THE POLICY MANUAL

Anglican Diocese of New Westminster
August 2019

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PREFACE

This edition of the Diocesan Policy Manual replaces former editions 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 the Executive Archdeacon.

The Most Revd Melissa Skelton
Archbishop

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A) DIOCESAN ORGANIZATION

A 1 Officers of Synod

The Secretaries of Synod
The Treasurer
The Auditor

Note: *These officers are all elected by Synod (Constitution, Article 3)*

A 2 Diocesan Officers

Dean of New Westminster
Bishop's Commissary
Archdeacons
Regional Deans
Honorary Canons
Chancellor
Vice Chancellor
Registrar
Legal Assessor
Assistant Treasurer

Note: *These officers are all appointees of the Bishop. 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. (Canon 4)*

A 3 Diocesan Office

The Diocesan office is located at 1410 Nanton Avenue in Vancouver (two blocks south of West King Edward Avenue), V6H 2E2. There is ample parking in the residential streets of the surrounding area. 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. The Diocesan Office 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 welcome to join staff for Holy Eucharist celebrated in the chapel on Tuesday at 9:30 am.

The diocesan website, **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 4 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. Synod is held bi-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, two legal officers of

either the Chancellor, the Vice-Chancellor, the Registrar or the Legal Assessor, the chair of Mission and Ministry Development. An additional two persons may be appointed by the Bishop at his/her discretion. Diocesan Council is chaired by the Bishop or his/her appointee and carries out its responsibilities through standing committees and appointed commissions or task forces. Council usually meets six times a year. Business is also conducted through email polls.

A 5 Diocesan Standing Committees

Finance and Property -- This Committee is responsible to Diocesan Council for the business and financial aspects of diocesan operations (Canon 14). 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. Diocesan Council appoints a chair on the recommendation of the Committee.
(Regulation 11, Part 5)

A 6 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 7 Archdeaconries and Deaneries

The Regional Deaneries according to Archdeaconries are as follows:

Capilano Archdeaconry

North Vancouver Deanery
- St. Agnes
- St. Catherine, Capilano
- St. Clement, Lynn Valley
- St. John the Evangelist, North Vancouver
- St. Martin

Sea to Sky Deanery
- St. Aidan and St Bartholomew
- St. Christopher
- St. David and St. Paul, Powell River
- St. Francis-in-the-Wood
- St. Hilda, Sechelt
- St. John the Divine, Squamish
- St. Stephen, West Vancouver

Fraser Archdeaconry

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

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

Lougheed Archdeaconry

Yale Deanery
All Saints, Mission
All Saints, Agassiz
Christ Church, Hope
St. John the Baptist, Sardis
St. Matthew, Abbotsford
St. Thomas, Chilliwack

Golden Ears Deanery
Holy Spirit, Whonnock
St. Andrew, Langley
St. Columba, Pitt Meadows
St. Dunstan, Aldergrove
St. George, Fort Langley
St. George, Maple Ridge
St. John the Divine, Maple Ridge

Granville Archdeaconry

Granville Deanery
Holy Trinity, Vancouver
St. Augustine, Marpole
St. Mary Magdalene, Vancouver
St. Faith
St. John, Shaughnessy
St. Matthias & St. Luke, Oakridge

Point Grey Deanery
St. Anselm
St. Chad
St. Helen, Point Grey
St. Mary, Kerrisdale
St. Philip

Westminster Archdeaconry

Tri-Cities – North Burnaby Deanery
St. Catherine of Alexandria, Port Coquitlam
St. John the Apostle, Port Moody
St. Laurence, Coquitlam
St. Stephen the Martyr, Burnaby
St. Timothy, Brentwood

Royal City – South Burnaby Deanery
All Saints, Burnaby
St. Alban the Martyr, Burnaby
St. Barnabas
Holy Trinity Cathedral
St. Mary the Virgin, Sapperton

Burrard Archdeaconry

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

A 8 Dean

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

A 9 Cathedral Chapter

Mandate:
The Cathedral Chapter was re-vitalized at the Synod of the Diocese of New Westminster in May 1996 as a way to give leadership to renewed efforts to make the Cathedral a focus of diocesan life.

Terms of Reference**:**

1. The Bishop on the nomination of the Deaneries of the Diocese shall appoint diocesan members of the Chapter. There shall be one representative per Deanery. The term of appointment is for three (3) years.

2. Cathedral Parish Vestry shall elect two (2) members each to serve a three (3) year term.

3. The Dean and diocesan Archdeacons are members of the Chapter ex officio (see Canon 10). The Director of Mission and Ministry Development and Cathedral staff with responsibility in program, communication, development may attend Chapter meetings for purposes of information and coordination.

4. The Chapter shall be chaired by the Dean and meet at his or her call, based on a schedule of meetings developed by members of the Chapter. The Dean may also appoint a Recording Secretary.

5. The Chapter shall be responsible for:
    - Developing a vision for the role of the Cathedral within Diocesan life;
    - Initiating ideas and plans that give expression to the role of the Cathedral within the Diocese and City;
    - Assisting and supporting efforts of the Cathedral Parish and others for developing the Cathedral's relationship to the city;
    - Appointing task groups and planning teams to implement events and activities;
    - Ensuring the effective evaluation of all diocesan focused Cathedral events and activities;
    - Making a yearly report to Diocesan Synod on the work of the Cathedral Chapter;
    - Making regular reports to the Bishop and Diocesan Council on the development of this ministry
    - Other duties and responsibilities as assigned and agreed upon from time to time.

A 10 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 an Archdeacon for Deacons.

Regional Archdeacons exercise the Bishop's ministry of oversight in a local region. In this ministry they advise and support the Bishop's office as well as represent the concerns and perspectives of the Bishop's office in the Archdeaconry.

The responsibilities of Regional Archdeacons include:

- Staying in touch with the life of parishes in the Archdeaconry with an eye to opportunities, challenges and learning. Where appropriate, communicating these opportunities, challenges and any learning to the Bishop's Office, Synod Office staff and to other Regional Archdeacons, the Archdeacon for Deacons and Regional Deans.

- Serving as the Bishop's representative in the search process
    - Working closely with Executive Archdeacon, recommending when the Canonical Committee should begin its formal work and making sure that the Diocesan canonical process is followed. In collaboration with a given canonical committee, negotiating any exceptions to that process and recommending any improvements to that process.
    - Serving as a resource and providing training to canonical committees as they do their work.
    - Attending the Bishop's Advisory Council on Appointments with the representatives of the canonical committee to support them and to contribute to the discussion.
    - Being present and playing a role in any induction and or celebration of a new ministry

- Leading or playing a significant role in ministry initiatives that are archdeaconry-wide

- Serving as a resource to clergy and parishes in situations related to major parish development initiatives or in situations involving conflict—at times this will involve being involved in intervening in situations

- Assisting parish clergy and others in the parish in completing a Mutual Ministry Review every 12-18 months.

- Resourcing clergy and parishes in the development of their liturgical life: Providing assistance in improving existing liturgies (rite, ceremonial, music, space, and liturgical change) and in crafting new liturgies for authorization by the Bishop.

- Assisting the Regional Dean in convening and providing for the facilitation of deanery meetings/conferences

- Taking the initiative to create an authentic and mutually supportive working relationship with Regional Deans, with the Executive Archdeacon, with the Bishop and with the Synod Office staff.

- Where needed, assisting parishes in finding supply clergy

- Conduct annual inspection of rectories within their archdeaconry and with the Executive Archdeacon prior to a Priest-in-Charge occupying a rectory

- Reviewing clergy discretionary funds records for each clergy person in the archdeaconry once a year as coordinated with the parish audit review.
- By virtue of office, being a member of the Cathedral Chapter

A 11 Regional Deans

Each Deanery has a Regional Dean, who is one of the clergy in the deanery and, after consultation with the clergy in the deanery, is appointed by the Bishop. 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.

The Regional Dean exercises the Bishop's pastoral ministry in a local region. As such, Regional Deans maintain a close working relationship with the Bishop's office as related to relationship building with clergy and parishes.

Regional Deans' responsibilities include:

- Staying in touch with the clergy of the region to support them in their spiritual, emotional, relational, and vocational well-being. Doing this through:
    - Convening and facilitating a deanery clericus meeting that provides for spiritual nurture, relationship-building and mutual support of one another.
    - Where appropriate, visiting, meeting one-on-one with, or calling clergy to check in, listen, and where appropriate, advising them. As a part of this, nurturing appropriate confidentiality while encouraging the sharing of important pastoral information with the Bishops' office.
    - Meeting with clergy new to the area or clergy new to their role to stay in touch and support them in their transition
    - Visiting clergy and their families who are sick or in the hospital

- In consultation with the Regional Archdeacon, arranging for clergy supply in a deanery parish in case of an emergency

- In consultation with the Regional Archdeacon, convening and providing for the facilitation of deanery meetings/conferences

- Publicizing diocesan-wide, archdeaconry-wide or deanery-wide events to the Deanery

- Developing an authentic, collaborative, mutually supportive relationship with the Regional Archdeacon, with the Executive Archdeacon, with the Archdeacon of Deacons, with the Bishop and with the Synod Office Staff.

A 12 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 4th 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 24 governs the 'Fair Share Assessment and Diocesan Fair Share Fund' and Regulation 25 governs allocations from the 'Diocesan Fair Share Fund'.

Fair Share Assessments

All Parishes, regardless of size, pay their 'fair share' assessment on the basis of the three-year rolling average of their Parish Operating Receipts (POR). The Parish's 'fair share' is determined as follows:

a) a flat amount of $1200 on the first $35,000 of the three-year rolling average of POR;
b) 15.5% on the three-year rolling average of POR that exceeds $15,000 and does not exceed $150,000, and
c) 17.75% on the three-year rolling average of POR that exceeds $150,000.

The total 'fair share' assessment equals the sum of (a) plus (b) (as applicable) and (c) (as applicable). Regulation 24 also established a 'Diocesan Fair Share Fund' to support existing and new Parishes and Missions based on criteria established by Diocesan Council from time to time. Those Parishes whose three-year rolling average of POR is equal to or greater than the median POR of all Parishes shall pay a Diocesan Ministry Support assessment on the Parish's POR. This additional assessment is determined by Diocesan Council but may not exceed 1.75% of a Parish's POR.

The Diocesan Fair Share Fund is administered by the Administrators of the Anglican Initiatives Fund in accordance to the provisions of Regulation 25 and funds are allocated according to criteria established by Diocesan Council from time to time.

Reporting Requirements

Every Parish is required to report financial information to the Diocese in accordance with Paragraph 1483 of Canon 14.

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.
A Parish may appeal its assessment on the basis of the accuracy or appropriateness or upon such other grounds as Diocesan Council or Diocesan Synod may direct from time to time (Paragraph 7.3 of Regulation 24). Part 7 of Regulation 24 describes the process and potential outcomes of the appeals process.

Assessments – Payment of
Assessments are payable monthly by the 14th of each month ($1/12^{th}$ 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 25. Any prospective applicant Parish should contact the Diocesan Office (Director, Property and Finance or Diocesan Comptroller) regarding an application.

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. All funds donated by for the diocesan care + share program should be forwarded to the Diocese for onward transmission to the recipient organizations. Donations to Related Groups such as Sorrento Centre, Mission to Seafarers, Coming Home Society, and the Vancouver School of Theology, should be sent directly to them.

B 4 Consolidated Trust Fund

The Consolidated Trust Fund ("CTF") is an investment fund that is overseen by the Management, Property and Finance Committee and with diocesan staff support by the Director for Property and Finance and the Comptroller. 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 Diocesan Council on the advice of the Standing Committee on Management, Property and Finance.

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. The Diocesan Auditor is currently Rolfe, Benson Chartered Accountants.

B 5 Diocesan Parish Loan Fund

Through the proceeds from a number of bequests, the Diocesan Parish Loan Fund has total available funding of $400,000. These funds are available to Parishes for capital purposes by application to the Management, Finance and Property 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 Standing Committee on Management, Finance and Property through the Director for Finance and Property, and include the following information:

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/Parish Council meeting that approved the loan request.
5. When a Church Committee/Parish Council is planning a project that may require some assistance from the Diocesan Parish Loan Fund, it should complete the planning and loan application well in advance of the start-up date of the project.

B 6 Standard Diocesan Loan

A Standard Diocesan Loan is usually for a larger amount and for an extended repayment time frame. The amount, terms and repayment schedule and interest rate would be subject to negotiations at that time. The size of loan must be approved by Diocesan Council with a recommendation from the Standing Committee on Management, Finance and Property Committee.

A written application for a Diocesan Standard Loan must be submitted to the Standing Committee on Management, Finance and Property Committee through the Director for Finance and Property. The application should include the following information:

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. Full set of parish financial statements
5. Minutes of the Church Committee meeting that approved the loan request.

6. When a Church Committee is planning a project that may require some assistance from the Diocesan Parish 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

Diocesan clergy are paid through a central payroll system. Lay staff at parishes can also be included on the central payroll system.

Annual salaries of clergy are based on the diocesan compensation model set annually by Diocesan Council, plus any incremental amount set by the respective parish. The annual Clergy Compensation Schedule is posted on the diocesan website.

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 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, , 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.

B 7 Sale or Disposal of Property Assets

Diocesan policy requires an application be made to the Standing Committee on Management, Property and Finance to seek permission to sell a particular piece of property. If Management, Property and Finance approves the 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 Director for Property and Finance or the 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 Management, Property and Finance and Vestry's approval of the request to release funds are required as conditions of Diocesan Council approval.

B 8 Purchase of Property

The advice of the Standing Committee on Management, Property and Finance 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

Normally, (monthly in July and August) a bi-weekly electronic mailing, *The 14TEN*, is sent to all Clergy and Churchwardens 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.)

B 10 Gift Acceptance Policy

This policy is designed to provide guidance to the [*Name of Parish*] Anglican Church community so as to facilitate the gift-giving process. It is not intended to stifle philanthropic creativity. Therefore, this policy exists so that prospective donors may enjoy the greatest freedom possible in formulating their gifts.[1] This policy will guide Clergy, Church Wardens, the Treasurer, Parish Council, staff and volunteers when and how to accept or reject and receipt various types of gifts. It will also help track and manage various types of gifts. It ensures compliance with the laws of Canada and provides an example of due diligence as a defense in the event of litigation. This policy also manages donor relations as it ensures transparency of process and policy with donors; and it manages donor's expectations and seeks to avoid misunderstanding with donors. It also assures donors about proper management of their gifts.

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A) Definitions

1. **Cash Gift:** These are cash, debit, cheque or credit card gifts.
2. **Deferred Gift:** A gift received by the parish when the donor is deceased (usually a bequest, a life insurance policy or a RRSP or RRIF gift).
3. **Designated Gift:** a contribution for which the donor provides guidelines as to where the funding support is to be directed.

[1] Each parish may wish to modify and remove some clauses from this policy to customize it for the parish. Should you do so, the Legal Assessor of the Diocese or the Registrar of the Diocese should review it.

4. **Fair Market Value:** normally, the highest dollar value obtainable for property in an open and unrestricted market between a willing buyer and a willing seller who are knowledgeable, informed, and acting independently of each other.
5. **Gift:** represents a transfer of money or property voluntarily given with no expectation of right, privilege, material benefit or advantage to the donor or a person designated by the donor.
6. **Independent Appraisal:** a property appraisal that is provided by a source independent from both St. Swithin's Anglican Church and the donor.
7. **Qualified Gift:** A gift that meets the Canada Revenue Agency (CRA) requirements to qualify as a charitable donation.
8. **Property:** It can include real property such as land and buildings, personal property including cash and marketable securities and machinery and equipment.
9. **Undesignated Gifts:** a contribution by a donor who has not provided any guidelines as to where the funding support is to be directed.
10. **Rector:** the most senior permanent priest in the parish whether identified by the title Rector, Vicar, Priest-in-Charge or otherwise. Where no such person exists, then the Bishop or the Bishop's nominee shall exercise the authority of the Rector.
11. **Tax Receipt**: a receipt issued by a registered charity for a charitable gift.

B) Acceptance of Gifts - General

The following general principles apply to all gifts received by St. Swithin's Anglican Church:

1. [*Name of the Parish*] Anglican Church accepts gifts in accordance with the Canada *Income Tax Act* and the policies articulated below.

2. Gifts that qualify under the *Income Tax Act* will receive a tax receipt.

3. Gifts will be issued for cash gifts of $20.00 or greater.

4. Receipts will usually be issued for in-kind gifts of $1,000.00 or greater provided that the Government rules and the terms of this policy set out in Part D) Paragraph 3 of this policy are complied with.

5. St. Swithin's Anglican Church reserves the right to accept or decline a gift that in any way detracts from its purpose, character, integrity, freedom, or its independence.

C) Forms of Gifts that may be Accepted

[*Name of Parish*] Anglican Church may accept the following types of gifts:

1. **Cash, debit, cheque, credit card or online gifts.**

2. **Pre-Authorized Debit Program** operated by the Parish in conjunction with the Diocese of New Westminster

3. **Publicly traded securities, including stocks, bonds and mutual funds** provided that:
    a. These are sold immediately upon receipt and converted to cash.
    b. The tax receipt value is calculated by multiplying the number of shares times the closing price of the security on the day it is received unless the *Income Tax Act* requires otherwise.

4. **Life Insurance policies:**
    a. [*Name of Parish*] Anglican Church may decide, if the donor discontinues tax receiptable premium payments, when the Church is both the owner and the beneficiary, to:
        i. Continue to pay the premiums,
        ii. Convert the policy to paid up insurance, or
        iii. Surrender the policy for its current cash value.
    b. The donor must transfer the policy's ownership and beneficiary designation to [*Name of Parish*] Anglican Church before a receipt will be issued.

5. **Gift-Plus Annuities**: [*Name of Parish*] Anglican Church welcomes Gift-Plus Annuity gifts. The gift portion, of the amount involved, qualifies for a tax receipt (usually 25-30% of the total amount involved[2]. In a Gift-Plus Annuity, the balance is used to purchase a life-time annuity for the donor.
    a. The donor may specify the purpose of the gift, in consultation with the Rector, Church Wardens and Treasurer.
    b. If not, the donation will be used for the Operating Fund in the year it is given.
    c. The current *minimum* contribution for a Gift-Plus Annuity is $10,000.00. This minimum may be increased from time to time but a new minimum level will not affect prior gifts made under lower minimum guidelines.

6. **RSPs and RRIFs:** A donor may donate all, or a portion of an RRSP or RRIF during their lifetime and receive a tax receipt. Or, where St. Swithin's Anglican Church is named as the beneficiary, deferred gift receipts will be issued to the donor's estate.

