



The Diocese of Huron Safe Church: Our Sacred Trust

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Contents

Page

A) Introduction	17-3
i. Prologue and Theological Foundation	17-4
ii. Statement of Policy	17-7
iii. Definitions	17-9
B) Appropriate Screening and Management Methods	
i. Steps for Screening	17-10
ii. Minimum Standards	17-14
C) Response Procedures	
i. Preface	17-16
ii. Role of the Misconduct Response Team	17-17
iii. Specific Procedures	17-18
iv. Pastoral Care	17-22
v. Congregational Healing, Trauma Debriefing and Follow-up	17-23
vi. Appeal Process	17-24
D) Policies and Procedures for Bullying	
i. Procedures	17-25
ii. Definition of Bullying	17-27
E) Appendices	
i. Understanding Reasonable Grounds	17-29
ii. Church Investigative Procedures	17-30
iii. Media Relations	17-32
iv. Confidentiality Policy	17-33
v. Reinstatement Policy	17-34
vi. Guidelines for Liturgies	17-36
vii. Documents	
i. Response to Complaints of Sexual Misconduct	17-41
1. Summary of the Code	17-42
2. Suspected Abuse Reporting Requirements	17-45
3. Standardized Reporting Forms	17-46
ii. Screening Documents	
F) Bibliography	17-61

Anglican Diocese of Huron

Safe Church Documentation

The Diocese of Huron has undertaken programmes in order to create a safe environment for those who would be involved in the various aspects of Church life. We know that our activities as the family of the Church take place in many locations, whether in the buildings of the Church or the parish hall, or the other places where we gather together as the followers of Christ. We meet in large groups or small, sometimes as only two or three, but when we meet and whenever we provide premises, we want to ensure that it is safe for those who attend.

The Screening in Faith programme is meant to allow us to better organize our activities and then to ensure that they are safe. The risks of our many ventures and jobs are assessed and the parishes must undertake steps to screen those who would fill those positions. If the jobs involve a higher risk of possible abuse, then there should be more detailed screening of volunteers.

The Code of Sexual Ethics and Professional Conduct provides a theological foundation for ensuring that all our relationships are founded in love and are free of abuse. The Diocese is clear that sexual abuse or harassment will not be tolerated. If abuse is detected or suspected, the steps to follow are clearly outlined in order to ensure that the Diocese is involved in addressing the allegations from the time they arise.

The Safe Church Committee is the steering committee that oversees all these programmes. It is responsible to ensure its various components are being carried out, and to provide the direction and policies needed.

Within Safe Church are three sub-committees.

- The ***Crisis Response Team*** will ensure that the Diocese has the resources available to assist individuals, parishes or communities undergoing problems as a result of abuse issues. At those times when parishes or communities face other traumas, it may be a resource for the Diocese to help. Its purpose is to help a congregation in crisis to deal with the immediate aftermath of a traumatic event: to share information, to facilitate listening and sharing of reactions, to educate if appropriate, to reflect spiritually, and to help determine next steps.
- The ***Education Team*** will monitor the Screening in Faith programme and will provide leadership in education around abuse issues. It will use information gathered to do needs analysis and develop further education/policy development. It will distribute materials for screening including job descriptions and other educational material and provide resources for clergy and laity on Sexual Misconduct issues
- The ***Misconduct Investigation Team*** (MIT) will be available when requested by the Diocesan Bishop to investigate allegations of abuse and to provide recommendations for response to the Bishop. It will prepare the necessary resources for use in MIT procedures, and may work with the Crisis Response team to develop a group of advocates who can provide support for those who are complainants or alleged perpetrators and their families and congregations.

All the people of the Diocese working together will ensure that all our parishes are safe for those who are or would be part of our Church family.

PROLOGUE

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

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

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

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

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

THEOLOGICAL FOUNDATION

This Code of Sexual Ethics and Professional Conduct finds its authority and integrity in the teachings and life of Jesus, especially:

"You shall love the lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength... you shall love your neighbour as yourself. There is no commandment greater than these." Jesus, speaking in Mark 12:29-31

Understanding our life theologically is key to the Christian community. We must do this in order to come to know how Jesus would have us live.

"Faithful Christian living is all of a piece... The essential call of God is constant throughout the many different biblical periods. The people of God are to worship only God, to love God, and to experience holiness in reflecting God's righteousness and mercy in their own just living"

*and compassion. All human relationships are meant to find their deepest value in the context of this response to God's love. 'We love because God first loved us' (1 John 4:9)."*¹

This challenge is especially important as we turn to our faith to gain understanding of ourselves as sexual beings, especially in the rapidly changing culture which offers powerful yet confused messages about sexuality and power. Sexuality is a wonderful gift of God, with the ability not only to create life, but to point to the even deeper self-giving *agapè* love and commitment that God offers us, and makes possible between us.

