be signed by the respondent, the facilitator, and myself, and will be referred to the Executive Archdeacon for approval and ratification. The Facilitation Resolution Agreement will be final and binding.
5. I understand that any statements or admissions made in the facilitated process may not be disclosed in an investigation if the facilitated process fails except where required by law.
6. I understand that if I have any questions about the operation of this Policy and my rights and responsibilities under it, I may speak with the Executive Archdeacon.
7. I understand that under the Policy I have the right to seek independent legal advice and to seek a remedy through the courts or under the British Columbia Human Rights Code.

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

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

## Appendix F: Consent Forms (2 of 6)

**Sexual Misconduct Policy****Respondent Form****Consent to enter into an Informal, Facilitated Process to attempt to resolve a Complaint of Sexual Harassment.**

I, \_\_\_\_\_ (*Name of Respondent*) am the subject of a complaint of sexual harassment brought against me by \_\_\_\_\_ (*Name of Complainant*) under the Sexual Misconduct Policy of the Diocese of New Westminster.

1. I have received a copy of the Sexual Misconduct Policy and I have read it and understand it.
2. I agree to enter into an informal, facilitated process to attempt to resolve this complaint.
3. The facilitator appointed by the Diocese of New Westminster is \_\_\_\_\_ (*Name*). I agree to this facilitator.
4. If the facilitation arrives at a resolution to the complaint, the resolution will be in writing. The resolution will be signed by the complainant, the facilitator, and myself, and will be referred to the Executive Archdeacon for approval and ratification. The Facilitation Resolution Agreement will be final and binding.
5. I understand that any statements or admissions made in the facilitated process may not be disclosed in an investigation if the facilitated process fails except where required by law.
6. I understand that if I have any questions about the operation of this Policy and my rights and responsibilities under it, I may speak with the Executive Archdeacon.
7. I understand that under the Policy I have the right to seek independent legal advice and to seek a remedy through the courts or under the British Columbia Human Rights Code.

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

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

# Appendix F: Consent Forms (3 of 6)

## Sexual Misconduct Policy



### Complainant Form

#### Consent to enter into a Mediation of Complaint of Sexual Harassment.

I, \_\_\_\_\_ (*Name of Complainant*) have brought a complaint of sexual harassment against \_\_\_\_\_ (*Name of Respondent*) under the Sexual Misconduct Policy of the Diocese of New Westminster.

1. I have received a copy of the Sexual Misconduct Policy and I have read it and understand it.
2. I agree to enter into a mediation to resolve this complaint.
3. The mediator appointed by the Diocese of New Westminster is \_\_\_\_\_ (*Name*). I agree to this mediator.
4. If the mediation arrives at a resolution to the complaint, the resolution will be in writing. The Resolution Agreement will be signed by the complainant, the mediator, and myself, and will be referred by the Executive Archdeacon to the Bishop for approval and ratification. The Mediation Resolution Agreement will be final and binding.
5. I understand that any statements or admissions made in the mediation process may not be disclosed in an investigation under this Policy except where required by law.
6. I understand that if I have any questions about the operation of this Policy and my rights and responsibilities under it, I may speak with the Executive Archdeacon.
7. I understand that under the Policy I have the right to seek independent legal advice and to seek a remedy through the courts or under the British Columbia Human Rights Code.

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

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



## Appendix F: Consent Forms (4 of 6)

### Sexual Misconduct Policy



### Respondent Form

#### Consent to enter into a Mediation of Complaint of Sexual Harassment.

I, \_\_\_\_\_ (*Name of Respondent*) have had a complaint of sexual harassment brought against me by \_\_\_\_\_ (*Name of Complainant*) under the Sexual Misconduct Policy of the Diocese of New Westminster.