7. **Bequests:**
    a. Gifts made by will are completed only at the death of the donor and/or surviving beneficiary. These deferred gifts may provide for a specific dollar amount in cash, securities, and articles of tangible personal property or a percentage of the residue of the estate. Bequests may be given as unrestricted, temporarily restricted or permanently restricted gifts.
    b. Donors are encouraged to recognize that over the many years following the establishment of a deferred gift, the needs, policies, and circumstances of [*Name of Parish*] Anglican Church can change in unforeseen ways. The Clergy, Church Wardens and Treasurer have the flexibility to make use of the funds in the best interest of St. Swithin's Anglican Church and in accord with donor interest and specifications. Thus, donors are encouraged to avoid detailed limitations and restrictions for their gifts. Donors considering bequests for a specific purpose are encouraged to consult with the Rector regarding their wishes.
    c. Because gift commitments by will are subject to change, they do not generate immediate tax receipts for the donor nor are they counted as current gift revenue for [*Name of Parish*] Anglican Church.
    d. Donors are encouraged to advise [*Name of Parish*] Anglican Church of these provisions to assist [*Name of Parish*] Anglican Church in its future planning. All such notifications are held in strictest confidence, unless the donor gives express permission for their plans to be made public.

[2] The tax receipt portion is calculated on a case by case basis by the financial institution based on donor's age and on income tax rules.

8. **Tribute Gifts:** These are memorial, birthday, life event (new career, promotion etc.) anniversary, graduation gifts.
    a. The honoree will be notified of all donors' gifts unless a donor wishes to remain anonymous.
    b. No individual gift amounts are divulged; only fund balances.

9. In-kind Gifts:

In-kind gifts should only be accepted in very exceptional circumstances.

a. **In-kind gifts (General):** Where in-kind gifts valued at $1,000 or greater, they require an independent appraisal to determine the fair market value. In-kind gifts valued at $1,000 or less may require an appraisal and do require an evaluation[3] to ensure that any tax receipt does not exceed the Fair Market Value. Note that gifts of services do not qualify.

b. **In-kind Gifts with advantage**: Where a item is sold to the charity at an advantageous price, a tax receipt may be give for the difference. For example if a gold bar with a fair market value of $5,000 is sold to a parish for the advantageous price of $1,000, a receipt for a $4,000 gift may be given. The rules set out in paragraph a above apply in determining the Fair Market Value.

c. **In-kind gifts (Gifts of Real Property)**: St. Swithin's Anglican Church may accept gifts of real estate, including houses, condominiums, commercial properties, farmland, rental property and undeveloped land, after a thorough review of the following factors:
    i. The usefulness of the property for St. Swithin's Anglican Church purposes.
    ii. The marketability of the property.
    iii. The existence of restrictions, reservations, easements, and/or other limitations.
    iv. Whether the donor has sufficient title to the asset or is mentally competent to transfer the asset legally.
    v. The existence of encumbrances, such as mortgages, judgements and mechanics liens. If financial encumbrances exist (such as mortgages etc.) permission of the Diocesan Council and Bishop must be obtained prior to assumption of those encumbrances and related debts. Note that the transfer of the property to the Parish will also transfer the encumbrances so the transfer may not take place until the permission of the Diocesan Council and Bishop has been received.
    vi. The costs associated with owning the property including but not limited to carrying costs, such as strata fees, taxes, insurance, and other repair and maintenance expenses.
    vii. The liability, if any, to which the parish may be exposed in receiving or owning the property. If a liability exists, is it warranted in the circumstances.
    viii. Staff or volunteer time required to manage, maintain or sell the property.
    ix. In addition to being marketable, is it expected to generate a positive cash flow.
    x. Fair market value in relation to the costs and limits listed above as determined by a qualified appraisal conducted in accordance with federal and provincial laws and Canada Revenue Agency standards.
    xi. Prior to the acceptance of any parcel of real property, an assessment of the potential environmental risks will be conducted. This assessment shall include the following:

[3] Appraisals must be prepared by a qualified independent third party appraiser. For gifts of under $1,000 appraisals may be cost prohibitive but there is still a requirement that any tax receipt must be for no more than the fair market ("FMV") value of the gift. If

1) An inquiry of the present owner regarding his, her or its knowledge of the history of the property.
2) A title search to determine who the prior owners were.
3) A consultation with federal, provincial, and local environmental agencies to find out whether the property has any history of hazardous waste contamination.
4) A visual inspection of the property for any evidence of environmental hazards.
5) An environmental audit conducted by a professional service also may be required.
6) The decision to accept gifts of real estate requires approval by all of the Rector, the Church Wardens and Treasurer.
7) [*Name of Parish*] Anglican Church reserves the right to require that the donor or the donor's personal representative pay the cost, including professional fees, of any review or investigation described above as a condition of considering acceptance of the property in question.
8) [*Name of Parish*] Anglican Church shall not share the costs of an independent appraisal with the donor unless that sharing has been approved by all of the Rector, Church Wardens and Treasurer and then only in accordance with the provisions of the *Income Tax Act.*
9) [*Name of Parish*] Anglican Church reserves the right to conduct its own independent assessment and/or appraisal of the real property being offered as a donation.

d. **In-kind gifts (Gifts of Residual Interest)**: A gift of residual interest allows a donor to make a gift of property, receive a charitable tax receipt, and retain use of that property during his/her lifetime.
    i. The property must vest with the parish at the time of transfer.
    ii. The transfer must irrevocable.
    iii. The parish will eventually receive full ownership and possession of the property transferred.
    iv. The tax receipt amount will be equivalent to the present value of the "residual interest".
    v. The donor remains responsible for maintaining the property.
    vi. The other parts of this policy dealing with the type of property being given must also be complied with.

e. **In-kind gifts (Tangible Personal Property)** (other than contributions to the annual flea market and book sales): Gifts of tangible personal property, including works of art, jewelry, antiques, coin, stamp and other collections, automobiles, manuscripts, and books.
f. Such gifts may be accepted only after a thorough review indicates the property is readily marketable or may be used by St. Swithin's Anglican Church in a manner consistent with one of the purposes for which it was granted status.
g. An essential issue for donors to consider before contributing a gift of tangible personal property is whether they would like [*Name of Parish*] Anglican Church to use or display the property.
h. Prospective donors should be advised that [*Name of Parish*] Anglican Church reserves the right to sell or otherwise dispose of the personal property in question, if such action is financially advisable or necessary.

i. For in-kind donations with a fair market value of less than $1,000, [*Name of Parish*] Anglican Church requires the following information:
    i. Donor's name, address, and telephone number.
    ii. Contact person if donor is a corporation.
    iii. Donor's social security number or tax identification number.
    iv. Brief physical description of the donated asset, including an explanation of the method used to determine the fair market value according to CRA standards.
    v. Date that [*Name of Parish*] Anglican Church acquired the asset and method of acquisition

j. For goods-in-kind donations with a fair market value over $1,000, [*Name of Parish*] Anglican Church must be furnished with an independent evaluation from a qualified appraiser in addition to the information required for $1,000 goods-in-kind donations.

k. Appraisals: All independent appraisals of real and personal property contributed to [*Name of Parish*] Anglican Church shall be done in accordance with CRA Standards.
    i. Expenses incurred obtaining an appraisal will be the responsibility of the donor unless special circumstances exist that makes it appropriate for [*Name of Parish*] Anglican Church to share the cost.
    ii. Any appraisal cost borne by [*Name of Parish]* Anglican Church must be approved by the Clergy, Church Wardens and Treasurer.

D) How Gifts are Received

1. Gifts are received as:
    a. **Unrestricted:** Gifts received in this category come to the parish with no donor restrictions and are properly accounted for in the unrestricted fund for use in support of the general operations of [*Name of Parish*] Anglican Church.
        i. Examples of unrestricted gifts include annual operating fund pledge payments and offertory gifts.
        ii. Any unrestricted bequest, however, shall be automatically allocated to the Bequest Reserve Fund as part of the parish endowed fund.
    b. **Temporarily restricted:** Gifts received in this category are to be used for a specific purpose specified by the donor subject to the acceptance of the Clergy, Church Wardens and Treasurer.
        i. Temporarily restricted gifts are recognized as gift income in the temporarily restricted fund when received.
        ii. All expenditures of these funds are recorded in the unrestricted fund with a corresponding transfer from the temporarily restricted fund recognizing that the donor's restrictions have been met.
        iii. Examples of temporarily restricted gifts might be gifts received for use in a future fiscal year (timing restriction) or for a specific project (use restriction).
        iv. If a funds are received for a specific purpose on the understanding that if the amount received turns out to be more than actually required then the excess is to be repaid to the donor, a tax receipt cannot be issued until it is clear how much of the amount received is actually a gift.
    c. **Permanently restricted:** Gifts received in this category are commonly referred to as endowment funds. By donor specification the funds are to be invested and only the investment earnings (including interest, dividends and capital appreciation) or a portion thereof available to [*Name of Parish*] Anglican Church may be expended for the purpose(s) specified by the donor. No principal contributed to an endowment shall be spent.

d. **Restricted Gift Clause:** Because conditions change over time, all restricted gift instruments should contain the following contingency clause:
    i. "If circumstances should arise in the future that make it illegal, impossible, or impracticable to use the gift for the purpose specified above, then the Finance Committee may submit a request for modification of this purpose to the [*Name of Parish*] Anglican Church Rector, Church Wardens and Treasurer. If, in the best judgment of these Trustees, such modification is deemed prudent, they may, after the Vestry decides, authorize the use of the income from the Fund for the fulfillment of objectives as near as practical to the original-purpose of this fund. In the event of such modification to a named endowment, the original name will continue to be associated with the fund. This provision cannot convert a permanently restricted gift into a temporarily restricted or unrestricted gift."

2. **Endowment Gifts:** [*Name of Parish*] Anglican Church encourages endowment gifts to be made to its Endowment Fund (or to the Diocese of New Westminster for the benefit of St. Swithin's Anglican Church where it will be segregated and invested in the Consolidated Trust Fund).

3. **Tax Receipts for In-Kind Gifts**:
    a. No tax receipt may be issued for any in-kind gift if to do so would violate federal or provincial laws or this policy.
    b. Tax receipts for publicly traded securities will be issued in accordance with Part C) Paragraph 3 of this policy.
    c. The decision as to whether to provide tax receipts for all other types of in-kind gifts and the amount of such tax receipt requires approval by all of the Rector, the Church Wardens and Treasurer.

4. **Prohibitions:** In accepting gifts, [*Name of Parish*] Anglican Church will not:
    a. Violate federal, provincial or municipal laws.
    b. Use the capital of endowed gifts but may only use the revenue derived therefrom including but not limited to rent, interest, dividends and capital appreciation.
    c. Provide any special consideration to the donor.
    d. Use designated gifts for purposes other than intended.
    e. Violate the BC Human Rights Code.
    f. Accept gifts that pose potential liabilities to the Church community.
    g. Accept gifts where the donor's core undertakings or principles are in direct conflict with [*Name of Parish*] Anglican Church or the Diocese of New Westminster.

E) Gifts Received Under Written Documents

1. **Independent Advice**: Donors are advised to consult with independent legal and financial advisers with regard to their potential gift(s) in so far as tax and estate planning consequences are concerned.

2. **Legal Counsel**: Documents resulting in the acceptance of all gifts, the creation of endowment programs, and the transfer of real or tangible personal property to [*Name of Parish*] Anglican Church must be approved by [*Name of Parish*] Anglican Church legal counsel and [*Name of Parish*] Anglican Church Rector, Church Wardens and Treasurer and executed by at least two of [*Name of Parish*] Anglican Church Rector, Church Wardens, or Treasurer.

F) Miscellaneous

1. **Naming Opportunities:** The Clergy, Church Wardens and Treasurer will consult with Parish Council and the donor, should the donor ask for named recognition in some form. This paragraph does not apply to book plates inside a book stating that the book was donated by a person or in memory of a person where the number of books donated in any one year by the donor is five or less.

2. **Exceptions to this Policy**: Only the Rector together with the Church Wardens and Treasurer are authorized to make an exception to this Gift Acceptance Policy. Should they decide to do so, at the first available opportunity, Parish Council needs to receive a report giving the reasons for their decision. No exception to this Gift Acceptance Policy in respect of a gift of real property shall be made without concurrence of a majority of Parish Council.

3. **Amendments to this policy:** Amendments to this policy may only be made by Parish Council, after recommendation by [*Name of Parish*] Anglican Church Rector, Church Wardens and Treasurer and approval by [*Name of Parish*] Anglican Church legal counsel and the Diocesan Legal Assessor or Diocesan Registrar.

4. **Reporting:**
    a. Use of gifts will be accounted by reporting to donors in a transparent manner.
    b. Canada Revenue Agency regulations shall be the basis of all conduct.
    c. The donor's wishes for anonymity will be respected and donors shall be consulted to obtain their permission before public disclosure of their giving.
    d. The donor is entitled to have a copy of the most recent annual parish annual financial statements.

5. **Regular Giving**: Donors are encouraged to give regularly through the pre-authorized giving program operated through the parish or the Diocese of New Westminster.

6. **Marketing of Giving**: [*Name of Parish*] Anglican Church will regularly communicate and hold events to promote the benefits of giving to the parish in four ways:
    e. Operating Fund
    f. From time to time, the need for capital funding and equipment
    g. Planned Giving
    h. Endowment Fund.

B 11 Personal Information Protection Policy

At Diocese of New Westminster, we are committed to providing those in our Diocese with exceptional service. As providing this service involves the collection, use and disclosure of some personal information about those in our Diocese, protecting their personal information is one of our highest priorities.

While we have always respected our members' privacy and safeguarded their personal information, we have strengthened our commitment to protecting personal information as a result of British Columbia's

Personal Information Protection Act (PIPA). PIPA, which came into effect on January 1, 2004, sets out the ground rules for how B.C. businesses and not-for-profit organizations may collect, use and disclose personal information.

We will inform our members of why and how we collect, use and disclose their personal information, obtain their consent where required, and only handle their personal information in a manner that a reasonable person would consider appropriate in the circumstances.

This Personal Information Protection Policy, in compliance with PIPA, outlines the principles and practices we will follow in protecting members' personal information. Our privacy commitment includes ensuring the accuracy, confidentiality, and security of our members' personal information and allowing our members to request access to, and correction of, their personal information.

Definitions

Member – any person who is employed by or corresponds with the Diocese of New Westminster, registers for a program, obtains a criminal records check for a volunteer position, applies to a position or in any other way interacts with the Diocese in a manner that creates a record of that person.

Personal Information –means information about an identifiable *individual [E.g., including information such as name, age, home address and phone number, social insurance number, marital status, religion, income, credit history, medical information, education, employment information]*. Personal information does not include contact information (described below).

Contact information – means information that would enable an individual to be contacted at a place of business and includes name, position name or title, business telephone number, business address, business email or business fax number *[this would include parish contact information]*. Contact information is not covered by this policy or PIPA.

Privacy Officer – means the individual designated responsibility for ensuring that the Diocese of New Westminster complies with this policy and PIPA.

Policy 1 – Collecting Personal Information

1.1 Unless the purposes for collecting personal information are obvious and the member voluntarily provides his or her personal information for those purposes, we will communicate the purposes for which personal information is being collected, either orally or in writing, before or at the time of collection.

1.2 We will only collect member information that is necessary to fulfill the following purposes:

- To verify identity;
- To register for Diocesan events – including youth events
- To gather statistics [parochial stats etc.]
- To create and maintain a contact information database
- To manage payroll, benefits and pension systems
- To deliver requested services
- To administer applications to employment positions (clergy or lay) or requests regarding ordination
- To process donations and issue tax receipts
- To implement the Screening in Faith Policy
- To keep track of Resources loaned to individuals
- To manage TOPIC/Anglican Journal subscriptions
- To process grant applications
- To meet regulatory requirements
- To provide services as requested or required

Policy 2 – Consent

2.1 We will obtain member consent to collect, use or disclose personal information (except where, as noted below, we are authorized to do so without consent).

2.2 Consent can be provided orally, in writing, electronically, through an authorized representative or it can be implied where the purpose for collecting using or disclosing the personal information would be considered obvious and the member voluntarily provides personal information for that purpose.

2.3 Consent may also be implied where a member is given notice and a reasonable opportunity to opt-out of his or her personal information being used, the member does not opt-out.

2.4 Subject to certain exceptions (e.g., the personal information is necessary to provide the service or product, or the withdrawal of consent would frustrate the performance of a legal obligation), members can withhold or withdraw their consent for The Diocese of New Westminster to use their personal information in certain ways. A member's decision to withhold or withdraw their consent to certain uses of personal information may restrict our ability to provide a particular service or product. If so, we will explain the situation to assist the member in making the decision.

2.5 We may collect, use or disclose personal information without the member's knowledge or consent in the following limited circumstances:

- When the collection, use or disclosure of personal information is permitted or required by law;
- In an emergency that threatens an individual's life, health, or personal security;
- When the personal information is available from a public source (e.g., a telephone directory);
- When we require legal advice from a lawyer;
- For the purposes of collecting a debt;
- To protect ourselves from fraud;
- To investigate an anticipated breach of an agreement or a contravention of law
- When information is given voluntarily to the Communications Officer by way of an interview

Policy 3 – Using and Disclosing Personal Information

3.1 We will only use or disclose member's personal information where necessary to fulfill the purposes identified at the time of collection.

3.2 We will not use or disclose member's personal information for any additional purpose unless we obtain consent to do so.

3.3 We will not sell member lists or personal information to other parties.

Policy 4 – Retaining Personal Information

4.1 If we use member personal information to make a decision that directly affects members, we will retain that personal information for at least one year so that the member has a reasonable opportunity to request access to it.

4.2 Subject to policy 4.1, we will retain member personal information only as long as necessary to fulfill the identified purposes or a legal or business purpose.

Policy 5 – Ensuring Accuracy of Personal Information

5.1 We will make reasonable efforts to ensure that member personal information is accurate and complete where it may be used to make a decision about the member or disclosed to another organization.

5.2 Members may request correction to their personal information in order to ensure its accuracy and completeness. A request to correct personal information must be made in writing and provide sufficient detail to identify the personal information and the correction being sought.

5.3 If the personal information is demonstrated to be inaccurate or incomplete, we will correct the information as required and send the corrected information to any organization to which we disclosed the personal information in the previous year. If the correction is not made, we will note members' correction request in the file.

Policy 6 – Securing Personal Information

6.1 We are committed to ensuring the security of member personal information in order to protect it from unauthorized access, collection, use, disclosure, copying, modification or disposal or similar risks.