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

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

*"Jesus' teaching is consistent with the entire biblical witness that calls disciples to show forth God's care by having a special concern for the powerless and those in need, for children, widows, strangers and refugees, the sick, the imprisoned and the hungry. This life of witness and service was and is a demanding one. Clearly Jesus has strong expectations that his followers would lead disciplined and obedient lives, lives that did not just follow natural impulses, but were to be characterized by gracefulness. His disciples were to be a different kind of people."*³

How, then, do we understand this difference? How can we be whole people, both in sexuality and in faith?

Scripture teaches us that:

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

¹ The Right Reverend Frederick H. Borsch, Christian Discipleship and Sexuality, Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, 1993, p. 1

² Ibid., p. 1

³ Ibid., pp. 2-3

The ministry of Christ was, and is, to reconcile a fallen humanity to their Creator; to open a path of salvation for all people. In so doing, Christ taught us how to live in faithful community. Misuse and misunderstanding of sexuality has the potential to destroy individuals and communities, but in these circumstances Christ offers redemption of sexuality back to the good purposes for which it was given. In healthy relationships, sexuality is an important and life-giving gift - it is part of being human. But, it is only a part, and...

"...in Christian perspective, sexuality is to be disciplined in order to become a way of sharing and learning more about responsible, self-giving love and creativity."⁴

THE BAPTISMAL COVENANT: OUR RULE OF LIFE

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

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

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

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

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

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

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

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

⁴Borsch, p. 15

ability to reflect most beautifully the depth of love possible in relationship with God.

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

Sexuality is central to our being and permeates all our relationships. And yet, it is “sacred ground”, profoundly personal in nature. How we express our sexuality - be that expression emotional, physical, or spiritual - is a reflection of how we live in relationship with God and one another. God values sexuality, as part of who we are, as good, blessed and purposeful. To be faithful, to seek and serve Christ in all persons, is to hold sexuality in the sacred web of love and covenant. To violate another person, especially sexually, violates both our relationship with that person, and with God.

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

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

STATEMENT OF POLICY

General

The Diocese of Huron undertakes to ensure that our Churches be a safe and holy place for all whom our ministry affects.

It is therefore our policy that all staff and volunteers, lay and ordained, who come into contact with children, youth and vulnerable people be screened in a manner appropriate to the ministry or job being undertaken.

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

In relationships of trust, whether with children or adults, the greatest care must be exercised to avoid taking advantage of trust, or abusing a situation of responsibility and caring. Clergy and other Church workers need to recognize the unique dynamics of these relationships and the potential for harm and abuse. Vulnerabilities are exposed, and the very strengths of these relationships, namely the expression of care and love, can easily take on inappropriate forms.

In particular:

- i. Professional clergy/parishioner relationships are to be respected and maintained by all clergy and other professionals in the service of the Diocese in every pastoral or counselling situation. The support and/or pastoral care function creates a specific relationship of trust. Exploitation of this trust through sexual activity, or touching for sexual purposes, or the

suggestion or depiction of any such activity, will not be tolerated.

- ii. Clergy, staff and volunteers are expected to maintain the highest ethical standards in all their relationships with those for whom they have responsibility. These standards shall apply whether in the service or employ of the Diocese, any of its parishes, or any affiliated function.
- iii. In a pastoral or counselling relationship, all forms of sexual behaviour or harassment are unethical, even when a recipient of care invites or consents to such behaviour or involvement. Sexual behaviour is defined as, but not limited to, all forms of overt and covert seductive speech, gestures and behaviour as well as physical contact of a sexual nature; harassment is defined as but not limited to repeated comments, gestures or physical contacts of a sexual nature.
- iv. We recognize that the relationship between the support counsellor or pastoral care provider and their recipient involves a power imbalance, the residual effects of which are operative following the termination of professional relationship. Therefore, all sexual behaviour or harassment with former recipients of care is unethical.

Abuse of a Child

In compliance with the Ontario Child and Family Services Act, 1990, it is the policy of the Diocese of Huron that sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault) of a child by any person of the Diocese of Huron (volunteer, paid, lay or ordained) will not be tolerated, and must by law be reported immediately. No notion of pastoral confidence shall interfere with this requirement. Child abuse is a misuse of power by someone who is in a position of authority or trust over a child. The Diocese of Huron is committed to providing a safe environment in which children can grow in the Christian faith and learn of the abiding love and presence of God through relationships of trust and acceptance. Complaints related to sexual abuse of a child must be taken seriously and be dealt with in a spirit of compassion and justice.

Aims of this Policy:

The overall aim of this policy is to ensure that there is a safe environment in all parishes, ministries, and activities within our Diocese. It is recognized that clergy, diocesan staff, parish staff, and volunteers serve in situations where sexual misconduct, harassment, or other abuse has the potential to occur. It is further recognized that children, youth, and vulnerable adults need to be protected from the occurrence of any such abuse, and that those who are ministering in our Church need to be properly selected and trained to avoid abuse or the appearance of abuse to others.