1. I have received a copy of the Sexual Misconduct Policy and I have read it and understand it.
2. I agree to enter into a mediation to resolve this complaint.
3. The mediator appointed by the Diocese of New Westminster is \_\_\_\_\_ (*Name*). I agree to this mediator.
4. If the mediation arrives at a resolution to the complaint, the resolution will be in writing. The Resolution Agreement will be signed by the complainant, the mediator, and myself, and will be referred by the Executive Archdeacon to the Bishop for approval and ratification. The Mediation Resolution Agreement will be final and binding.
5. I understand that any statements or admissions made in the mediation process may not be disclosed in an investigation if the mediation fails except where required by law.
6. I understand that if I have any questions about the operation of this Policy and my rights and responsibilities under it, I may speak with the Executive Archdeacon.
7. I understand that under the Policy I have the right to seek independent legal advice and to seek a remedy through the courts or under the British Columbia Human Rights Code.

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

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

## Appendix F: Consent Forms (5 of 6)



# Sexual Misconduct Policy

## Complainant Form

### Consent to begin an Investigation into a Complaint of Sexual Misconduct.

I, \_\_\_\_\_ (*Name of Complainant*) have brought a complaint of sexual misconduct against \_\_\_\_\_ (*Name of Respondent*) under the Sexual Misconduct Policy of the Diocese of New Westminster.

1. I have received a copy of the Sexual Misconduct Policy and I have read it and understand it.
2. I understand that my complaint as well as any related documents I may provide to the Executive Archdeacon or an investigator appointed by the Diocese under the Sexual Misconduct Policy, will be given to the respondent or any persons necessary for the administration of the policy.
3. I understand that if I have any questions about the operation of this Policy and my rights and responsibilities under it, I may speak with the Executive Archdeacon.
4. I understand that under the Policy I have the right to seek independent legal advice or to seek a remedy through the courts or under the British Columbia Human Rights Code.

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

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

## Appendix F: Consent Forms (6 of 6)

# Sexual Misconduct Policy



## Release of Information Form

### Consent to the Release of Information

Concerning the Complaint of \_\_\_\_\_  
 against \_\_\_\_\_ commencing \_\_\_\_\_  
 (*date Diocese notified of complaint*).

1. Complainants, respondents and witnesses are advised to read the Diocesan Sexual Misconduct Policy so that they are familiar with the procedures involved. A copy of the Policy is included with this consent.
2. Every effort will be made by those who are responsible for the administration of the Policy to maintain the confidentiality of the process, subject to the exceptions noted below.
3. Complainants are advised that in the event of a formal complaint under the Policy, a copy of the written complaint, as well as related documents originating from the complainant, will be given to the respondent, or any persons necessary for the administration of the Policy.
4. Respondents are advised that a copy of the written response to the complaint, as well as related documents originating from the respondent, will be given to the complainant, or any persons necessary for the administration of the Policy.
5. Witnesses are advised that any information they provide, either verbally or in writing, to a person appointed to conduct an investigation under the Diocesan Sexual Misconduct Policy, may be disclosed to the complainant and respondent as well as to persons necessary for the administration of the policy.
6. If a respondent does not sign this Consent to the Release of Information, the investigation will proceed in the absence of information originating from the respondent. In such an event, the investigating team may make their report to the Bishop in the absence of such information which may otherwise be of assistance to the respondent.
7. In addition, anyone may be required by law to give evidence and document in the courts and other agencies involved in the administration of justice.
8. If you have any questions about the operation of this Policy and your rights and responsibilities under it, please speak with the Executive Archdeacon.
9. The Policy is not intended to preclude anyone from seeking legal counsel or seeking a remedy through the courts or under the British Columbia Human Rights Code.

I acknowledge receipt of a copy of the Policy. I have read, understand, and agree with the Consent to the Release of Information as provided above.

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

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

## **G 2) Guidelines and Policies for the Canonical Process**

### *Leading to the Appointment of a Parish Incumbent, Associate Priest, or Assistant Priest*

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# Guidelines and Policies for the Canonical Process

## Introduction

The role of the Canonical Committee is to provide parish leadership and representation in the selection process of an Incumbent, Associate Priest or Assistant Priest. During this process the committee will work with the Bishop's Office, the Regional Archdeacon and the Bishop's Advisory Committee on Appointments. These guidelines do not apply to the appointment of a Curate for a two-year placement, or to the selection process for Deacons.

All clerical appointments are made by the Bishop. However, the Canonical Process provides an important consultative process, in which the parish is an active participant.