6.2 The following security measures will be followed to ensure that member's personal information is appropriately protected:

- Locked filing cabinets for paper files
- Physical security of Synod Office where information is held
- User ID's and passwords on all computers
- Restriction of staff access to personal information as appropriate to their position

6.3 We will use appropriate security measures when destroying members' personal information – including the shredding of paper documents and permanent deletion of electronic files.

6.4 We will continually review and update our security policies and controls as technology changes to ensure ongoing personal information security.

Policy 7 – Providing Members Access to Personal Information

7.1 Members have a right to access their personal information, subject to limited exceptions.

7.2 A request to access personal information must be made in writing and provide sufficient detail to identify the personal information being sought.

7.3 Upon request, we will also tell members how we use their personal information and to whom it has been disclosed if applicable.

7.4 We will make the requested information available within 30 business days, or provide written notice of an extension where additional time is required to fulfill the request.

7.5 A minimal fee may be charged for providing access to personal information. Where a fee may apply, we will inform the member of the cost and request further direction from the member on whether or not we should proceed with the request.

7.6 If a request is refused in full or in part, we will notify the member in writing, providing the reasons for refusal and the recourse available to the member.

Policy 8 – Questions and Complaints: The Role of the Privacy Officer or designated individual

8.1 The Privacy Officer is responsible for ensuring The Diocese of New Westminster's compliance with this policy and the *Personal Information Protection Act.*

8.2 Members should direct any complaints, concerns or questions regarding The Diocese of New Westminster's compliance in writing to the Privacy Officer. If the Privacy Officer is unable to resolve the concern, the member may also write to the Information and Privacy Commissioner of British Columbia.

Contact information for The Diocese of New Westminster's Privacy Officer:

Marché Riley, Archivist
604-684-6306 ext 230
mriley@vancouver.anglican.ca

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

Office of the Information and Privacy Commissioner for British Columbia
PO Box 9038 Stn. Prov. Govt.
Victoria B.C. V8W 9A4

Tel.: (250) 387-5629
Fax: (250) 387-1696

B 12 ARCHIVES ACCESS POLICY

Purpose of the Archives

The primary purpose of the Diocesan Archives is to aid, assist and fulfill the business purposes of the Diocese of New Westminster. This includes, but is not limited to, the proper processing and archival arrangement of records into the permanent holdings of the Diocesan Archives and the retrieval of records for official Diocesan/parish business. The secondary purpose of the Diocesan Archives is to aid and assist researchers and members of the public in their research requests. In terms of priority, the primary purpose of the Diocesan Archives will always take precedence. The exception to this is formal access requests as defined under the BC Personal Information Protection Act (BC PIPA), which the Diocese – as an organization – is statutorily required to respond to in a (statutorily-defined) reasonable timeframe.

Mandatory record restriction periods before open to public:

- Baptism records: 120 years (or 20 years after the person the record pertains to is deceased)
- Confirmation records: 100 years
- Marriage records: 75 years (or 20 years after the individuals in the respective marriage are deceased)
- Burial records: 20 years

Parish Registers

All parish registers are closed due to privacy concerns and cannot be browsed. Records within the parish registers are open to the public only according to the time range criteria listed above. However, please note that the general practice in the Archives is to not disclose open parish register records to anyone except family members or those with a legitimate research interest, or another legitimate and reasonable interest requiring the use of open parish register records. Any exception to this general practice is at the discretion of the Archivist.

Closed Records

In general, the following categories of records are closed, with highly strict conditions attached to any possible access:

- Personnel Records
    - Bishop or Executive Archdeacon's authorization required for access
- Bishop's Correspondence
    - Closed for 10 years after end of the tenure of the Bishop in question, open after that time span has passed. Prior to the 10 year restriction expiry date, the Bishop or Executive Archdeacon's authorization required for access.
- Legal Records
    - Bishop, Executive Archdeacon, or Diocesan Chancellor's authorization required for access
- Financial Records
    - Bishop, Executive Archdeacon, Director of Finance and Property or Diocesan Treasurer's authorization required for access
- Parish Records
    - In general, access to parish records is subject to the Archivist's discretion, with parish records that are 75 years or older being considered Open. For records of a closed nature, including but not limited to: correspondence, financial records, legal records. The respective rector/vicar or churchwarden's authorization required for access.
- Diocesan Ministry Records
    - In general, access is at the Archivist's discretion.
- Diocesan Records (General)
    - In general, access is at the Archivist's discretion. The exception are records relating to the Order of the Diocese of New Westminster, for which authorization from the Bishop or the Executive Archdeacon is required.

In-Person Research Visits to the Archives

Access to the Archives is by appointment only and at the discretion of the Archivist. All research must take place in the presence of the Archivist or delegated staff. All researchers must observe care and handling regulations developed for the preservation of the records and any other guidelines that the Archivist might impose for the protection of the records. All requests for appointments or research inquiries must be in writing, addressed to the Archivist and delivered by post, fax or e-mail.

Academic Research

In addition to the above guidelines for In-Person Research visits, a description of the research project and a letter of reference from the academic institution must be included in the enquiry. One copy of the resulting publication is requested for the Archives library.

Genealogy

The Archives is open for genealogical research. A request to locate a record must be received in writing. The Archives may charge a fee for the time required to locate and retrieve the records in question. To make a visit to the Archives contact the Archives to both book an appointment. Advice on what is and is not permissible in terms of research at the Archives will also be provided (i.e., researchers cannot browse parish registers, but Archival staff can provide individual records under particular circumstances). If the records requested contain personal information and are closed under legislation (for example, a marriage record less than 75 years old where at least one person in the marriage is still alive), then access to them will have to be processed as an Access Request as defined in the BC PIPA legislation. Please note that under this legislation, only the individual to whom the record pertains is legally empowered to make an access request (i.e., the baptismal record of a person may only be requested by that person). If the individual in question is deceased, only certain individuals, connected to the person to whom the personal information in question pertains, are legally empowered to make an Access Request for records that contain personal information. More information on this can be found in the BC PIPA legislation and associated Regulations.

- **BC Personal Information Protection Act (BC PIPA):** http://www.bclaws.ca/civix/document/id/complete/statreg/03063_01
- **BC PIPA Regulations:** http://www.bclaws.ca/EPLibraries/bclaws_new/document/ID/freeside/10_473_2003

Unprocessed Records

Unprocessed records are closed. Access is limited to authorized personnel.

Copying

Photocopying: Photocopying, when permitted, will be done by Archives staff only.

Self Copying / Use of Digital Cameras: Researchers may only make copies of records using their own scanners or camera equipment if permitted by the Archivist. In such cases, the researcher must complete the Agreement for Self Copying form.

Documentation Rule

All decisions in which access is granted in exception to established policy shall be documented when they occur and forwarded to the Executive Archdeacon of the Diocese of New Westminster. This is to establish an ongoing record of unorthodox access decisions, so all persons involved can be held accountable for them.

C) CLERGY

C 1 Our Commitments as Clergy of The Diocese of New Westminster

The following guidelines are meant to assist us all (bishops, priests and deacons) in living out our ministry in ways that express our faithfulness, strengthen our integrity and sustain our health. At the centre of these guidelines is the belief that we, those we minister with, and those within our ministry context are all created in the image of God, an image most fully expressed in the person of Jesus Christ. The commitments, values and actions below, therefore, both spring from a Christ-centered spirituality and from our commitment to live by our baptismal and ordination vows.

The hope is that we will hold each other mutually accountable for these commitments. In some cases, however, the accountability is directly to the Bishop or to the Bishop's representative (the Executive Archdeacon, the Regional Archdeacons and the Archdeacon for Deacons). Not all the commitments below bear the same weight. Some, however, (required training, functioning ethically in parishes or workplaces) can affect our Licenses in the diocese.

In many cases, resources exist at the diocesan or national level to support these commitments. If you have questions or want to explore these resources, contact your Regional Archdeacon, the Executive Archdeacon, or the Archdeacon for Deacons.

Caring for Ourselves: Our Relationship to Ourselves, to Others and to God

1. **We commit to attend to our spiritual lives, our minds, our bodies, our emotions and our relationships with others**. We will adopt a pattern of life that includes a rhythm of spiritual practice (e.g. daily prayer, spiritual direction/spiritual friendship, sacramental confession, times of retreat); time for study; time to engage in exercise and care for the body; time to nurture our relationships with family and friends; and time to serve others.

2. **We commit to take time off each week and to take our yearly vacation in order to refresh ourselves for the ministry we exercise.** The period of time off for full-time priests serving in a parish is to be *no less than* 24 continuous/consecutive hours of time off per week, with more time as negotiated between priest and Church Wardens. The standard vacation time for full-time priests is four weeks.

3. **We commit to the responsible use of all substances, especially alcohol. We commit to seek help and to take initiative and responsibility for our recovery should substance abuse, chemical dependency or any other form of addiction arise in our lives.**

Personal Conduct

4. **We commit to keep confidential those matters that are shared with us in confidence.** With the exception of a situation in which a minor is at risk or there is abuse that is reported to us, we will hold information shared in confessions or pastoral sessions as confidential, that is, not to be shared with anyone else. Legal advice will be made available to those who have questions or concerns.

5. **We commit ourselves to respect and faithfulness in our personal relationships**. We will remain faithful to, respect, and nurture our relationships with spouses, children, parents, grandparents, grandchildren, family and friends. We will seek help when our relationships with others becomes strained or is in jeopardy.

6. **We commit to handle our personal financial affairs with integrity and responsibility**. We will model generosity in giving to our parishes, aspiring to the Biblical tithe. We will avoid any potential financial conflicts of interest in the parish (e.g. personal loans from parishioners). We will not accept large gifts or personal financial legacies from parishioners. We will not accept fees for our personal use for activities included as a part of our ministry in our parochial setting. We will comply with all tax and pension rules. We will handle discretionary funds using the diocesan guidelines. We will attend to our financial management and work diligently on our debt management, seeking financial counselling of needed. We will maintain our personal estate planning, including a current will, so that our families and dependents can be protected and provided for, in the event of our death.

Training and Formation

7. **We commit to use study leave to refresh ourselves and to benefit the parishes and non-parochial workplaces in which we serve.** Those of us who are functioning in and licensed to parishes or licensed to diocesan ministry or non-parochial ministry will make use of regular study leave in accordance with diocesan guidelines and CRA rules, and in consultation with the parish's leadership and the Regional Archdeacon or the Archdeacon for Deacons, or, in the case of diocesan/non-parochial ministry, with the appropriate supervisor or manager**.** Those of us who have been in the Anglican Church of Canada's Continuing Education Plan for at least five years may also explore a sabbatical grant to support an extended study leave.

8. **We commit to remain current on police record checks and on the training required for licensing in our diocese.** The current required training in sexual misconduct (Screening in Faith) and in anti-racism raises our awareness about and supports appropriate behavior in the contexts in which we minister.

Serving in a Parish or Other Place of Diocesan Work

9. **We commit to respect and faithfulness in our relationships in our ministry setting.** We will treat our lay and clergy colleagues with respect, and, wherever possible, adopt a stance of mutuality and collaboration with them in the ministry we share. We will do our part to create and maintain a work environment that is free from intimidation, exploitation, harassment, racism, sexism, classism, homophobia and transphobia, and that fosters a positive spirit, a sense of joy, the transparency of information, engagement with each other and engagement with the challenges before us. We will do our part to insure that the parish and its people remain current on the diocesan Screening in Faith training.

10. **We commit to working on clarity in our mutual expectations within our ministry settings.** Those of us who are clergy licensed to function in a parish or other diocesan setting commit to having a signed letter of agreement (bishops**,** priests) or covenant (deacons) outlining the scope of our responsibility and any other important terms related to our work including typical work week, days and time off, sick leave, materials provided by or costs covered by the parish, mutual ministry review process, etc. These letters of agreement or covenants will be negotiated among and signed by the clergy person, representatives of the parish or the workplace, and by the Bishop or her representative, and, in the case of the Bishop, by the Dean after consultation with Diocesan Council. Any important renegotiations will likewise be signed by the same parties**.**

11. **Those of us present in or serving in parishes (deacons, priests and bishops, either in a stipendiary or any non-stipendiary role) commit to being loyal to and supportive of the incumbent of the parish.**

12. **We commit to engage in a process of a mutual ministry review every year that affirms our gifts and accomplishments and the gifts and accomplishments of others, identifies areas for improvement and together sets goals for the next period.**

13. **We commit to encourage others in their vocational discernment**. We commit to identifying and supporting those with the gifts and potential for ordination. We commit to identifying and supporting the discernment of lay vocations within and outside the Church.

14. **Priests who retire from parishes or leave parishes to serve in other parishes or ministries and deacons who leave parishes to serve in other parishes or ministries commit to bringing closure to all pastoral relationships with members of the parish they have left.** Those of us who have left a parish commit to cease attending the parish we served in and to refrain from any interference in the parish's life or the lives of the parish's people. Should we wish to return to a parish where we previously served, we will do so only after being invited by the incumbent and after gaining the agreement of the bishop.

15. **We who are priests and deacons, whether stipendiary or non-stipendiary, on staff at parishes that call a new incumbent, commit to offering our resignation when the new incumbent arrives, only remaining in the parish if the new incumbent decides not to accept our letter of resignation and invites us to continue in our ministry there.**

16. **The Bishop commits to protect the right of any priest, deacon or bishop holding or seeking the Bishop's license to invoke the conscience clause related to the blessing of same-sex marriages.**

Staying Connected to and Serving in the Diocese

17. **We commit to develop a healthy relationship between the parish and the diocese**. We will play our part in building a sense of unity among us as individuals, between and among our parishes, and among the synod office staff, diocesan committees and our parishes. We will encourage our clergy colleagues and other lay leaders to be actively involved in diocesan, archdeaconry and deanery events.

18. **We commit to work collegially and supportively with our diocesan colleagues**. When we have an issue or disagreement to discuss with one of our colleagues, we will first seek to resolve that issue or disagreement with the person directly. We will not use social media or electronic communications as a way to resolve differences or vent frustrations. We will, as appropriate, keep those who share with us in our ministry apprised of information that affects us and them in the ministry we share.

19. **We commit to enter sincerely into the consultative relationships available to us in our diocese or in the broader church in order to inform and influence what we do.** For priests these typically are: clergy and lay colleagues, regional deans, regional archdeacons, the Executive Archdeacon, members of the Synod Office staff and the Bishop. For deacons these typically are: clergy and lay colleagues, the Archdeacon for Deacons, regional deans, regional archdeacons, the Executive Archdeacon, members of the Synod Office staff and the Bishop. For the Bishop, these typically are: the Primate, the Archbishop, bishops of the Ecclesiastical Province, other bishops of the Anglican Church of Canada, the Dean of the Diocese, Regional Deans, Regional

Archdeacons, the Executive Archdeacon, the Archdeacon for Deacons, clergy of the diocese, the Synod Office staff as well as members of diocesan committees and positions such as the Chancellor, the Treasurer, the Registrar, and the Legal Assessor of the diocese.

20. **We commit to participate in diocesan gatherings and events:**
    - Full-time priests licensed to a parish commit to participation in diocesan synod, diocesan clergy conference, clericus gatherings, archdeaconry and deanery meetings and at least two of the three diocesan clergy days typically offered each year.
    - Part-time priests licensed to a parish commit to participation in diocesan synod, diocesan clergy conference, clericus gatherings, archdeaconry and deanery meetings and at least one of the three diocesan clergy days typically offered each year.
    - Deacons who are licensed to a parish commit to participation in diocesan synod, annual deacons' meetings and at least one of the three clergy days typically offered each year. Deacons are invited to attend the annual clergy conference and clericus gatherings as they are able.
    - All other clergy (on leave or retired with permission to officiate or on leave or retired without permission to officiate who seek to gain permission to officiate in the future) commit to attend a parish of their choosing and to take part in activities of their choice in the parish or in the diocese (clergy days and, space permitting, clergy conference/bishop's retreat) that keep them connected to the parish, to the diocese and to the Bishop.

The Broader Church

21. **We commit to nurture respect for and collaboration with others within the Anglican Church of Canada and within other religious traditions**. This includes the dioceses within and the leadership of our Ecclesiastical Province, other dioceses of the Anglican Church of Canada, the Office of the General Synod, the ELCIC and other Christian denominations, and other faith traditions that are a part of our ministry context.

22. **We commit to join with the Primate and Canadian Anglicans in furthering our church's commitment to responding to the Calls to Action from the Truth and Reconciliation Commission**. We will seek ways in our parishes and ministries to acknowledge traditional territories, to connect with Indigenous persons, to learn about the history of colonialism and to pray for Indigenous leaders in our daily prayer and at Eucharistic celebrations.

C 2 GUIDELINES AND POLICIES FOR THE SEARCH PROCESS

A) Introduction

The role of the Search Committee is to provide parish leadership and representation in the selection process of a Rector, Vicar, Interim Priest-in-Charge 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 or to the selection process for Deacons.

All clerical appointments are made by the Bishop; however, the Search Process provides an important advisory and consultative process, in which the parish is an active participant.

The work of the Search 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.

B) Interim Ministry Process

After formal notice of resignation or retirement of a Rector or Vicar is given to the Bishop and the Parish, the Bishop or her designate will consult with the Church Wardens and Regional Archdeacon **to discuss the interim ministry process, the role of the interim priest in charge, and the place of the Search committee work within that process.**

The process of selecting and appointing an Interim Priest-in-Charge will follow. The interim process is ordinarily 12-18 months. Those priests who have been trained in interim ministry will be invited to apply by sending their resume and cover letter to the Bishop's Office. Applicants will be interviewed by the Search Committee and a recommendation for an appointment will be made to the Bishop. Ideally, an Interim Priest will be in place soon after the Rector or Vicar leaves. However, in some cases, Sunday supply may be needed to bridge the gap.

Interim ministry is to give the Parish an opportunity to do some intentional reflecting on i) where it is now, ii) where it has been, and iii) where it wants to go. Through such things as conversational roundtables, parish town-hall meetings, surveys followed by discussion of survey results, consulting with groups, guilds and individuals information is gathered, stories are told, dreams are cast and discernment undertaken. **This process is led by the Interim Priest in Charge in consultation with the Church Wardens and others appointed by the Parish Council.** Most parishes find using a diocesan consultant or outside facilitator also useful. The data generated during the interim process will be useful to the Search Committee's work on the profile when this work begins.

C) The Search Committee

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

- The Church Wardens
- The Synod Lay Delegates
- The Alternate Synod Lay Delegates

Note: The age-designated (i.e. 15-21 yrs. old) delegate and alternate delegate (so-called 'youth delegate' and 'alternate youth delegate') are also members of the Search Committee.