The work of the Canonical Committee is an important step in the life of a parish. They provide vital leadership for the parish in a time of transition. The workload can seem daunting, but there are a lot of resources available to support them in their work.

## When the First Meeting is Called

After formal notice of resignation or retirement of an Incumbent, Associate Priest or Assistant Priest is given to the Bishop and the Parish, the Bishop or his designate will consult with the wardens and regional Archdeacon before initiating a meeting of the Canonical Committee. *Note that circumstances may warrant an Interim appointment by the Bishop.* The Bishop, the regional Archdeacon or someone appointed by the Bishop will attend the first meeting of the Canonical Committee to review the process and to discuss issues such as confidentiality and lines of communication.

## The Canonical Committee

The membership of the Canonical Committee is established by the Canons of the diocese and cannot be altered by the parish. It is as follows:

The Wardens

The Synod Lay Delegates

The Alternate Synod Lay Delegates

*[note: this is inclusive of the age-designated (i.e. 16-21 yrs. old) delegate and alternate delegate.]*

In the case of an Assistant Priest or Associate Priest position the Incumbent is also a member of the Canonical Committee. The Canonical Committee chooses which of its members will Chair, and which two of its members will represent the parish on the Bishop's Advisory Committee on Appointments. Note the optional canonical provision for extending the term of the Canonical Committee beyond the Annual Vestry Meeting *[see Canon 14, Division 4]*.

## The Parish Profile

The Parish Profile should be an accurate description of the life of the parish. The Canonical Committee should give the task of developing the profile careful and prayerful attention. It is an important opportunity to assess the life of a parish.

The Regional Archdeacon and the Ministry and Congregational Development Committee are important resources that are available to the Canonical Committee as they work to develop the profile. Normally, the Regional Archdeacon will read, comment and approve the profile draft prior to submission.

Good parish profiles often include the important statistics and facts about the parish and the surrounding area (membership, financial situation, geography and demographics). In addition to the facts and figures the profile should address some important questions about the plans, priorities and needs of the congregation for their future ministry and mission. This includes a description of the various ministries carried out both within and beyond the parish currently.

It is also important to highlight the existing composition of the ministry team in the parish, both paid and non-stipendiary, including Deacons and Honorary Assistants, with their duties and responsibilities. If the parish hopes for such ministries to continue, they should say so in the profile, and make it clear if there is a postulant for the diaconate preparing for ordination to the parish. Photographs, drawings, maps and graphs may be useful supplements to the written document.

Helpful questions for the Canonical Committee to consider, hopefully with the help of the whole congregation (or as wide a survey as possible of the worshipping community) are:

*How have we changed in the past ten years?*

*What are our strengths and weaknesses now?*

*What do we want to do in the next ten years?*

*What are our hopes and dreams?*

*What are our priorities?*

*How do we want to be known as a parish?*

*What kind of leadership do we need to go where we believe God is calling us to go?*

*How will our future ministry be helped or hindered by our current buildings?*

The profile represents a beginning of a dialogue between the parish and their future Priest. It is a profile of the parish, not a description of the future Priest.

The best profiles are developed with the input of the entire congregation. The Canonical Committee should be open and willing to share this stage of the process with the parish.

Developing the profile is a job that should not be rushed. The time a parish spends looking at its life and ministry helps to prepare the community to move forward to a new relationship with the future Priest.

Also, it is very important that the parish profile be accurate and honest. This is the only way to ensure that there is the best fit possible between the parish and the applicants.

## **Advertising**

Once the parish profile is developed and delivered to the Synod Office, the Bishop's staff will write a two-page advertisement based on the profile. This two-page advertisement is then sent to all Bishops in Western Canada, and any priests who have asked to be notified of any vacancies. Also it is sent out in the parish mailing and is posted on both the national church and the diocesan websites.

It is also possible for parishes to request that a short advertisement appears in the Anglican Journal, or other print media. While the Synod Office on request does this, the costs of any ads placed in the Anglican Journal or other magazines or newsletters will be passed on to the parish. Note that this may involve five or six weeks' notice prior to publication.