In the case of an Assistant to the Rector position, the Rector or Vicar is also a member of the Search Committee.

The Search Committee chooses a Chair from among its membership, and which two of its members will represent the parish on the Bishop's Advisory Committee on Appointments. Two alternates will also be chosen at this time in the event than those initially selected are unable to attend BACA.

With the exception of the meeting of the Search Committee to interview and make a recommendation to the Bishop on the appointment of the Interim Priest in Charge, the Search Committee does not begin its work together until the Bishop, in consultation with the Regional Archdeacon and the Church Wardens, determines that sufficient work has been completed during the Interim process to make the work of the Search Committee productive. Accordingly, the Regional Archdeacon or someone appointed by the Bishop will convene and attend the first meeting of the Search Committee to review the Search process and to discuss issues such as confidentiality and lines of communication. In addition, the Regional Archdeacon, will also paint a picture of the profile creation process. The Search Committee will be provided with samples of well-constructed profiles, the process of constructing a profile and the resources at the Synod Office to assist in facilitating parish meetings in preparation of the profile.

D) The Parish Profile

The Parish Profile is a promotional portfolio, an advertisement. It is the method by which a prospective applicant will gain insight into the parish—what its excited by, what its challenges are and where it wants to go. The applicant will be asking the question 'is this a place where my skills and gifts can be best used?' and 'can I see myself as a partner in the gospel in this parish?"

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

It is critical that the parish profile is both reflective of and 'owned' by the entire parish. It must be an accurate depiction of the parish.

The cover page should look dynamic, welcoming, inviting and, ideally, include people.

Give careful thought to what skills and gifts the new priest needs to have in order to accomplish the future goals the parish has set for itself. Stating the characteristics and gifts can assist both the applicant and the parish in determining their compatibility and fit.

The profile should begin by telling about the present context. What is exciting and life-giving? What are the current challenges? What are the priorities?

It should reflect on the past. Where have we come from? What have we accomplished? This should not be an historical chronology but rather a reflection on past events that have brought the parish to its current reality. Historical chronologies can be added in an appendix.

It should look to the future. Where do we want to be in five to seven years? What ministries do we want to develop? What do we want to be known for?

Great photos (not too tiny) are important and each with a caption describing the picture. They should show people engaged in the life of the parish reflecting the diversity in age, ethnicity, and gender. Describing the existing composition of the ministry team in the parish, both paid and non-stipendiary, including deacons and honorary clergy, with their duties and responsibilities should be included.

Important statistics and facts about the parish such as a table or graph of five-year trends in attendance and giving, and diversity of membership should be included in an appendix. A map of the parish's location within the Diocese is helpful. Web links to various sites with information on city and neigbhourhood is more useful than print pages of demographic information.

The profile represents the beginning of a dialogue between the parish and their future priest.

The profile should not be started until the interim ministry process is at least half-way completed.

Developing the profile 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.

The Regional Archdeacon, the Executive Archdeacon, Director for Mission and Ministry and the Diocesan Consultant's Network are important resources that are available to the Search Committee as they work to develop the profile. It is not uncommon for a couple of revisions to occur. The Regional Archdeacon, Executive Archdeacon and the Bishop will read, comment and approve the profile draft prior to posting.

E) Advertising

Once the parish profile has been agreed upon by the Search Committee, the Regional Archdeacon, Executive Archdeacon and the Bishop a precis, based on the profile, will be placed on the Diocesan 'Jobs' webpage, The Anglican Church of Canada's 'Jobs' webpage and other websites as agreed upon. A link to the profile can also be posted to the Parish website.

F) Applications

Those who are interested in applying for the position must complete the diocesan application form on the diocesan website under 'Jobs' where a downloadable form is linked. The application should be sent electronically and include a cover letter. Priests from outside the Diocese should request a 'letter of good standing' from their bishop to accompany their application.
All applications are sent directly to the Executive Archdeacon and not to the parish. This allows the Bishop to review the applications and to confirm with the applicant's bishop, if they are from another diocese, that she/he is a priest in good-standing. All those making inquiries to the parish about a vacancy should be directed to call the Bishop's Office.

G) The Bishop's Advisory Committee on Appointments (BACA)

The Committee consists of the Bishop (chair), the Executive Archdeacon, the Regional Archdeacon, three lay and three clerical members elected by Synod. The parish Search Committee selects two of its members to attend and participate in the meeting that discusses the applicants. The two appointed Search Committee members are full voting members with those listed above. In the case of an Assistant Priest position the Rector/Vicar is also a full member of the Bishop's Advisory Committee.

The Bishop's Advisory Committee on Appointments meets to review all applications and select a short-list of candidates for the parish to interview. The members of BACA, including the two parish representatives and the Regional Archdeacon, will be sent electronic copies of all of the applications received for the position.

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 Search Committee.

At BACA all of the applications presented are discussed and a vote is taken to determine who will be short-listed.

Short-listing is not making a choice on which candidate one would recommend being appointed as the next rector/vicar/assistant. Rather the conversation at BACA is to hear comments, observations and reflections from all members and the Search Committee members with BACA are encouraged to allow themselves to be open to hearing what the Spirit is saying through others.
After the meeting the Bishop and/or the Executive Archdeacon will contact all applicants concerning their status in the process.

H) Interviewing

Following the Bishop's Advisory Committee meeting the Regional Archdeacon meets with the Search committee to present them with the short-listed candidates and their applications. Only the names of the short-listed candidates can be shared with the whole Search Committee. The names of all other applications are to remain confidential.

Specific personal opinions shared in the Bishop's Advisory Committee on Appointments meeting are confidential and are not to be discussed with the Search Committee. Further, the Search Committee, on receiving the short-list, must not divulge it beyond the confines of the Search Committee deliberations.

The same members of the Search Committee must interview all candidates and attend all interviews. If a Search Committee member is unable to attend any of the interviews, she/he must recuse himself/herself from the current work of the Search Committee.

The Search Committee will give the Executive Archdeacon a list of dates when it is available to interview the candidates. The Executive Archdeacon makes all the arrangements for the interviews. The Search Committee is asked NOT to contact the candidates directly.

If there are any candidates who will be initially interviewed by Skype or Facetime all candidates, no matter their proximity, will also be initially interviewed in the same manner. This is to ensure a level playing field for all those interviewed.

A second in-person interview may be arranged. The parish will pay for all travel and accommodation costs of any out of town candidates. It is best to arrange for out of town candidates to stay in local hotels. Having them stay with a member of the Search Committee or the parish can give the appearance of an unfair advantage.

Great care should be taken to ensure that the Search 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.

The Search Committee set the agenda for the interview. It is important to allow for a generous amount of time for informal conversations and meeting as well as the more formal interview. Usually, this will include a tour of the church buildings, the local neighbourhood and a meal. Some or all of this activity prior to the formal interview may be conducted by the Church Wardens and/or chairperson alone and also may include the candidate's spouse. The spouse cannot be present for the formal interview.

Only members of the Search Committee can be present during any part of 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.

Ask open ended questions such as "What about our parish profile caused you to apply? or provide an opportunity for further exploration by asking the applicant to "Tell us about a time when…". Ensure all the Search Committee has a chance to participate in the interview and leave time for the applicant to ask his/her questions. Remember that the applicant is interviewing the Search Committee, too. Members should keep an open mind and avoid reaching conclusions until all candidates have been interviewed. (See Appendix B for sample interview questions.)

There are also questions that cannot be asked as prescribed under the BC Human Rights Code. Be sure to familiarize yourself with these before beginning an interview. (See Appendix B)
The Search Committee may ask for an additional interview. 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 Search 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.

I) Post-Interview

A design for a process of discerning a candidate following the interviews should be contemplated and in place prior to the interviews beginning. Request for designs may be made to the Executive Archdeacon.

Take time to de-brief the experience. Don't move through the discernment process too quickly. Ensure that everyone's voice on the Search Committee is heard. It is always important to wait of the right candidate to emerge.

Once all the interviews have been concluded the Search 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 Search Committee Chair, who should arrange for them to be shredded.

If the Search Committee does not feel able to recommend any of the candidates, they should advise the Bishop or Executive Archdeacon. Options for next steps will then be taken including re-advertising the position or requesting a direct appointment.

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

J) Appointment

If the Search Committee is able to agree on a candidate for appointment, a Church Warden or the Chair of the Search Committee contacts the Bishop or Executive Archdeacon and informs them 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 Church Wardens, with the assistance of the Executive Archdeacon, begin negotiations on compensation. The Church Wardens should consult with the parish Treasurer on financial matters only.

Once both parties have agreed on the terms of the appointment 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 Agreement (LOA) between the Priest, Parish (represented by the Church Wardens, and in the case of an assistant priest, the Rector/Vicar is included) and the Bishop. It includes the date of appointment, the mutually agreed details concerning roles and responsibilities, compensation, vacation, continuing education, discretionary accounts and leaving. The LOA is signed by the Priest, the Church Wardens and the Bishop and is shared with the Church Committee/Parish Council. The original is kept in the Parish Personnel files, with a copy to the Priest, the Regional Archdeacon and the Priest's personnel file in the Bishop's Office.

K) 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/Celebration of New Ministry.

L) Resignations

When there are Assistants to the Rector whether stipendiary or non-stipendiary, Honorary Assistants, or Vocational Deacons, working in the parish, they are required, under the Canons, to submit their resignation to the Bishop when a new Rector/Vicar is appointed. The new Rector/Vicar, in consultation with the Church Wardens, will inform the Bishop of their recommendations regarding the future of those positions.

M) Timeline

The interim ministry process normally takes twelve months, on the recommendation of the Regional Archdeacon to the Bishop, the Search process may begin during the interim period. Once begun, on average, the Search process takes between six and nine months. However, this varies with each parish.

The following is a general timeline:

First step: **N**ormally, after nine to twelve months into the interim ministry process and, after consultation with the Bishop, Executive Archdeacon, and Regional Archdeacon, the Search Committee is convened by the Regional Archdeacon. The Search Committee begins to work on the parish profile. The actual writing of the profile usually takes between one and three months.

Second step: The parish profile is delivered to the Regional Archdeacon for comment and edits.

Third step: Typically, revisions are required to the initial drafts of the parish profile. The Bishop and/or Executive Archdeacon meet with the Search Committee to review the parish profile and make comments/edits. When the parish profile is finalized it is posted. The deadline for applications is set for approximately six weeks after the profile is published.

The expected timeline for the posting, application deadline, and Bishop's Advisory Committee on Appointments meeting is developed in consultation with the Executive Archdeacon.

Fourth step: The Search Committee selects its chair, representatives and alternates to the Bishop's Advisory Committee on Appointments (BACA) and notifies the Regional Archdeacon and Bishop's Office of their choice.

The deadline for applications closes.

Fifth step: The packages for the BACA are sent out to all members, including the parish representatives. BACA meets to review the list of candidates and decide on the short-list.

The Regional Archdeacon takes the list of candidates to be interviewed to the Search Committee.

Arrangements for the interviews are made by the Executive Archdeacon.

Sixth step: Interviews take place.

The Search 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 Search Committee is not able to recommend a candidate, then preparations begin for a second round of advertising. It is always appropriate to wait for the right candidate to emerge and not to rush the process.

The Church Wardens, with the assistance of the Executive Archdeacon and the candidate, enter into conversation on compensation. Once the compensation is successfully completed, and a Letter of Agreement is signed, the announcement of the appointment can be made in each parish and on the same Sunday.

The appointment is published in *The 14TEN*.

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

Seventh step: Parish prepares for the arrival of the new priest. Preparations are made for the Induction.

The date for the Induction/Celebration of New Ministry is set in consultation with the Bishop's calendar, and usually as close to the appointment date as possible. The liturgy is based on a template available from the Bishop's Office.

Planning for the service is done in by the Rector/Vicar and the parish. The Rector/Vicar suggests the name of a preacher to the Bishop for her approval. The Bishop invites the preacher.

The final draft of the service bulletin for the Induction/Celebration of New Ministry is forwarded to the Bishop's Office for review before being published five working days before the service.

N) General Comments

Parishioners are welcome to encourage priests to apply to their parish by suggesting that they visit the diocesan website and download the parish profile and diocesan application form.

In budgeting for the process, a parish needs to consider the costs they will incur, including the cost of temporary clerical staffing, as well as transportation, food and lodging of candidates during the interview process. The moving costs of the new Rector/Vicar, including any refurbishing necessary for parish-owned housing must also be budgeted.

The role of the Search Committee ends with the successful appointment and they are only recalled in that capacity if the need arises.

Appendix A

Sample Interview Questions:

1. Use open-ended questions such as 'Tell me about a time when you…' and fill in the blank to allow the person being interviewed to explore her/his idea. Areas to explore might include:
    a. Introduced a new liturgy
    b. Helped developed and strengthen a parish
    c. Talked about money and put a stewardship program in place
    d. Facilitated leadership training

2. 'What about our parish profile caused you to apply?' and a follow-up might be "When you consider this parish what causes you to get excited about the ministry we do here/the possibilities that exist?'

3. 'Why are you considering a change at this time?'
4. 'What excites you about being a parish priest?'
5. Design a question that explores an important area of the parish's ministry and allow the applicant to reflect on their experience or engagement with the topic, eg. environmental stewardship, marginalized people in the neighbourhood, working with children or older adults, etc.

Some things to consider:

1. Following a response be curious and ask probing questions to get to the core. Don't leave the interview wondering what was meant by something said or unsaid.

2. Use the application as a resource to enquire further about responses to all areas including conflict, change management, and theology.

3. Don't be defensive about the responses you here. Allow the applicant to state his/her own viewpoint. It's your job to listen and be curious about the response. It's not your job to defend a position or the parish, per se.

4. Be comfortable with silence.

5. Toward the conclusion of the interview be prepared to ask the applicant what questions he/she has. Also be ready to respond to the question 'what are your next steps/timeline for the process?' The applicant may be applying for more than one position.

Appendix B

Under the British Columbia Human Rights Code questions related to the following areas cannot be asked:

Race	Place of Origin	Ancestry
Religion	Marital Status	Family Status
Sex	Sexual Orientation	Physical or Mental Disability
Political Belief	Age (19 years or over)	Criminal Conviction

Therefore, questions to avoid are:

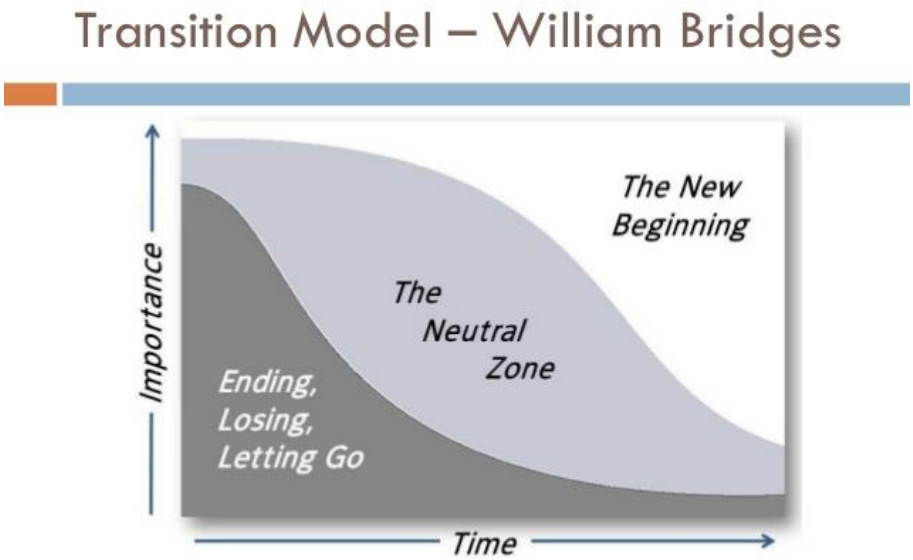
- How old are you?
- Are you married?
- How many children do you have?
- What country are you from?
- Are you new to Canada?
- Have you ever received Workers Compensation benefits?

C 3 Interim Ministry

Transition: A Larger Spiritual and Psychological Process

The moment that a rector or vicar, in consultation with the bishop, announces their resignation or retirement, a period of transition begins in the parish. This transition period is a time of many different emotions, ideas, hopes, and concerns and practical things that need attention. These all naturally emerge as individuals and a community anticipate saying goodbye to their current clergy leader, and as they anticipate going through the process of seeking a new clergy leader, deciding who they wish to recommend for the bishop's appointment and beginning a new phase of life together with their new incumbent.

The writer William Bridges has outlined what he calls the "transition process" that occurs anytime an important change occurs for an individual or a group of people.



http://imjoeboe.wordpress.com/2011/04/27/transitions/

Bridges' point is that transition times are made up of a mix both in a group and within the inner life of individuals of from

a) ending what came before, with all the feelings and impulses related to this,

b) time in the "neutral zone" (a time of uncertainty, anxiety, creativity and possibility)

c) time of new beginnings (when settling into a new reality begins to take shape).

In a parish setting, all these dimensions of a broad transition time are also true. The aim of those leading the interim process is to do their best to guide the parish and its people during such a time of transition, facilitating these three dimensions and moving through the transition in as graceful a way as possible while attending to the tasks that need attention in the interim period

An Overview of the Interim Ministry Period

After formal notice of resignation or retirement of a Rector or Vicar is given to the Bishop and the Parish, the Regional Archdeacon meets with the Church Wardens and the Parish Council to discuss the interim ministry process, the role of the interim priest in charge, and the place of the Search committee's work within that process.

The process of selecting and appointing an Interim Priest-in-Charge follows. Those priests who have been trained in interim ministry are invited to apply by sending their resume and cover letter to the Archbishop's Office. The Search Committee interviews applicants and makes a recommendation for an appointment to the Archbishop. Ideally, an Interim Priest will be in place soon after the Rector or Vicar leaves. However, in some cases, Sunday supply may be needed to bridge the gap.

Broadly speaking, interim ministry, besides supporting the parish in its life as a parish in many normal ways, is meant to give the Parish an opportunity to do some intentional reflecting on i) where it is now, ii) where it has been, and iii) where it wants to go.

Through such things as conversational roundtables, parish town-hall meetings, surveys followed by discussion of survey results, consulting with groups, guilds and individuals, information is gathered, stories are told, dreams are cast and discernment undertaken. This process is led by the Interim Priest-in-Charge in consultation with the Church Wardens and others appointed by the Parish Council. Most parishes find using a diocesan consultant or outside facilitator also useful. The data generated during the interim process will be useful to the Search Committee's work on the profile when this work begins.