## **Applications**

Those who are interested in exploring the possibility of applying for the position first must contact the synod office and request a copy of the parish profile. Those who request it are sent a cover letter, describing the application process and deadlines, a copy of the Bishop's Expectations for Clergy, and the parish profile. For near-deadline or overseas requests, it is always helpful to have an electronic version of the Parish Profile emailed to the Synod Office if possible.

All applications are sent directly to the synod office, not to the parish. All those making inquiries to the parish about a vacancy should be directed to call the Synod Office. When someone not canonically resident in the Diocese of New Westminster makes an application, every effort is made to get a reference from the candidate's diocesan bishop.

## **The Bishop's Advisory Committee on Appointments (BACA)**

The Advisory Committee will meet to review all applications and select a short-list of candidates for the parish to interview. The Committee consists of the Bishop (chair), the Executive Archdeacon, the Regional Archdeacon, and three lay and three clerical members elected by Synod.

The parish Canonical Committee is asked to select two of its members to attend and participate in the meeting that discusses the applicants to their vacancy. They are full voting members with those listed above. In the case of an Associate or Assistant Priest position the Incumbent is also a full member of the Bishop's Advisory Committee.

The members of the Advisory Committee, including the two parish representatives and the Regional Archdeacon, will be sent copies of all of the applications received for the position. The applications are usually sent out via courier approximately five days before the meeting. *Please be aware that the applications are to be held in the strictest confidence.* Only the two parish representatives to BACA are to know the complete list of candidates. This list is not discussed with the balance of the Canonical Committee.

At the Advisory Committee meeting all of the applications are discussed and a vote is taken to determine who will be short-listed. After the meeting the Bishop and the Bishop's staff will contact all applicants concerning their status in the process.

## **Interviewing**

Following the Bishop's Advisory Committee meeting the Regional Archdeacon meets with the canonical committee to present them with the list of short-listed candidates and their applications. Only the names of the short-listed candidates can be shared with the whole Canonical Committee. The names of all other applications are to remain confidential. Specific personal opinions shared in the Advisory Meeting are confidential, and are not to be discussed with the Canonical Committee. Further, the Committee, on receiving the short-list, must not divulge it beyond the confines of the Canonical Committee deliberations.

The Canonical Committee will give the Archdeacon a list of dates when the committee is available to interview the candidates. The synod office makes all the arrangements for the interviews. The Canonical Committee is asked NOT to contact the candidates directly. The parish will pay for all travel and accommodation costs of any out of town candidates.

Great care should be taken to ensure that the Canonical Committee spends the same amount of time with each candidate. No candidate should appear to have been treated differently regardless of how far they may have traveled.

It is best to arrange for out of town candidates to stay in local hotels. Having them stay with a member of the Canonical Committee or the parish can give the appearance of an unfair advantage.

The Canonical Committee set the agenda for the interview. Usually, this will include a tour of the church buildings, the local neighbourhood and possibly a meal. Some or all of this activity prior to the formal interview may be conducted by the wardens and/or chairperson alone, and also can include the candidate's spouse. The spouse cannot be present for the formal interview.

Only members of the Canonical Committee can be present during the interview. No other members of the parish can attend.

The interview should reflect careful study of the candidate's application and give an opportunity for the candidate to address any concerns he/she may have with the position.

Members should keep an open mind and avoid reaching conclusions until all candidates have been interviewed.

The Canonical Committee may ask for a second or even third interview if they like. However, candidates cannot be asked to give a sermon or to provide an audio or written copy of a sermon. Unsolicited letters of support not part of the application package should not be circulated or referred to in any way. The Canonical Committee can ask for references for all short-listed candidates, but should consult with the Bishop's office before attempting to contact any of the references. Remember that bishop's references are requested for all applicants from other dioceses.



## **Post-Interview**

Once all the interviews have been concluded the Canonical Committee should meet to make its decision. The committee should strive for consensus but realize that unanimity may not be possible. All confidential documents should be returned to the Canonical Committee Chair, who should arrange shredding or appropriate disposal of them.

If the Canonical Committee does not feel able to recommend any of the candidates, the position can be re-advertised for a second time.

If after a second round of advertising there is still no successful candidate, the Bishop may consult with a the parish about making a direct appointment.

## **Appointment**

If the Canonical Committee is able to agree on a candidate for appointment, a Warden or the Chair of the Canonical Committee contacts the Bishop and informs him of their choice. The Bishop will contact the successful candidate and ask if they are prepared to further explore accepting the appointment. If the candidate is agreeable the candidate and the Wardens begin negotiations on salary and benefits. The Wardens should consult with the parish Treasurer on financial matters only. The Wardens may wish to consult further the Business Administrator of the Diocese on current compensation policy.

Once both parties have agreed on the terms of the appointment, they need to notify the Bishop of that independently. The Bishop will then direct that the announcement of the new appointment should be made on the same Sunday in the parish concerned and in the successful candidate's parish. No public statement should be made about the position until the two parishes involved have been informed.

A formal letter of appointment from the Bishop is sent to the candidate, with copies to the Wardens, Treasurer, Regional Archdeacon and Regional Dean. It includes the mutually agreed details concerning stipend, housing, utilities and automobile allowance, and a salary and benefits cost calculation sheet giving the total costs to the parish for the new priest. The letter also states the effective date of the appointment, which is the prerogative of the Bishop after consultation. The priest signs a copy of the letter and returns it to the Bishop's office, indicating concurrence with the specific information.

## **Licence**

The appointed priest is confirmed in their new position only after Letters *Bene Decessit* are received from their Bishop (if canonically resident in another Diocese) and the Bishop of New Westminster issues a Licence. The licence is given only after the Oaths and Subscriptions are signed by the priest, and the diocesan Registrar registers the licence. Normally, this is done at a service of Induction (for incumbents).

## Resignations

When there are Honorary Assistants, Deacons other than transitional, Assistant Priests or Associate Priests working in the parish, they are required, under the canons, to submit their resignation to the Bishop when a new Incumbent is appointed. The new Incumbent, in consultation with the Wardens, will inform the Bishop of their recommendations regarding the future of those positions.

## Timeline

The Canonical process begins as soon as the announcement of the resignation/retirement is made. In most cases a parish is given three months' notice of a vacancy.

On average, the Canonical process takes between six and nine months. However, this varies with each parish. The following is a general time line:

- First month:** The vacancy is announced (usually three months before the departure of the priest).  
After consultation with the Bishop and Archdeacon, the Canonical Committee is formed and they begin to work on the parish profile. The profile development usually takes between one and three months.  
The expected time-line for the advertisements, application deadline, and Bishop's Advisory Committee meeting is developed in consultation with the synod office.
- Second month:** The Canonical Committee continues to work on the parish profile. Arrangements are made for a temporary/interim priest placement.
- Third month:** The parish profile is delivered to the synod office.  
Advertisements for the position are distributed.  
The deadline for applications is set for approximately six weeks after the advertisement is published.
- Fourth month:** A supply priest is in place to cover the vacancy, if needed. Advertising continues and applications are received at the synod office.  
The Canonical Committee selects its representatives to the Bishop's Advisory Committee and notifies the synod office of their choice.  
The deadline for applications closes.
- Fifth month:** The packages for the Bishop's Advisory Committee are sent out to all members, including the parish representatives. The Bishop's Advisory Committee meets to review the list of candidates and decide on the short-list.  
  
The Archdeacon takes the list of candidates to be interviewed to the Canonical Committee.  
Arrangements for the interviews are made through the Synod Office.
- Sixth month:** Interviews take place  
The Canonical Committee meets to discuss the interviews and make their

selection.

The name of the recommended candidate is given to the Bishop who contacts the candidate.

If the Canonical Committee is not able to make a selection then preparations begin for a second round of advertising.

The Wardens and the candidate enter into negotiations.

Once the negotiations are successfully completed the Bishop is informed.

Announcements can be made in both parishes of the appointment. The appointment is published in the parish mail.

If the successful candidate is currently employed they will need to give approximately three months' notice of leaving to their current parish.

**Sixth to Ninth months:** Parish prepares for the arrival of the new priest. Preparations are made for the Induction of the new Incumbent or the celebration of the beginning of the new ministry of the Assistant/Associate Priest.