A Definition of the Role of the Interim Priest in Charge

Recall that the responsibilities of a priest who leads a parish include

1. Taking responsibility for worship, including the sacraments, preaching, and music
2. Providing opportunities for Christian formation, such as Bible study, preparation for baptism and confirmation, introductions to Christianity and Anglicanism, spiritual development, and the like
3. Providing for pastoral care.
4. Tending to the life and general business of the parish with Parish Council and others.

Interim Priests-in-Charge concern themselves with all of these matters. They also attend to specific challenges and opportunities unique to the Interim Period

Interim priests lead parishes through a time of transition between permanent incumbencies. As such, interim ministers accompany parishes during a time of excitement and energy for renewal and also through a period of anxiety and loss.

Interim priests assist a parish and its people in increasing their awareness of themselves and expanding their sense of choice as they attract, choose and prepare for the arrival of a new clergy leader. Because of the complex nature of all that the interim period is attempting to accomplish, the interim priest will need to assess what they believe are the most important things to focus on during the interim period and make choices about what they can address and accomplish during the interim period.

AN INTERIM PERIOD IS	AN INTERIM PERIOD IS NOT
A time of focused, reflection, activity and planning	A pause when nothing happens "until the new incumbent gets here"
A customized approach based on the general mood of the parish, the way in which the former incumbent left, the level of conflict in the parish, the amount of time since the last interim period, etc., etc.	A cookie-cutter, one-size-fits-all approach
A time of fostering relationships among the interim priest and the parish and its people	A time of neglecting relationships in that the interim will not be in the parish "permanently"
A time of goal-setting for the interim period that are mutually owned by the interim priest and the leadership of the parish	A time of just going from one task the next in that the interim period is limited in time.
A time of increased communication via every means available (website, email, Facebook, bulletin, oral announcements) about goals for the interim period, where the parish is in reaching the goals, where the parish is in the interim and Search process, etc. etc.	A time of assuming people will understand what is going on simply via monthly updates in the bulletin.
A time to increase the participation of more people in the parish to do things during the interim period	A time to keep the work of the parish in the hands of just a few or in the hands of just those elected to specific positions
A time of paying attention to the quality and excellence of Sunday morning so that people continue to be attracted to the parish	A time of putting aside the question of the quality of Sunday morning on account of the parish being in an interim period.
A time of noticing if some *critical* areas (practices and policies) are in need of revision and moving forward	A time of trying to "fix" everything or ignoring some obvious areas that need attention.
A time of helping the parish and its people converse about who they have been, who they are now, what they want for themselves in the future and the kind of partner they seek in their next incumbent	A time of dusting off the information generated "the last time around" and assuming it will fit this time.
A time of honouring and retaining the parish's character of worship, strengthening it (if need be in order to better "fit" with diocesan practices) in gentle ways and teaching people why the changes are necessary.	A time of changing the liturgy to reflect the liturgical preferences of the interim

Roles in the Interim Process

Interim Priest-in-Charge: The Interim Priest-in-Charge leads the parish in all aspects of its life during the interim period and oversees and facilitates the specific tasks related to the interim period. The Interim Priest-in-Charge does NOT oversee the work of the Search Committee.

Church Wardens: The Church Wardens function as they would normally and support the Interim-Priest-in-Charge and others in the tasks specific to the interim time, with special attention to

a) forming the specific goals for the interim

b) participating in and supporting data-gathering related to the parish's reflection on itself (where it is, where it has been, what it is going) in preparation for the writing of the profile

c) involving an expanded group of people in tasks during the interim time

d) communicating to the parish throughout the interim about progress on goals as well as how far along the parish is in its interim period

e) participating as members of the Search committee in recommending an applicant to the Bishop to be appointed the interim Priest-in-Charge and recommending an applicant to the Bishop be appointed as the new incumbent.

Parish Council: Function as they would normally and support the Interim Priest-in-Charge and the Church Wardens in tasks specific to the interim time.

Search Committee: Composed of the Church Wardens, Synod Delegates and Alternates and Youth Delegates and Alternates. The Committee interviews and applicants for the interim priest-in-charge and to recommends one applicant to the bishop for appointment. The Search Committee creates the parish profile, drawing on the self-reflection and learning done in the parish and submits it for comments and final edits to the Archbishop and the Executive Archdeacon. After working with the Bishop's Advisory Committee on Appointments on a shortlist of applicants, the Search Committee interviews and recommends an applicant to the Archbishop for appointment as the new incumbent.

Regional Archdeacon: The Regional Archdeacon briefs the Church Wardens, the Church Committee and others about the interim period and gives them any materials they need to assist them during this time. The Archdeacon checks in periodically with the Interim Priest-in-Charge and the Church Wardens during the Interim Period. Along with the Archbishop, the Executive Archdeacon and the Interim Priest-in-Charge, the Archdeacon agrees to the Search Committee beginning its work and briefs the Committee on its tasks, providing samples of parish profiles. The Archdeacon reviews and gives comments to the Search Committee on the parish profile as it is being created. Along with the representatives of the Search Committee, the Archdeacon meets with the Bishop's Advisory Committee on Appointments (BACA) to review applications and to participate in the formation of a short list of applicants for the Search Committee to interview. The Archdeacon presents the short list of applicants to the full Search Committee and briefs them on the interview process.

BACA: Made up of the Archbishop, the Executive Archdeacon and clergy and lay people elected at Synod. With the Regional Archdeacon and representatives from the Search Committee, BACA reviews applications and assists the representatives from the Search Committee and the Archbishop to agree on a shortlist of applicants to be interviewed by the parish's full Search Committee.

Parish Members: Parish members are to be engaged as fully as possible in the ongoing tasks and ministry of the parish during the interim period, especially as new opportunities for involvement may become available. Parish members participate in parish's self-reflection that leads to the formation of the parish profile.

Executive Archdeacon: The Executive Archdeacon oversees and troubleshoots the interim process in the parishes of the Diocese. He or she posts notices of interim positions open, receives resumes and forwards these to Search committee representatives for review before BACA meetings. He or she leads the process for letters of agreement between Interim Priest-in-Charge, the Church Wardens and the Bishop's Office. He or she convenes the Interim Practitioners Group, a group of Interim Priests-in-Charge who meet to support each other in their work. The Executive Archdeacon provides guidance to Regional Archdeacons as they interact with parishes that are in an interim period. With the Archbishop, the Regional Archdeacon and the Interim Priest-in-Charge, the Executive Archdeacon gives permission for the Search Committee to begin its work and provides feedback on parish profiles. He or she posts parish vacancies and profiles and receives applications and schedules BACA meeting. After the Archbishop appoints a new incumbent, the Executive Archdeacon leads the process of finalizing a letter of agreement between the new incumbent, the parish (via the Church Wardens) and the Archbishop's Office. Finally, the Executive Archdeacon advises the parish and new incumbents on immigration issues and works with the parish and the new incumbent on the induction liturgy.

Archbishop: The Archbishop chairs BACA. In consultation with the parish, the Archbishop appoints the Interim Priest-in-Charge and appoints the new incumbent. The Archbishop works with the Executive Archdeacon, the Regional Archdeacon and the Synod Office Staff to support parishes during the interim period.

The Missioner for Congregational Development: The Missioner (in consultation with the Director of Mission and Ministry Development) works with the Interim Priest-in-Charge, the Regional Archdeacon and parish leadership on the design and facilitation of parish data-gathering and self-reflection sessions during the interim period.

Sample Timeline for Interim Ministry Period and

the Work of the Search Committee

(each Interim Ministry Period is different!)

Before the Interim Minister Begins

With the assistance of the Regional Archdeacon, the leadership of the parish and the retiring/resigning incumbent parish leadership sorts through any details related to the incumbent's departure: exit interview with wardens, returning keys, clarifying the cessation of all pastoral relationships, etc.

Parish leaders organize a way to say goodbye to the incumbent who is leaving: hosting a party, organizing any appropriate farewell gifts, making sure that the incumbent's last Sunday is a positive step in the transition process.

The Parish Search Committee works with the Executive Archdeacon to post a notice soliciting resumes for the role of Interim Priest-in-Charge.

The Regional Archdeacon meets with the Parish Council and shares the Interim Ministry Handbook and answers any questions about the Interim period.

The Search Committee interviews applicants for and recommends a priest to be appointed Interim Priest-in-Charge for the Parish.

Wardens, Bishop and the Interim Priest-in-Charge all sign a Letter of Agreement for the Interim Priest-in-Charge

Parish leaders announce who the Interim Priest-in-Charge will be and when the Interim Priest-in-Charge will begin work at the parish.

Once the Interim Priest-in-Charge Begins

Months 1-2: The Interim Priest-in-Charge, parish leaders and the people of the parish spend time getting to know each other and nurturing their relationships with one another

The Interim Priest-in-Charge and parish leadership clarify the role of interim, the interim process and timeline with parish as a whole

The Interim Priest-in-Charge and parish leadership come up with basic goals for the interim process, a communication plan for the interim period and ways to increase participation of a broader group in the parish in what needs to be done during the interim period

The Interim Priest-in-Charge and parish leadership begins implementing communication plan and invites a broader group of people to take on needed roles during the interim period

Working with others, the Interim Priest-in-Charge comes up with a basic data-gathering plan in the parish to feed into the Search process, drawing on diocesan consultation/facilitation as needed

Months 2-4: The Interim Priest-in-Charge and parish leaders begin the data gathering process with the assistance of others

The Interim Priest-in-Charge, working with others, begins any modest efforts to strengthen Sunday morning excellence

All parties continue to nurture their relationships and strengthen broader participation in the parish

Interim Priest-in-Charge and parish leadership continues to implement communication plan

Month 5 Interim Priest-in-Charge and parish leadership checks in on goals for the interim period

Interim Priest-in-Charge with the help of others wraps up data gathering

Interim Priest-in-Charge and parish leadership continue to implement communication plan

All parties continue to nurture relationships and broader participation in the parish

Interim Priest-in-Charge with the help of others continues to attend to Sunday morning excellence

Parish leadership and Interim Priest-in-Charge check in with Regional Archdeacon: Is it time to convene the Search Committee? With agreement of Interim Priest-in-Charge, Regional Archdeacon, Executive Archdeacon and Archbishop, Search Committee begins its work

Months 6-8 Begin Search process and creating Parish Profile: Search Committee meets with Regional Archdeacon, reviews the role and expectations of the Search Committee, and receives samples of profiles

Search Committee creates Parish Profile, getting the input of any in the parish and of the Regional Archdeacon

Search Committee forwards the draft profile to the Executive Archdeacon and the Archbishop for review

Search Committee, Executive Archdeacon and Archbishop meet by phone to discuss comments on profile

Search Committee revises Parish Profile and forwards to Executive Archdeacon and Archbishop for final approval and posting on Diocesan and General Synod website(s)

Months 8-10 Profile posted (typically) for 6 weeks

Bishop's Advisory Committee and Search Committee representatives review applications for 1-2 weeks and then meet to shortlist applicants

Regional Archdeacon meets with all members of the Search Committee and presents copies of the shortlisted applications and answers questions about the interview process

Search Committee interviews candidates – if any applicant is from a long distance they may be interviewed by Skype/Facetime – if they are then all applicants local or at a distance are interviewed in the same manner

Interviews are held (usually 2+ rounds) over a three-week period

Search Committee recommends an appointment to the Archbishop

Letter of Agreement (LOA) is worked out between parish, Archbishop's Office and new incumbent over a 2-week period

Signed Letter of Agreement signals public announcement of new incumbent

Months10-12 Parish prepares for arrival of new incumbent during 3-month notice period new incumbent typically needs to give their current parish.

Months 12+ Parish welcomes new incumbent through hospitality, assistance where needed in new city and neighbourhood, induction liturgy etc.

Note: **It is important when preparing a parish budget that both the cost of interviewing and moving the new priest are included**

Questions to be Explored, Responded to and Articulated

during the Interim Period

The following are some basic questions that need exploring during the interim period in preparation for writing the profile and as a way to prepare the parish to receive its next incumbent in a healthy and engaged way.

1. What do the parish and the parish's leaders most value/appreciate about the parish? Building on this, how would you describe the parish's identity—what does it uniquely offer its members, prospective members and the community/region in which it's located? Include in this who actually makes up the parish (demographics, life circumstances, cultural and spiritual backgrounds etc.)

2. What are the challenges that the parish faces and what is an approach to meet these challenges?

3. What sense do parish leaders, or the parish make of any difficult or troubling events/happenings/patterns in the parish? What insights have been gleaned from engaging those areas of the parish's story that are difficult to talk about but may have a lingering effect on the parish, its people and its choices?

4. What are the limited number of goals that the parish desires to pursue over the next 2-3 years? These goals should have *both* to do with the ministry of the parish in its neighbourhood/regionally or globally *and* the ways in which the parish will nurture its people in the Christian faith and life. What needs to be continued, let go of, built upon, improved or initiated in the next 2-3 years*? If the parish has membership (numerical) growth as a goal, this needs to be said directly.*

5. What are the qualities and experience that the parish desires in its next incumbent that will assist the parish in meeting the above goals? Who is the clergy leader and partner that parish is seeking?

A Profile Checklist

Does your profile contain?

___Pictures of people showing who the parish is and what the parish does (permissions must be given by all who are in the photos especially children shown in photos)

___Pictures of any iconic artwork, physical structures or appurtenances that are at the heart of how the parish understands its life

___Captions for each picture that reference what is in the picture and, in some cases, the meaning of the picture

___Quotes from parishioners (and potentially others) about the parish, its people and its programs

___Write-ups of the learning from the questions above (parish identity—who the parish is and who makes up the parish, the parish's challenges, the parish's goals, what the parish is seeking in its next incumbent)

___Descriptions of the liturgies, the programs, the community life and other important dimensions of the parish

___A clear statement of whether the appointment is full time or part time and, if part time, what percentage of time

___Attendance and giving trends

___Any information about rectory and/or housing for the new incumbent

___Information about the community/neighbourhood/diocese and, if possible, how this might be connected to the parish's current and future plans

___Parish financials (in an appendix to the profile): operating budget information (past, current and projected), balances of any funds that parish holds

___The history of the parish (in an appendix to the profile): a brief account with special attention to any dimensions of that history and identity that are important to the present and/or the future.

___A unifying graphic and design approach that visually unifies the profile and gives it a polished and professional look

C 4 On Leave with Permission to Officiate

Definition
Clergy of this Diocese, no longer holding a specific appointment or license within the Diocese may be granted leave of absence with Permission to Officiate (PTO) if the required documentation/training is up to date, i.e. (Police Record Check, Sexual Misconduct Policy seminar, Dismantling Racism seminar). This does not include retired Clergy or Clergy from other dioceses living in this Diocese.

Any clergy who are On Leave with Permission to Officiate or Retired may be appointed as an Honorary Assistant in a parish by the Priest-in-Charge in consultation with the Church Wardens and Trustees/Parish Council; however, a license will not be issued. On Leave with PTO carries with it the expectation that the ministry of both Word and Sacrament will be exercised regularly.

Status
A Priest or Deacon On Leave with PTO is not a member of Diocesan Synod unless they meet the requirements of Article 2 of the Diocesan Constitution and Canon 1.10. 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 with PTO is permitted to officiate in any way without the specific invitation to do so by the Priest-in-Charge of a Parish. This applies to all services including baptisms, marriages and burials. If a request comes to a person On Leave with PTO the person should be directed to the Parish Priest. Before proceeding the priest On Leave with PTO must first seek permission from the Parish Priest whose parishioner(s) it is or within the bounds of the parish. This is the responsibility of the Priest On Leave, and not of the family making the request. Funeral directors are particularly persistent and no one On Leave with PTO is permitted to "sign-up" at funeral homes, no matter how much pressure is exerted.

Term
A License for On Leave with Permission to Officiate is issued annually.

C 5 Permission to Officiate

Definition
Clergy from another diocese, not holding any appointment or license in this Diocese but residing in it, may be given a license with Permission to Officiate if they have complied with all necessary pre-requisites including:

- The Archbishop first having received a letter of good standing from the bishop of the deacon/priest/bishop making the request
- A current Police Record Check with Vulnerable Search.
- Completion of Sexual Misconduct Policy seminar within the past five years.
- Completion of Dismantling Racism seminar within the past five year.

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 Bishop, 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, an application for a temporary license must be made 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 License for Permission to Officiate is issued annually.

C 6 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 Priest-in-Charge is on vacation, study leave or incapacitated through sickness or injury. The Regional Archdeacon will attempt to assist upon request. The Bishop or the 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 the Diocesan website at https://tinyurl.com/SundaySupplyRates or from the Executive Archdeacon.

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 7 Clergy Moving Expenses

It is the responsibility of a Parish to meet in full the moving costs of a priest and their family (transportation, furniture, personal effects) whether incoming Rectors, Vicars, or Interim Priests.

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 contract to the contrary was entered into as a condition of employment
- the Bishop requests termination or transfer of the cleric
- the cleric requests termination or transfer for verifiable health reasons, or
- 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 8 Remuneration of Clergy

Diocesan policy regarding remuneration of clergy is outlined in Regulation 7 (Constitution and Canons). Diocesan Council reviews clergy salary, transportation allowance and benefits annually. Current scales for salaries and transportation allowance are posted on the diocesan website www.vancouver.anglican.ca under Resources. A hard copy is also sent annually to Priests, Church Wardens and Treasurers.

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

C 9 Mutual Ministry Review

Mutual Ministry Review is incorporated into every Letter of Agreement for parish clergy and is one aspect of overall parish evaluation program. It is intended to include both clergy and lay leadership. For further information contact your Regional Archdeacon who has resources to assist the Parish Priest and Lay Leadership team in facilitating a mutual ministry review.

C 10 Clergy Holidays

All licensed Clergy are entitled to four weeks of vacation per calendar year, including four Sundays, without any reduction of salary The Parish is responsible for the expenses and honoraria of clergy 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 11 Study Leave

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 over-sight 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 the Church Wardens any intention to accumulate study leave with an Extended Study leave in mind, due to the challenges in covering extended absences. Such an agreement should be made in writing and signed by all parties. Significant advanced notice must be given to both the Church Wardens and the Bishop prior to planning an extended study leave.

C 12 Extended Study Leave

The Diocese encourages study leave of 3 weeks per year and allows for the accumulation of up a maximum of 12 weeks over 4 years, under Regulation 14, thus permitting a period of extended study leave.

The term 'sabbatical' is often used euphemistically when referring to extended study leave. (CRA rules around *sabbaticals* and associated remuneration are quite particular.) Extended study leave must not be confused with the practice common to academic institutions where, normally, after every seven years, a scholar is permitted a full year's leave for intensive research. In our tradition the Anglican Church of Canada's Continuing Education Plan provides 'sabbatical grants' however these are to be used under the terms provided within the cleric's diocese and so, in the Diocese of New Westminster, for a program of extended study leave. It should not be understood that additional leave (sabbatical) must be granted in addition to extended study leave.

While the maximum extended study leave is 12 weeks, shorter extended study leaves are also possible.

Clergy should consult with the Regional Dean and Wardens prior to planning an extended study leave.

(Throughout the policy when the Regional Dean is the person planning extended leave the Regional Archdeacon would be consulted.) See section C-2 which includes the "Bishop's Expectations for Deacons and Priests." Paragraph 3 makes reference to the consultative relationship between cleric and Regional Dean and Regional Archdeacon and paragraph 6 refers to the parish and clergy-planned continuing education program in consultation with the parish, and to take advantage of the diocesan policy regarding study leave."

It is not required that extended study leave be contiguous with vacation leave.

Parishes are responsible for covering the cost of supply clergy during study leave. Clergy on study leave receive their normal compensation package.

Clergy planning to take extended study leave must:

- After the first year in which study leave was accumulated advise the Wardens of this intention (and remind them and/or their successors annually) and create a plan with them for accumulating additional weeks.
- Document the agreement in writing between the Wardens and the Clergy, make the Parish Council aware of this decision and notify the Regional Dean.

Detailed planning between Clergy, Wardens and Parish Treasurer should begin at least three years before the proposed extended study leave occurs due to the financial considerations to the Parish for pastoral coverage and support. The Regional Dean should be consulted, and other outside advisors may be included during any stage of the planning process. The Parish should also be made aware of extended study leave plans as soon as possible during the planning process (they, too, will be the beneficiaries of the study leave.)

At least three months before the beginning of the extended study leave the formal plan is to be approved by the Parish Council. A copy of the plan is sent to the Regional Dean, the Regional Archdeacon and the Executive Archdeacon for their information.

Extended study leave should combine the following elements:

1. Study and professional development
2. Retreat – time for self and God
3. Rest and refreshment

1. Professional Development: This is the element of professional and ministerial development which will normally take the greatest part of your three months. It is the key element in the extended study leave. It will involve some element of learning, probably through study and theological reflection. It should be designed to widen horizons or deepen thinking, rather than simply revisiting familiar territory. Most people have some idea of what they want to do with this time, but consultation with Wardens and the Regional Dean will ensure that it is something which benefits a variety of needs including the cleric's own ministry now and in the future and the wider work of the church.

2. Retreat: The extended study leave should include some time which is by nature of retreat. For many this will mean going on an organized retreat. The principle is that part of an extended study leave should be set aside for the cleric and his/her own relationship with God. This means retreating from church, work, family and responsibility to refresh his/her own personal spiritual life in a way which is best for them. It is wise to discuss this element with a spiritual director.

3. Rest: The biblical pattern of Sabbath does include rest as a vital part of life. It is, therefore, appropriate and necessary that the period includes some time of physical rest and refreshment. It is particularly wise to include a few days at the beginning of the study leave to adjust to a change of pace and prepare to get the best from the extended study leave. If the cleric wishes to add annual vacation leave to the extended study leave period, this must be specifically approved in consultation with Wardens and Regional Dean.

Extended Study Leave Proposal

Before final approval is given a proposal must be submitted to the Bishop through the Executive Archdeacon. This need be no more than a single-sided document. It should include the following elements:

1. Details of the purpose, plans and timetable
   2. What is expected during the time away in terms of the three elements of professional development, retreat and rest.
   3. A detailed budget for the extended study leave, how the cleric will fund the proposal and the grant applications the cleric is making.
   4. Details of cover for the cleric's current work.
   5. Confirmation that the Parish and Regional Dean have been consulted and informed.
   6. Process for reporting back on the extended study leave on return.

Supervision

Clergy are expected to consult a suitable supervisor/mentor/academic advisor in planning, during and after extended study leave. Criteria for suitability may include expertise and/or experience in the areas of study, spiritual direction, and extended study leave in general. A timetable of consultation with this person is usually included in the plan. There may be instances where two or more people fulfill this role; for example, the supervisor for a certain component of study or research may be different than an overall advisor or spiritual director, or a consultant for planning may be different than a mentor during the leave.

Report

It is essential to provide feedback and a report in a timely manner to the Parish that has been supportive during the study leave. A report is also to be made to the Regional Dean within a month of completion. This report should demonstrate what has been gained through the different elements, theological reflections and personal learning arising from the time. In addition to this brief report, some people will wish to prepare a longer more detailed report of their work for the benefit of others. Consideration needs to be given to ways in which what has been learned from your time away from normal duties may be of benefit to the Parish as well as the wider church in the Deanery or the Diocese. These reports may make use of different media if appropriate to the extended study leave and are best prepared in the last stage of the extended study leave and before return to normal duties.

Sort out the timing of the extended study leave
a) Choose the period for being away from the parish carefully.
There are several considerations:

- Can supply clergy be found for the period?
- Be present for major festivals.
- Be present in the parish for the seasons of Advent and Lent.
- Are there other particular points in the parish programme, for example a stewardship campaign or a parish anniversary, that must be taken into consideration?

b) *Plan the use of the time of the leave itself so that your professional development, retreat and rest are achieved*.
Enter into the time slowly and gently. It might be sensible to begin the period with a holiday or a time away. Alternatively, such a holiday break might come right at the end. In any case, beginning a sabbatical period should not be too abrupt – a time of winding down to a new pace is useful.

Some travel component of the leave is often helpful. Whilst it may be financially prohibitive to think of several weeks of travel, or accommodation at a university or college, some change of scene is highly desirable. It removes the cleric from the place of normal routine and opens him/her to a fresh rhythm and perspective in meeting new people in different places.

c) *Think carefully about the conclusion of the leave*
Give intentional thought to the process of returning and reintegration. It would be thoroughly unwise to rush back to chair the Annual Vestry meeting! Ease in sensibly with time to pick up the news and prepare for re-engagement with the task.

C 13 General Synod Continuing Education Plan

This is a fund administered by the General Synod Pension Plan to which individual members of the General Synod plan 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. The plan is portable within participating Dioceses.

Annual continuing education assessments are currently set at $600 per annum ($750 per year effective January 1, 2020 and $900 per year effective January 1, 2021) from each employer for each priest, transitional deacon and lay employee.

As with all continuing education is must meet the test of being of benefit to the employer. All requests for reimbursement of continuing education expenses for courses, retreats, books, computer hardware or software must be submitted three months prior to resignation or retirement.

The Continuing Education Plan (CEP) Administrative Guidelines:

Retraining
The purpose of this fund is to provide modest assistance to account holders in CEP who are experiencing career crisis, and who require retraining. Grants are subject to:

- $2,000.00 limit
- account holder must have 5 years' participation in the Plan
- funds to be used for education or training
- application must be made by the Bishop on behalf of the account holder

These grants are not available for:

- retirement planning
- resettlement

Sabbatical Grant
A grant of up to $3,000 may be provided to an account holder for a period of full time study of not less than 8 weeks after 5 years' participation in the Plan. (For a D. Min Program, the 8 weeks need not be consecutive).

Application should be made giving:

- goals of the study
- procedure for supervision
- form of evaluation of the work
- the relationship of the sabbatical to future employment in the Church
- budget

It is expected that the employee will return to his/her job after his/her sabbatical, for a minimum of 6 months.

Cessation of participation in CEP
a) Upon retirement or termination of employment, any expenses incurred within 3 months of the date of such termination or retirement shall not be considered eligible expenses under this plan.

b) After retirement or termination of employment any funds remaining in an account holders account will be held for 12 months in case of a return to active employment within that time, at which time such funds will again become available to the account holder. After 12 months any account balances will be closed and reverted to the general fund.

Computer Hardware
Guidelines for Eligibility of Computer Hardware
a) Replacements of identical types of computer hardware i.e. desktops, laptops, tablets, iPad, smart phones etc. are permitted only after 3 years from the date of purchase of initial product.
b) Although desktops, laptops and tablets have overlapping but not identical characteristics, there are many tasks which can be done by more than one such product. If more than one type of hardware is purchased within 3 years of another type, the account holder will be asked to explain how the second product is to be used, that cannot be accomplished using the 1st product purchased.
c) Accessories are not eligible expenses. For example, laptop cases, phone cases, toners/ink cartridges, sleeves etc., are not eligible expenses.

Fitness/Gym/Health Club Membership (12 months and longer)
Membership may be purchased with account holder's accumulation. Membership agreement and a copy of receipt of purchase must be attached to application for reimbursement form.

Account holders are not permitted to use the funds to purchase:
- Short term membership (less than 12 months)
- Pay as you go fees
- Personal fitness trainer fees
- Fitness consultant fees
- Fitness/exercise equipment and sporting goods

Reimbursement
a) Details and receipts are required for all expenses submitted for reimbursement. The receipt must indicate that payment was made in full. All acceptable receipts contain all of the following:
- Vendor or business name and address
- Description and price of each item
- Total amount of purchases, including taxes and related fees
- Proof of payment (itemized invoice, credit card invoice)
- Date of payment

b) All claims must be submitted within 12 months of the date of receipt for reimbursement

The reimbursement form is available here: http://www.anglicanpension.ca/forms/

The completed reimbursement form, along with all receipts, is sent to the Executive Archdeacon for review and approval. The form and receipts may be scanned and emailed. For questions on the status of your reimbursement call the Pension Office on 1-800-265-1070.

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**

Vocational Deacons
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, nor do they participate in the General Synod Pension Plan. The Diocesan Continuing Education Plan assessments are currently set at $600.00 for each active vocational deacon in a Parish. **https://tinyurl.com/DNW-ContinuingEducFund**

C 14 Murrin Fund Grants

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 (**https://tinyurl.com/MurrinFund**). 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 noncredit
- 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 clergy/staff during study leave must be borne by the Parish (or the Diocesan Office in the case of Diocesan staff).

C 15 H R MacMillan Fund

The VST Awards & Bursaries Committee will consider applications four times per fiscal year.

Application deadlines:

- April 1 and June 1 (for May–August programs)
- Sept. 15 (for September–December programs)
- Jan 15 (for January–April programs)

➢ Grants will only be considered for clergy in good standing with their respective denominations.

➢ Priority will be given to applicants continuing their education at VST.

➢ Grants to applicants for continuing education courses will be restricted to a maximum of $400 per fiscal year (May – April).

➢ Grants will be made for Clinical Pastoral Education applicants only after the applicant has supported themselves through the first two units. Since these courses are not offered by VST but are required for VST degree credit, support will be limited to 50% of the equivalent VST tuition fee based on credit hours.

➢ Grants shall not be made for the following:

- a course already completed by the applicant
- non-VST courses taken by applicants from outside British Columbia
- applications from lay persons
- clergy on Leave of Absence will not normally be supported
- retired clergy will not normally be supported unless engaged in 'accountable ministry.'

For an application form and further information contact the Financial Aid Officer at Vancouver School of Theology financialaid@vst.edu

C 16 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 18.75 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 for 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) administers the Anglican Church of Canada group life insurance plan. All Clergy in the Diocese employed at 50% time or greater 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 65th birthday and are continuing to work.

- *Transportation Allowance*

All Clergy employed 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 Payroll Administrator. The amount of benefit is based on salary and the employer pays 100% of the cost of this plan based on 2.2% of salary. 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 18.75 hours/week they are not eligible to receive any benefits including the Group benefits program. If the cleric is already enrolled in the Pension Plan they can continue to contribute to the General Synod Pension but would not receive Long Term Disability.

- *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 have retired from the Diocese of New Westminster and 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 17 Pregnancy and Parental Leave

A pregnant employee/cleric is entitled to up to seventeen (17) consecutive weeks of unpaid pregnancy leave. This leave may start no earlier than eleven (11) weeks before the expected birth date, and must end no earlier than six weeks after the birth date unless the employee requests a shorter period. If pregnancy leave is not requested until after the birth of a child or after termination of the pregnancy, the employee is entitled to up to six consecutive weeks of leave beginning on the date of birth or termination date.

An initial period of leave may be extended up to six (6) consecutive weeks if an employee/cleric is unable to return to work for reasons relating to the birth or termination of a pregnancy. A request to return from leave earlier than six (6) weeks after the birth must be made in writing at least one week before the proposed return date.

An employer/cleric may require an employee/cleric to provide a doctor's certificate in support of a request for leave or a leave extension. An employee/cleric who is an adopting parent is eligible for up to 37 consecutive weeks of unpaid leave beginning within 52 weeks after the child is placed with the parent.

If a child has a physical, psychological or emotional condition requiring an additional period of parental care, the employee/cleric is entitled to up to an additional five (5) consecutive weeks of unpaid leave, beginning immediately after the end of the parental leave.

Employment Insurance (EI) maternity benefits are offered to birth mothers, including surrogate mothers, who cannot work because they are pregnant or have recently given birth. A maximum of fifteen (15) weeks of EI maternity benefits is available. The waiting period has been reduced from two weeks to one week. The fifteen (15) weeks can start as early as eight weeks before the expected date of birth, and can end as late as seventeen (17) weeks after the actual date of birth. EI parental benefits are offered to parents who are caring for a new-born or newly adopted child. A maximum of 40 weeks of parental benefits is available to biological or adoptive parents. The two parents can share these 40 weeks of benefits and neither parent can access more than 35 weeks in total.

For the most current information see:
https://www.canada.ca/en/services/benefits/ei/ei-maternity-parental.html

Supplemental Employment Benefit (SEB)

1. The objective of the Supplemental Employment Benefit (SEB) plan is to provide financial support in addition to the Employment Insurance benefit received by a member of staff who has recently given birth, is a parent caring for a newborn child, or who is adopting a child and has stopped work to do so.

2. This benefit is available to all employees at the Synod Office who meet the qualifications.

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 twelve (12) 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.

Example:

- If gross weekly earnings = $1500.00 then the EI maximum = $562.00/week in 2019.
- 75% of $1500.00 gross weekly earnings = $1,125/week.
- SEB would 'top-up' the 75% with an additional $563.00/week.

See https://tinyurl.com/EI-benefits for current rates.

5. The SEB Plan is payable for a maximum number of fifteen (15) weeks.

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 their 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 the Diocese depending on where the person was working prior to commencing receipt of the benefit.

11. A request for leave (including a request for additional parental leave for a child with extra challenges):

(a) must be given in writing to the employer

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

(c) if required by the employer, must 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 parental leave.

Pregnancy and Parental Leave

12. In submitting a request for pregnancy leave and/or parental leave, it shall be understood that the applicant intends to return to his or her position at the end of the leave. An employee/cleric who voluntarily leaves during the six (6) month work period following maternity/parental leave will be required to repay all salary paid by the Diocese or Parish under the SEB plan during the leave.

13. During pregnancy and parental leave, salary is discontinued, but vacation accrual, study leave accrual, and other benefits will continue, provided that the employee continues to pay his or her share of any applicable benefit premiums throughout 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 pregnancy or 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 cleric may remain in Parish supplied housing with the cleric 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 cleric and the cleric 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 pregnancy 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 cleric 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 18 Guidelines on Clergy Housing

Parish and Diocesan Clergy receive a salary which includes the cost of housing. This is an integral component of their compensation package.

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. A T1223 Clergy Housing Deduction form must be filed with Canada Revenue Agency (CRA) annually. The onus is upon each individual cleric 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.).

If a priest is living in the rectory the Parish is acting as the Landlord and the priest as the Tenant. Whether the Parish requires the priest to live in the rectory or if the priest chooses to live in the rectory it is advisable to complete a Residential Tenancy Agreement form. This serves to clarify the relationship for both parties and it also provides evidence of fair rental value when the cleric applies for the Clergy Housing Deduction.

If the Parish/Diocese is providing a rectory, as a minimum it should contain a living room, kitchen, three bedrooms, a bathroom, a study, appliances consisting of a refrigerator, a stove, a dishwasher, a clothes washer and dryer, a carport or garage and some storage area.

Parishes are responsible for maintaining the rectory in good condition. Clergy are responsible for advising Parish officials of problems which they encounter with the 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. A lease greater than one year must be reviewed by the Standing Committee on Management, Property and Finance and approved by Diocesan Council.

Parishes owning rectories that do not meet diocesan standards are required to upgrade their holdings. All parishes considering upgrading should consult the Management, Property and Finance Committee. Please contact the Executive Archdeacon or Director of Finance and Property for more information on this process.

When a rectory which becomes vacant it must be inspected by the Executive Archdeacon and the appropriate Regional Archdeacon. The inspection is to assist the Parish in deciding what improvements, if any, are necessary before the new Rector/Vicar (or tenant) takes up residence.

If the resigning Rector/Vicar has not lived in the rectory and the new Rector/Vicar requires it, the property, if rented, must be vacated by the tenants in sufficient time to permit inspection by the Executive Archdeacon and Regional Archdeacon and for maintenance to be carried out before the new priest moves in. A tenant must be given clear written notice to vacate the house

It is expected that Clergy will live within or near their Parish. Should Clergy decide to acquire equity in residential property, in some circumstances a registered mortgage may be considered by the Parish or Diocese. If there is a negotiated reduction in interest the net benefit is fully taxable. All registered mortgages under this policy must be approved by Diocesan Council.

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 19 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 most recent information bulletin is available at *https://www.canada.ca/en/revenue-agency/services/tax/businesses/topics/payroll/benefits-allowances/boarding-lodging/housing-utilities/clergy-residence.html*

The form is available at:
https://www.canada.ca/content/dam/cra-arc/formspubs/pbg/t1223/t1223-18e.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

Clergy are not to retain any honoraria for baptisms, weddings, funerals, house blessings or any other sacramental or pastoral act. Any such monetary gift should be made payable to the respective parish's Clergy Discretionary Fund to avoid the need to declare it as income. Honoraria received for any other reason such as preaching, teaching, speaking or facilitation must be declared as income.

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 20 Clergy Discretionary Fund Policy

1) THE PURPOSE OF THIS POLICY

    a) The following guidelines have been developed to assist clergy (Rectors/Vicars/Priests-in-Charge and Interims) and parishes by providing information and guidance in the use and maintenance of parish funds at the discretion of clergy.

    b) The presence of these guidelines should not be construed as a requirement of parishes to establish such funds. Indeed, many parishes in the Diocese will not experience the need to operate Clergy Discretionary Funds. However, in some circumstances, depending upon the type of ministry, a Parish may find that Clergy Discretionary Funds, may complement its ministry.