The date for the Induction is set in consultation with the Bishop's calendar, usually as close to the appointment date as possible.

The Induction service is based on a liturgy available from the synod office.

Planning for the service is done in cooperation with the new Incumbent and the parish.

The final draft of the service bulletin is forwarded to the synod office for review before being published. Please plan to have the draft into the synod office five working days before the Induction date.

## General Comments

A parish is welcome to encourage priests to apply to their vacancy by suggesting that they request a copy of the parish profile from the synod office. However, a parish cannot distribute the parish profile themselves, nor promise an applicant an interview or an appointment. All communication with applicants should be through the synod office.

In budgeting for the process, a parish needs to consider the costs they will incur, including the cost of temporary clerical staffing, transport, food and lodging during the interview process, and finally the moving costs of the new Incumbent or Assistant, including any refurbishing necessary for parish-owned housing.

Please note that the role of the Canonical Committee ends with the successful appointment and they are only recalled in that capacity if the need arises. They do not take any part, as a body, in the supervision or evaluation of the priest once appointed. Neither is it their responsibility to draft policy; rather, they are a servant of the Church Committee or Parish Council

## **G 3) DIOCESE OF NEW WESTMINSTER PRIVACY POLICY FOR SYNOD OFFICE LOCATED AT 1410 NANTON AVENUE, VANCOUVER**

### **INTRODUCTION**

The BC Personal Information Protection Act (PIPA) regulates the way private sector organizations within British Columbia collect, use, keep, secure and disclose personal information. "Personal Information" means all information about an identifiable individual. Our Diocese recognizes the importance of privacy, and the sensitivity of personal information received by us for church purposes.

### **OUR NEED FOR PERSONAL INFORMATION**

Information is given to the Diocese for Church purposes and will only be used for Church purposes.

### **COLLECTION, USE AND DISCLOSURE OF PERSONAL INFORMATION**

The diocesan database is available electronically in the Synod office to staff solely for purposes of carrying out our work tasks.

The diocesan directory is provided in printed form to staff and parish leaders to facilitate communication and administrative functions within the diocese. Synod and parish personnel are required to use the information with care. Out-of-date directories are to be destroyed.

Commercial use of the Diocesan Church Directory is not allowed.

The diocese does utilize the Topic / Anglican Journal mailing list on an infrequent basis for the purpose of diocesan direct mailings to groups of parishioners. Those not wishing to receive such mailings may request to their parish that their names be removed from the Topic / Anglican Journal mailing list.

### **SECURITY OF PERSONAL INFORMATION**

The Diocese recognizes its obligation to protect the confidential information of its members. We have arrangements in place to secure against the unauthorized access, collection, use, disclosure, copying, modification, disposal or destruction of personal information.

To safeguard from unauthorized access, information is kept in locked cabinets or locked offices. Electronic data are password protected.

### **REQUESTS FOR ACCESS TO PERSONAL INFORMATION**

The BC Personal Information Protection Act permits individuals to submit written requests to provide them with the following:

- Personal information under our custody or control; and

- Information about how their personal information under our control has been used and is being used by us; and
- The names of any individuals and organizations to which their personal information under our control has been disclosed by us.

We will respond to requests within the time allowed by the Personal Information Protection Act, and will make every effort to respond as accurately and completely as reasonably possible.

### **REQUESTS FOR CORRECTION OF PERSONAL INFORMATION**

The Personal Information Protection Act allows individuals to submit written requests to correct errors or omissions in their personal information that is in our custody or control. We will review and respond to such requests in a timely manner.

### **CONTACTING US**

If you have any questions with respect to our policies concerning our handling of your personal information, or if you wish to request access to, or correction of, your personal information under our care and control, please contact our Diocesan Business Administrator at (604) 684 – 6306 ext. 215.

If you are not satisfied with the way we handle your requests, you are entitled to contact the Privacy Commissioner at:

The Office of the Information and Privacy Commissioner  
PO Box 9038, Stn. Prov. Govt.,  
Victoria, BC V8W 9A4  
Telephone: (250) 387 – 5629  
Fax: (250) 387 – 1696