2) SOURCES OF CLERGY DISCRETIONARY FUNDS

    a) The source of Clergy Discretionary Funds may include a) an amount set aside for such purposes in the approved annual Parish budget (parishes will need to carefully consider the amounts budgeted for such purposes after consultation with the Rector/Vicar/Priest in Charge/Interim—in most cases the amounts will not be large), b) donations by individuals earmarked for the Clergy Discretionary Fund and c) monetary gifts/honoraria given to the parish and/or the clergy from baptisms, weddings, funerals, etc.

b) Donations by individuals to the Clergy Discretionary Fund should be made as contributions to the Parish. This ensures that contributions to the Clergy Discretionary Fund are reported as Parish income. It is the responsibility of the Parish Treasurer to ensure that the designated funds are conveyed to the Clergy Discretionary Fund. Parishes are reminded that any funds contributed to the Parish for the benefit of a particular, named individual are not considered as tax deductible by Revenue Canada.

3) USES

a) Clergy Discretionary Funds should be primarily used for the relief of poverty, distress and need. Payments for food, rent, utilities and other basic necessities are among appropriate uses of the fund. In addition to this, a clergy person may use discretionary funds for other purposes that benefit the parish (underwriting training fees, buying some materials that are not covered by the parish's budget but that are nonetheless needed to support a program or effort, etc.)

b) The Fund should not be used for the personal benefit of parish clergy. The purchase of personal items for the clergy person, as well as the payment of anything that personally benefits the Parish clergy, such as clothing, books, vestments and travel are considered inappropriate.

4) RECORDS

a) Clergy Discretionary Funds as outlined in this guideline are funds which belong to the Parish. Therefore, such funds should be reported and audited in the same manner as other parish funds.

b) A separate chequing account in the name of the Parish and approved by Parish Council may be opened for the purpose of maintaining Clergy Discretionary Funds. Signing authority should be the Rector/Vicar/Priest-in-Charge/Interim Priest. Funds may be drawn by cheque signed in accordance with the above provision.

c) Clergy Discretionary Funds should not be placed in the personal account of the Rector/Vicar/Priest-in-Charge/Interim Priest in that the parish would have no control over such funds and the clergy person could be exposed to criticism and possible liability.

d) For auditors' purposes the Rector/Vicar/Priest-in-Charge/Interim Priest should present the monthly bank statement of the account to the Parish Treasurer. The Treasurer can then verify that all deposits to the fund correspond to the disbursement from the parish to the fund. The Treasurer should sign on the statement that the verification has been done and file the statement with the other Parish financial records.

e) It is recommended that the Rector/Vicar/Priest-in-Charge/Interim Priest provide to the Parish Treasurer details of the fund bank account including account number and location.

f) While proper fiscal management of these funds is necessary, it is also important to ensure that an appropriate level of discretion concerning individuals assisted by the fund is maintained. The Rector/Vicar/Priest-in-Charge/Interim Priest should maintain a personal ledger detailing disbursements, as the Canada Revenue Agency, during the course of an audit, may request this information.

5) GENERAL

a) It is proper that cash on hand belonging to the Clergy Discretionary Fund be deposited to the fund by the Rector/Vicar/Priest-in-Charge/Interim upon their resignation or upon ceasing to function in their leadership role.

b) A balance in the Clergy Discretionary Fund at year end should be carried over in the Fund the following year. Accumulation of large amounts of surplus funds in the Clergy Discretionary Fund should be discouraged in that the fund is to be used regularly by the clergy person.

c) In a Parish with more than one cleric, only the Rector/Vicar/Priest-in-Charge/Interim Priest will have control of discretionary funds.

C 21 Gifts and Loans to Clergy & Lay Employees

All employees are subject to these guidelines and tax requirements. Canada Revenue Agency (CRA) regulations change from time to time. Consult the CRA website for current regulations.

Gifts to Clergy or Lay Employees from the Parish or Parishioners

A cash gift or award that a Parish gives to an employee is considered a taxable benefit from employment. Current policy of the Canada Revenue Agency (CRA) allows an employer to provide a non-cash gift or awards which may not be considered a taxable benefit under certain circumstances.

This CRA policy allows an employee to receive up to $500 (fair market value including GST and PST) in non-cash gifts per year for special occasions such as Christmas, a birthday, a wedding or a similar event. Employees may also receive non-cash items in recognition of employment achievements or long service valued at less than $500 once every five years. If the cost to the employer for the gifts or awards is not more than $500, the amount does not have to be included in the employee's income.

If the cost of each non-cash gift or award is more than the $500 limit, the employer is required to include the full fair market value of the gift or award in the employee's income. If the employer gives an employee more than one gift or award in a year and the total cost is more than the $500 limit, then the employer may have to include the fair market value of one or more of the gifts in the employee's income, depending on the cost of each gift or awards and the number of gifts or awards given in a year.

Items such as gift certificates that are easily converted into cash are considered as taxable employee benefits by the CRA.

All honoraria received for any reason are taxable unless they are made payable to the parish and designated to the Clergy Discretionary Fund.

Gifts to Clergy from Parishioners

While gifts made directly by parishioners to Clergy are not subject to tax if they are reasonable in the circumstances, because of ethical considerations and the privileged position that Clergy hold, it is recommended that Clergy refuse to accept any such gifts with a fair market value exceeding $500. If in doubt, Clergy should seek advice from the appropriate ecclesial authority.

Clergy should at no time solicit financial contributions for personal purposes.

Loans and Mortgages by a Parish or the Diocese

When the parish or the Diocese becomes the Lender it complicates the relationship either between the cleric and the Diocese or the cleric and the parish. For this reason it is not permissible for the cleric to enter into a loan agreement with the parish or the Diocese. Financial institutions are best equipped to provide this service.

In some circumstances a registered mortgage may be considered by the Parish or Diocese. If there is a negotiated reduction in interest the net benefit is fully taxable. All registered mortgages under this policy must be approved by Diocesan Council.

Diocesan Council, 2019.05.08

C 22 Clergy Care in a Time of Transition

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.

Diocesan Council, 2010.09.14

C 23 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 noted 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, 2000.12.12

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 Council, Church Wardens and Trustees.

D 1 Parish Vestry

Canon 9 gives the detail for the membership of Vestry and the responsibilities it has.

The annual Vestry Meeting shall be held on or before the end of February in each year be held for purposes including, without limitation, receiving reports, approving budgets, and electing Officers and Delegates / Alternate Delegates to Synod. (Canon 9.6)

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.

D 2 Parish Council

There shall be in each Parish a Parish Council. If a Parish is incorporated and every person who is a member of Parish Council is also a Trustee of the Parish, then the Board of Trustees and the Parish Council shall be for all intents and purposes one body. (Canon 9.31)

The duties of the Parish Council shall be to assist the Trustees (if any), Priest in charge an the Church Wardens in the general business of the Parish and in all aspects of the ministry of the Parish. (Canon 9.32)

D 3 Trustees

Canon 9, paragraphs 18, 19 and 20, provide a definition of parish Trustee including eligibility, role and function.

Incorporated Parishes shall have at least five Trustees (whether elected or *ex officio*) or such greater number as may be required by the Bylaws and/or Declaration of Incorporation of the incorporated Parish.

The Priest in charge, and (subject to the Parish' bylaws) at least two Church Wardens, are Trustees by function of their offices. Additional Trustees shall be appointed or elected in accordance with the bylaws of each respective Parish.

To be eligible to be a Trustee, a person must, at the time they become a Trustee, be:

(a) serving in a clerical role which entitles them to be a Trustee (for example, the Priest in charge of the Parish); or

(b) a member of the Parish with the right to vote at Vestry Meetings and a communicant of at least one year's standing; and

(c) at least eighteen years of age.

D 4 Church Wardens

Canon 9, paragraphs 21 – 25 explain the eligibility, role and function of Churchwardens.

Every Parish shall have at least two Church Wardens.

To be eligible to be a Church Warden, a person must, at the time of their election or appointment, be a member of the Parish with the right to vote at Vestry Meetings and a communicant of at least one year's standing; and at least eighteen years of age.

Of the Church Wardens, one (known as the "Rector's Warden") shall be appointed by the Priest in charge of the Parish and the other (known as the "People's Warden") shall be elected by the Vestry, or both may be elected by the Vestry, if the Priest in charge so prefers.

If there be no Priest in charge of the Parish at the time fixed for the appointment or election of Church Wardens, one Church Warden shall be appointed by the Bishop (and known as "Bishop's Warden"), and shall remain in office until the Priest in charge of the Parish has been appointed and has nominated a Rector's Warden. The other Church Warden shall be elected by the Vestry.

If the office of a Church Warden who must be elected by the Vestry shall become vacant before the Annual Vestry meeting, a meeting of the Vestry shall be called within 30 days to elect a successor. If the office of a Church Warden who may be appointed by the minister in charge of the parish shall become vacant before the Annual Vestry Meeting, the minister shall appoint a successor or cause a meeting of the Vestry to be called within 30 days to elect a successor.

In addition to the Church Wardens, a Vestry may choose to have up to two Associate Wardens, one of whom may be elected and the other may be appointed by the Priest in charge.

Associate Warden(s) shall assist the Church Wardens and attend to any duties delegated to them by the Church Wardens.

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 Church 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 Parish Council. The books shall be open to the inspection of the Priest in Charge at all times. Financial records must be reviewed 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 must 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

Each Parish shall have a Treasurer who shall report to and take direction from the Responsible Persons.

The Treasurer shall be appointed or elected at the Annual Vestry Meeting as Vestry shall see fit. The Responsible Persons may remove or replace the Treasurer, in consultation with the Parish Council. (Canon 9.28, 29)

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 Parish Council (and the Trustees in incorporated Parishes). Other non-clergy staff members are nominated by the Church Wardens in consultation with the Priest in Charge and employment is confirmed by the Parish Council (and Trustees in incorporated Parishes). All paid employees require a written, signed contract. The Regional Archdeacons are available to offer assistance.

The provincial Employment and Standards Act https://tinyurl.com/BC-EmploymentStandardsAct covers 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 annually. A Parish seeking assistance in appointing a property appraiser should contact the Diocesan Director of Property and Finance.

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 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 Diocesan Property and Finance Committee through the Director for Property and Finance for review and approval in accordance with Canon 11.
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 must be approved by the Bishop in consultation with the Diocesan Property and Finance Committee. This includes any memorial placed in a church.

When a Parish Council (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 Parish Council/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 and Finance 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 and Finance Committee for approval before calling for tenders.

Financing

Parishes are encouraged to meet with the Diocesan Property and Finance 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 to the ministry function in a Parish and regional context.

Tenders and Financing

When the plans have been approved, arrangements for financing must be approved by the Diocesan Property 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 Diocesan Property and Finance Committee recommends that all agreements between Parishes and contractors be submitted first to for review by 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 5 Incorporated Parishes

Under the provisions of the Anglican Synod of the Diocese of New Westminster Incorporation Act, 1893 Parishes in the Diocese may incorporate. (Six (6) parishes remain unincorporated.) Parishes interested in incorporating should consult the Registrar for assistance.

In Incorporated Parishes, it is the Trustees and not the Parish Council that are responsible for the Parish properties and finances. Most Boards of Trustees establish a budget and delegate its implementation to the Parish Council. Recent incorporations have designated that the Trustees are the same people as those who are the members of the Parish Council.

D 6 Search Committee

Canon 9 outlines the reasons for and the process of convening a Search Committee.

Where a vacancy of a Priest-in-Charge of a parish arises, a Search Committee shall be convened at such a time as the Bishop may direct. (Canon 9.40)

The Search Committee shall be comprised of the individuals holding the offices of Church Wardens, the Associate Wardens (if any), the Lay Delegates and Alternate Lay Delegates, as of the date the vacancy arose. Such individuals shall remain members of the Search Committee until the vacancy in question is filled; however, in the event that a member resigns from the Search Committee or is otherwise unable to continue serving on the Search Committee, the chairperson(s) may appoint a replacement for that person. (Canon 9.41)

The Search Committee shall choose a chairperson, but if the Search Committee is unable to do so meetings of the Search Committee shall be chaired by a person appointed by the Bishop. If the person so appointed is not appointed from among the Search Committee's members, that person shall have no vote. (Canon 9.42)

The guidelines and policies for the Search Committee process are outlined in C-2 of this Policy Manual.

D 7 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 or his/her designate.

The Chancellor, or his/her designate, confers with the Incumbent and the Churchwardens and obtains their signatures to the petition and instructs the Churchwardens 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 Churchwardens 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 his/her designate, 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 his/her designate, who retains custody during the service.

At the end of the service the Chancellor or his/her designate, having custody of the documents of consecration, delivers a copy to the Incumbent and retains the original for delivery to the Diocesan Office.

D 8 Diocesan Organizations 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.

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 Supplementary Eucharistic Prayers, Services of the Word, and Night Prayer Supplementary to *The Book of Alternative Services* were authorized by General Synod in 2001. They may be found at https://www.anglican.ca/wp-content/uploads/Eucharist.pdf The Bishop, in each case, must approve variations from these texts well in advance.

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, 1989
- Revised English Bible, 1989
- King James (Authorized Version), 1611
- Revised Standard Version (and its revision as Common Bible), 1952
- New American Bible, 1970
- Today's English Version (Good News), 1976
- New International Version, 1978
- New Jerusalem, 1985

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 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.

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. Announcements may also be moved into coffee hour after the liturgy.

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 within the context of the principal Sunday Eucharist by on or around the major baptismal festivals of the Church (Baptism of the Lord, Easter Day or the Great Vigil of Easter, Pentecost, and All Saints' Day) 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 Reserved Sacrament

It's a great testament to the strength of the sacramental life of this Diocese that we yearn to participate in the Eucharist ourselves, and we yearn that the Eucharist be made available to those who are not able to receive the sacrament on as regular a basis in their parish churches.

At the same time, out of respect for the roles of differing lay and ordained ministries in the Church and enlivened by the many ways that the Anglican Church of Canada prays with people, we offer the following guidelines and resources related to the Reserved Sacrament.

The Eucharist and the Reserved Sacrament

The Eucharist is, at root, a communal and holy meal at which sacramental bread and wine are consumed by those present at that meal. However, for many reasons it has been the practice of Christians to reserve some of the sacrament for use on a later occasion.

While Christians have had many different reasons for reserving the sacrament, one of the most important reasons has been so that ministers of the Church could carry it to the sick and the imprisoned and to any others who cannot be present at a regular Sunday or weekday celebration of the Eucharist. Wherever possible this would be done immediately following the Sunday Eucharist. In the Diocese of New Westminster, this is the use of the reserved sacrament that we encourage and support.

The Reserved Sacrament is to be kept in a locked aumbry – a cupboard set into the wall – or in a tabernacle – often made from metal – on or immediately behind or beside the altar itself. A white light or candle beside the aumbry or tabernacle indicates that the Blessed Sacrament is reserved. When there is no sacrament reserved the candle or light should not be lit and the door may be left unlocked.

Norms for the Use of the Reserved Sacrament

1. The sacrament that remains from a celebration should be consumed within or immediately following the service, saving only that which is reserved for the sick and for others who cannot be present at a Sunday or weekday Eucharistic celebration at the church. Any bread or wine which was consecrated at the Eucharist on the previous Sunday should be consumed and refreshed weekly.

   To note: In some parishes the sacrament is also reserved for the purpose of devotional practices (The Benediction of the Blessed Sacrament).

2. In the Diocese of New Westminster deacons or lay persons do not have permission to administer communion from the reserved sacrament to a Sunday or weekday gathering of the church community in the absence of a priest. Likewise, deacons or lay persons do not have permission to administer communion from the reserved sacrament to a public gathering in a hospital or care home. Instead of a public service of communion from the reserved sacrament, deacons and lay persons, in consultation with their parish priests, may lead a service of Morning or Evening Prayer or some other authorized version of a liturgy focused on Biblical readings, prayers and song (**see Appendix A below**).

3. Lay and diaconal administration of the reserved sacrament must conform to the guidelines entitled," Lay and Diaconal Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals or Homes" (**see Appendix B below**).

4. The optimal form of this administration of reserved sacrament takes place when the reserved sacrament is taken directly from a Sunday or weekday celebration of the Eucharist to communicants who are unable to be present. This form of communion in special circumstances associates those who are absent with a particular celebration of the Eucharist by a particular community and also provides the opportunity for trained and authorized lay people and their fellow communicants to share in a beautiful and moving aspect of pastoral ministry.

Appendix A

Resources for Non-Eucharistic (Daily Office) Liturgies for Use in Nursing Homes, Institutions, Hospitals or Homes

In collaboration with the rector/vicar/priest in charge of the parish, those leading non-Eucharistic services in nursing homes, institutions, hospitals or homes may draw on any of the authorized or trial use versions of the Daily Office (Morning Prayer, Mid-Day Prayer, Evening Prayer and Compline/Night Prayer). For these occasions, simplification of the service is most appropriate along with the addition of music where possible.

Resources for Daily Office Liturgies:

Pages 45-132 of the *Book of Alternative Services* and pages 1-62 of the *Book of Common Prayer*.

Morning or Evening Prayer for the Seasons of the Church Year (trial use)
https://www.anglican.ca/wp-content/uploads/GS2016-Seasonal-MP-EP-2016-05-20.pdf

Morning or Evening Prayer for Ordinary Time (trial use)
https://www.anglican.ca/wp-content/uploads/GS2016-Ordinary-MP-EP-2016-05-23.pdf

Appendix B

Lay and Diaconal Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals or at Home

1. The administration of Holy Communion, apart from the Sunday or weekday Eucharistic gatherings in church, should be linked to the parish Eucharist on Sunday, as a general rule. (See also the rubrics at the top of p. 257 *Book of Alternative Services*). The following words of commissioning may be used at the end of the liturgy (before the blessing and the dismissal) as the elements are given to the Administrants who will be taking communion to those not able to participate in the Eucharist at the church:

   Priest In the name of this congregation, I send you forth bearing these Holy gifts, that those to whom you go may share with us in the body and blood of Christ.
   People We who are many are one body, because we share one bread, one cup.

2. Lay Administrators of Holy Communion who take communion to those in nursing homes, institutions, hospitals and homes should be carefully selected, licensed and trained for their work. A training module to be used in the parish is available through the Director of Mission and Ministry Development.

3. Suitable vessels for the consecrated elements must be used.

4. 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.

5. Where possible, the Holy Communion should be taken with proper reverence from the service directly to the recipients and, in any case, this should happen with enough frequency to keep the congregation involved. In the event when there is a need to store the reserved sacrament over night before it is brought to the recipient, care should be taken that it is kept in an appropriate place in the church, such as a tabernacle or aumbry

   Where, as is often the case, time constraints make this impossible due to conflicts with institutional schedules or other difficulties that arise, communion should be brought as soon within the week as possible. The lay administrator should explain to the communicant the connection with the parish celebration.

6. At the parish Eucharist, any shut-in members should be included in the prayers of the people, and the congregation encouraged to uphold them in their private prayers.

7. The form of service to be used for the administration may be that provided in the Book of Alternative Services (p. 257ff), or, if the language of the Book of Common Prayer is desired, it shall include the following elements, unless the health of the communicant requires a shorter form: i) The Peace - a mutual greeting, ii) The Reading from Scripture, iii) 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, iv) The administration of the Sacrament, and v) Thanksgiving and The Grace.

8. If any of the sacrament remains after the administration of communion, the lay administrator or deacon should immediately and reverently consume all that is left before proceeding on their way.

Sources consulted/used: Diocese of Toronto Guidelines on the Use of the Reserved Sacrament

Bishop's Memo: April 2018

E 7 Intinction

The practice of intinction or dipping consecrated bread or wafers into the chalice to receive the sacrament in both kinds is not an historically normative practice in the Anglican Church. The discovery of AIDS caused people to panic and the practice tended to become more common.

Apart from theological and liturgical principles there are several practical issues created by intinction. One involves the contamination of the wine from people's hands when they dip the wafer into the wine. Another occurs when a bun, a loaf of bread, or pita bread is used, and crumbs and bits of the bread are dropped into the wine. Those who are gluten intolerant would risk infection by drinking from the chalice now contaminated by gluten. These are some of the practical reasons one should not dip a communion wafer or bread into the chalice and why it should be discouraged.

The following is taken from the Anglican Church of Canada's *Faith, Worship and Ministry* web page and was written by Dr David Gould, MD:
…it would seem that communion in only one kind (the bread) is the best option for those fearful of the cup both from the standpoint of preventing the spread of infection, and from the theological perspective. Nor

should there be any discouragement directed to those who choose to do so. In fact, priests should periodically instruct the people "If you have the 'flu, a cold, or a cold sore, please don't drink from the cup or dip the wafer into it." This should be done either through the bulletin or verbally at regular intervals. An action, which might be suggested for communicants receiving the bread only, is to take or touch the base of the chalice as they normally would, but simply not sip from it. The words of administration should be used, even when wine is not consumed. Some communicants might prefer to cross their hands over their chest as a sign to administrators to pass them by.

It must be stressed however that the present use of the common cup is normative for Anglican churches, follows the practice of the universal church from its beginnings until well into the middle ages, and poses no real hazard to health in normal circumstances.

For more information see https://www.anglican.ca/faith/worship/pir/euc-practice-infection/

E 8 Lay Administrators

Lay Administrators are those who have been chosen and receive proper training, preparation and support to administer consecrated bread and wine in the context of the Eucharist. The discernment of appropriate persons is the responsibility of the Clerical and Lay Leadership of the congregation.

Lay Administrators are licensed for one calendar year at a time. Request of renewal of the license is made to the Bishop upon written request of the Priest in Charge following approval of the Annual Vestry meeting and signed by the Priest in Charge. The renewal is contingent upon a review by the Priest and Church Wardens of that person's effectiveness, commitment to continuing education, and the Parish's needs. A Lay Administrator may not be suited to the ministry of a Eucharistic Visitor.

Lay Administrators should be annually publicly commissioned for their ministries.

E 9 Eucharistic Visitors

The training and preparation of Eucharistic Visitors is a Diocesan responsibility and 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. Eucharistic Visitor's require a Police Record Check with Vulnerable Search.

Eucharistic Visitors are licensed for their particular ministry for one calendar year at a time. A Eucharistic Visitor, where appropriate, may be licensed separately as a Lay Administrator.

Request of renewal of the license for a Eucharistic Visitor is made to the Bishop upon a signed, written request by the Priest in Charge following approval of the Annual Vestry meeting. Prior to renewal the person's effectiveness, commitment to continuing education, and the Parish's needs should be reviewed by the Priest-in-Charge and the Church Wardens.

The ministry of Eucharistic 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. It is desirable that a Eucharistic Visitor be accompanied by others when he or she is taking communion to the sick and shut in.

Such administration is to be done on Sundays directly after the Eucharist. 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. Provision should be made, where possible, for the communicating of the sick and shut-in with both consecrated bread and wine.

Eucharistic Visitors should be annually publicly commissioned for their ministries.

E 10 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 best 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.

Ideally, confirmation is 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. However, for the sake of making confirmations more accessible to a larger number of people, with the Bishop's permission, confirmations may be held in individual parishes or in Archdeaconries where a group of parishes come together for confirmation.

In the case of an Archdeaconry confirmation, it is hoped that the service and the music will reflect the liturgical life of the Archdeaconry.

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 can make the act of commitment expressed in the rite.

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

E 11 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.

As with confirmation, suitable preparation must be provided to prepare a candidate for reaffirmation. In some instances this may be done in conjunction with those preparing for confirmation.

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 12 Reception

When a person from another Christian tradition seeks a formal recognition of their membership in the Anglican Church of Canada, and she/he has already been confirmed by a bishop from an Orthodox Church or a Catholic Church she/he may wish to formally be received by the Bishop.

Appropriate preparation should be provided so that the candidate understands the commitment she/he is making.

E 13 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**.**)** Every Priest 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 Priest-in-Charge 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 Priest-in-Charge 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 Priest-in-Charge 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 Priest-in-Charge 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 the Bishop.

Place of Marriage
Canon XXI 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. 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.

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

No priest or bishop may conduct a wedding in another Parish without the permission of the Priest-in-Charge 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.

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.

E 14 Same-Sex Marriage

Canon XXI was not amended by General Synod 2019 to change the wording as to the gender of those seeking marriage in the Church.

General Synod did pass, by consensus, 'A Word to the Church' wherein are five affirmations are made including:

i. Indigenous Spiritual Self-determination
ii. Diverse Understandings of the Existing Canon
iii. Diverse Understandings and Teachings
iv. Our Commitment to Presume Good Faith
v. Our Commitment to Stand Together.

(See: https://tinyurl.com/AWordToTheChurch2019)

The House of Bishops gave implicit assent to 'local option' in the following state they issued on July 15, 2019:

We, members of the House of Bishops of the Anglican Church of Canada, see the pain and anguish inflicted on LGBTQ2S+ people, on members of the General Synod, across the Church, and in the world, as a result of the work and the vote on the matter of Canon 21, concerning marriage. We see your tears, we hear your cries, and we weep with you. We have caused deep hurt. We are profoundly sorry.

Although the bishops are not of one mind, we look with hope to the "Word to the Church" and its affirmations which General Synod 2019 overwhelmingly approved on Friday, July 12.

We are walking together in a way which leaves room for individual dioceses and jurisdictions of our church to proceed with same-sex marriage according to their contexts and convictions, sometimes described as "local option."

Together, we affirm the inherent right of Indigenous peoples and communities to spiritual self-determination in their discernment and decisions in all matters.

Although we as bishops are not able to agree, in the name of Jesus Christ, we commit to conduct ourselves "with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:2-3).

I have authorized the marriage of same-sex couples within the Diocese of New Westminster under the following conditions:

- that the priest wishing to officiate at the marriage make a request of me to use one of the authorized liturgies and work in consultation with me in preparing to conduct the liturgy. I specify this in that I want us all to learn together as we gain experience in working with these new liturgies and in preparing same-sex couples for the sacrament of marriage.
- that the Parish Council of any church hosting or wanting to host the marriage of same-sex couples concur with and embrace the decision for same-sex marriages to occur there, and

- that any same-sex couple wishing to be married satisfy all the typical and important requirements for marriage (proper preparation for marriage, at least one of the couple having been baptized, that the marriage take place in a church or another public place).

I expect the first two conditions to be temporary until we as a community become familiar with this change.

No priest is compelled to officiate at the marriage of a same-sex couple. Likewise, no parish church is compelled to host the marriage of a same-sex couple. An appropriate pastoral response would be to aid the couple in locating a priest and parish who would host their wedding.

Refer to Pastoral Letter, July 21, 2019 and Electronic Communique to Clergy, August 1, 2019

E 15 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. Priests 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.

Priests are to officiate at a funeral and conduct the Committal at the time of burial or cremation wherever possible regardless of whether any family member is present. Deacons are to proclaim the Gospel and preach, if appropriate.

E 16 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 17 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, training and oversight of those so invited. No Lay Person may exercise regular preaching functions since there are no licensed Lay Preachers in the Diocese.

E 18 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.

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 19 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.

The Letter of Agreement between a Priest in Charge of a parish or, in the case of a Deacon, the Covenant, must include a clear identification of units of work and a minimum of 24 hours of rest.

It is recommended that all Clergy be in relationship with a spiritual director, guide or mentor on a regular basis and make regular use of the Sacrament of Reconciliation.

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 counselling service available through the Employee and Family Assistance Program (homeweb.ca or 1-800-663-1142). 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 November each year and provides an important opportunity for spiritual enrichment. Many other opportunities occur throughout the year for personal growth and development.

The Regional Archdeacons 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 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. It is possible and desirable for Clergy to have a personal relationship with their Bishop which can be mutually caring and affirming.

E 20 Clergy Conference, Clergy Retreat and Clergy Days

An annual Clergy conference is organized by a group selected by the Clergy. This is a good opportunity for diocesan clergy to build mutually supportive relationships and to develop a common approach to ministry within the Diocese. All currently active Clergy are encouraged to attend.

In addition to the Clergy conference and the annual Clergy retreat, there are normally three clergy days throughout the year. They are organized by a group of clergy appointed by the Bishop. 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 in accordance with the Clergy Commitments.

E 21 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 or vulnerable adult has been or may be at risk of abuse.

E 22 Resignation of a Priest-in-Charge from a Parish

When a Priest-in-Charge has been appointed to a new parish she/he should notify the Church Wardens. An appropriate Sunday on which to make the announcement to the parish should be agreed upon by both the Parish from which she/he is leaving and to which she/he is going and in consultation with the Executive Archdeacon. Convention dictates that three months ‘canonical notice’ is given to the parish from which the priest is leaving.

On the last Sunday before the Priest-in-Charge leaves the Bishop will send a letter to be read by one of the Church Wardens.

E 23 Resignations Upon the Appointment of a Priest-in-Charge

Across the Anglican Communion the convention is for all Clergy holding the Bishop's license in a parish, including Vocational Deacons, to tender their resignation to the Bishop upon the appointment of a new Priest-in-Charge.

It is usual for the new Priest-in-Charge, within a reasonable period, to suggest to the Bishop whether such resignations should or should not be accepted.

E 24 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 and to refrain from any discussion of parish matters with friends who are parishioners at the Parish from whom the Clergy person has retired.

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 Priest-in-Charge.

If a pastoral call is requested from a friend who remains a continuing parishioner, it is a courtesy to discuss the matter with and get permission from the Priest-in-Charge 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. Before inviting a former ordained staff member to re-engage in the parish the Priest-in-Charge should first consult the Regional Archdeacon.

E 25 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.

Eucharistic Visitors 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 Eucharistic Visitors 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 be the authorized form found at https://tinyurl.com/EucharisticVisitor

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

F 2 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 3 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 4 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

G 1) Sexual Misconduct Policy: The Diocese of New Westminster Process for Response to Allegations of Sexual Harassment and Sexual Abuse

http://vancouver.anglican.ca/resources/hr-screening-in-faith

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Section 1: Policy on Sexual Misconduct

1.1 Theological Foundation

The Holy Scriptures speak of the Church as the Body of Christ,[1] and call its members to live lives that are rooted in Christ[2] and to grow together in love, thanksgiving and service to God and neighbour.[3] To be a Christian is to be part of a new creation, a new humanity guided and empowered by the Holy Spirit.[4] 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.[5] 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.[6] We confess that we have not always lived up to this high calling.[7]

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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[1] Romans 12:5; I Corinthians 12:12-27; Ephesians 1:22-23 *[citations refer to the New Revised Standard Version]*
[2] Ephesians 3:17; Colossians 2:7
[3] Colossians 1:6; John 13: 12-17; John 15:12; Matthew 7:12; Luke 10:25-28
[4] Romans 8:18-27; II Corinthians 5:17; Galatians 6:14-15; John 1:12-14, 16
[5] 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
[6] Ephesians 4:1-6; Book of Common Prayer, p. 529; Book of Alternative Services, pp. 158-160
[7] 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.

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.

1.3 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.

1.4 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 Development, and the Director of Finance and Property 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 Church Wardens 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 Development and the Diocesan Director of Finance and Property shall be responsible for ensuring that members of the boards and committees with which they work have received such orientation and ongoing training. Church Wardens 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, or another member of the DRT appointed to receive formal complaints in the diocese, 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.

   Currently the Reverend Sharon Salomons is a member of the DRT appointed to receive formal complaints in the diocese alongside the Executive Archdeacon.

b) The Bishop may request the Executive Archdeacon or DRT 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 and DRT are 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 or DRT, 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 or DRT 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 or appointed DRT member appointed to receive complaints in writing that he or she wishes to make a formal complaint under this policy. Alternatively, the Bishop may request the Executive Archdeacon or appointed DRT member 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 or DRT 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 or appointed DRT member, 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 Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property 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

Informal Process (optional)	
Complainant advises respondent to stop the unwelcome behavior. ↓	
Complainant documents details. ↓	
Complainant may request the assistance of a diocesan resource person. ↓	**Formal Process**
Case resolved with a resolution agreement.	Case unresolved or complainant makes formal written complaint. ↓
	Bishop, and Diocesan Director of Finance and Property 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. ↓
	Mediation (may be initiated at any point in the process) ↓
	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 or appointed DRT member 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 or appointed DRT member 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 Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property 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 interviews 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

Complainant notifies Executive Archdeacon or appointed DRT member of wish to make a formal complaint. ↓
Bishop and the Diocesan Director of Finance and Property informed of the complaint. ↓
Complainant offered the assistance of a diocesan resource person; given copy of Policy. ↓
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. ↓
Investigating team interviews respondent and others deemed necessary. ↓
Investigation team writes the final report. The 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. ↓
Bishop makes a final decision and determines appropriate discipline; conveys decision to both parties. ↓
An appeal may be made.

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 Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property 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 18.

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

A person who suspects abuse of a child on reasonable grounds contacts the Ministry of Children and Family Development (MCFD). ↓
The Executive Archdeacon is informed of the allegation, informs the Bishop, confirms and documents that a report to MCFD has been made. ↓
Bishop and the Diocesan Director of Finance and Property informed of the complaint. ↓
Diocese co-operates with the investigating child protection and/or police authorities. ↓
Bishop (after consultation with investigating authorities) contacts the child's family. Child and family are offered the assistance of a diocesan resource person by Executive Archdeacon. ↓
Respondent advised of the report (on advice of investigating authorities) by Executive Archdeacon and is offered the assistance of a diocesan resource person. ↓
Respondent is normally removed from duties pending outcome of the investigation. ↓
A crisis response team may be appointed to assist in the parish. ↓
The Bishop may initiate an internal investigation on completion of criminal or civil proceedings. ↓
The Bishop determines appropriate discipline.

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 or an appointed DRT member 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 or the appointed DRT member shall encourage the complainant to report this matter to the police. The Executive Archdeacon or the appointed DRT member 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 Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property 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 18. 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 18.

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 or the appointed DRT member ↓		
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" *(previous process)*.
Executive Archdeacon informs the Bishop of complaint. ↓		
Diocesan Director of Finance and Property 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 manners;
(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.
(d) DRT team members may be appointed to receive formal complaints as set out in this policy. Currently (as of April 2018) the Reverend Sharon Salomons is a member of the DRT appointed to receive formal complaints in the diocese alongside the Executive Archdeacon.

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 Director of Finance and Property 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
ANGLICAN 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: _____

Complainant CONSENT FORM 1

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: _____

Respondent CONSENT FORM 2

Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

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: _____

Mediation CONSENT FORM 3

Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

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: _____

Respondent CONSENT FORM 4

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: _____

Complainant CONSENT FORM 5

Appendix F: Consent Forms (6 of 6)

Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

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: _____

Release of Information CONSENT FORM 6

Appendix G

Sexual Misconduct Policy

Acknowledgement Form

Policy receipt & understanding by individuals

Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

Name_____ Title_____
(clergy/employee/volunteer)

Please check beside each statement to verify your concurrence with it.

A._____I hereby acknowledge receipt of a copy of the Sexual Misconduct Policy of the Diocese of New Westminster.

B._____I understand the contents of the Sexual Misconduct Policy of the Diocese of New Westminster.

C._____I understand that to function as an ordained or lay person in ministry implies that the Church has entrusted me with a fiduciary responsibility or a pastoral relationship, both mandating me to act for the well-being of others.

If you cannot check off any of the above statements or if you have questions, please contact the diocesan Executive Archdeacon prior to signing off on this document.

_____
Signature

_____
Date

Instructions:
All ordained staff, lay staff and volunteers engaged in the ministry of the Diocese are required to comply with the Diocese of New Westminster's Sexual Misconduct Policy. Please complete this form electronically or print.

Lay parishioners or lay parish employees: please send this form (electronic or hard copy) to your Parish Office to be kept on file in a personnel file or other suitable confidential file.

Clergy, Postulants or diocesan employees: please send this form (electronic or hard copy) to the Archbishop's Office at the Diocese of New Westminster. It will remain in your personnel file an indefinite period of time. Access to personnel files is restricted to the person named on the file, the Archbishop, the Executive Archdeacon, the Executive Assistant to the Archbishop's Office, and the Archivist.

Appendix H

Sexual Misconduct Policy

Acknowledgement Form

Policy receipt & understanding by organizations / 3rd party users.

Name_____ Title_____
(please type or print name) (clergy/employee/volunteer)

Organization / 3rd Party User Name _____
See definitions of 3rd Party Users in the FAQs of the Screening in Faith Policy.

Please initial beside each statement to verify your concurrence with it.

A._____I hereby acknowledge receipt of a copy of the Sexual Misconduct Policy of the Diocese of New Westminster.

B._____I understand the contents of the Sexual Misconduct Policy of the Diocese of New Westminster.

If you cannot check off any of the above statements or if you have questions, please contact the diocesan Executive Archdeacon prior to signing off on this document.

_____
Signature

_____
Date

Instructions:
All organizations / 3rd party users are required to receive and acknowledge their understanding of the DNW's Sexual Misconduct Policy. Acknowledgment Forms should be filed by the parish with the rest of the paperwork from the organization in question.