Screening is designed to exclude any who are unsuitable or likely to commit an offense.

Ongoing management is designed to ensure that individuals are fulfilling their responsibilities and behaving in an appropriate fashion. It is also designed to reveal situations of potential abuse.

Appropriate follow up in cases of trauma and support will be provided

GUIDING PRINCIPLES

- a) It is essential to take seriously all allegations of sexual abuse
- b) The protection of children is a matter of fundamental concern and legal responsibility.
- c) An accused person will be presumed innocent until shown to be otherwise on the balance of probabilities
- d) The protection of the complainant and his or her family will be of paramount concern.
- e) Any action taken will be done in a spirit of advocacy and pastoral sensitivity, upholding

confidentiality (with the exception of those situations mandated by law, such as child abuse).

- f) Notwithstanding the above five principles, nothing will be done that might impede a criminal investigation.

Application of this Policy

This policy shall apply in all Parishes and Ministries of the Diocese of Huron.

DEFINITIONS

- “Abuse”** generally defined as “bringing harm to another”; is specifically defined in “Sexual Abuse”, below.
- “Assault”** shall refer to any use of force, or threat of use of force or perceived threat of use of force against another person without his or her consent, as defined in the Criminal Code of Canada.
- “Consent”** is understood as non-coercive. It means voluntary agreement to engage in the sexual activity in question and requires that one be in a position to make such a choice. If a victim agrees to any assault under threat, or when intoxicated, or if consent is obtained by fraud or by the influence of a person who ought reasonably to be understood to be in authority over, or in a position of trust with the victim (e.g. counsellor, minister, parent, guardian) it will be deemed to be “no consent”. It is always “no consent” for children under the age of twelve and, under specific circumstances, with peers for children ages twelve to fourteen. With persons age fourteen to eighteen there might not be valid consent if the accused was in a position of authority or trust over them. There are further provisions for mentally or otherwise incapacitated or vulnerable children, adolescents, and adults.
- “Counselling”** shall refer to interactions between persons for the purpose of support, consultation, obtaining advice, or guidance on matters of concern or interest. It is understood that the nature of counselling relationships involves an imbalance of power and requires a strong element of trust.
- “Church Worker”** shall refer to any person other than clergy who work in any facet of Church life, whether as a volunteer or as paid staff, including work with organizations or groups that may be affiliated or associated with the Church or parish.
- “Pastoral Care Provider”** shall refer to a clergy or church worker who, in the course of their specified ministry, may be consulted, or who provides support, advice or guidance in pastoral matters, issues of spirituality or religion.
- “Sexual Abuse”** shall refer to demeaning or suggestive comments of a sexual nature ranging from jokes, unwanted touching, to forced sexual activities. It may also include threats of such behaviour. Abusive sexual acts are primarily acts of power and are harmful. Sexual harassment, sexual assault, sexual exploitation and sexual misconduct are specific forms of sexual abuse.

“Sexual Assault” shall refer to any form of assault involving some form of sexual activity. Kissing, sexual contact or touching, fondling, or sexual intercourse with another without her/his consent is sexual assault.

“Aggravated Sexual Assault” shall refer to sexual assault which includes bodily harm, assault with a weapon, threats, and/or threats to a third party.

“Sexual Exploitation” is a term to describe behaviour which may incorporate sexual harassment, assault, or abuse, and sexual misconduct. It focuses on the power of the perpetrator in relation to the vulnerability of the victim and refers to the act of taking advantage of such vulnerability for one’s own pleasure/gain.

“Sexual Harassment” shall refer to any attempt to coerce an unwilling person into a sexual relationship, or to subject a person to unwanted sexual attention, or to punish a refusal to comply, or to reward compliance. Sexual harassment must be understood as an exploitation of a power relationship, rather than as an exclusively sexual issue. Sexual harassment may involve a wide range of behaviours from verbal innuendo and subtle suggestions to overt demands and inappropriate physical contacts of a sexual nature. It may be a single incident or a series of incidents. It is behaviour of a sexual nature that is known or ought reasonably to be known to be unwanted or unwelcome.

“Sexual Misconduct” For church workers (lay or ordained, paid or volunteer), sexual misconduct is defined as sexual harassment, sexual exploitation, sexual abuse or any other sexual activity or conduct (including, but not limited to, sexual intercourse) in which the church worker takes advantage of the vulnerability of a person under her or his pastoral care or other guidance or leadership. Such behaviour, whether it appears to be initiated by the church worker or by the person under care or leadership, shall be deemed to be sexual misconduct. Notwithstanding the foregoing, the church worker shall not be held responsible for an act of sexual assault perpetrated against her/himself by a person under his/her care or leadership.

B) Appropriate Screening and Management Method

Each parish shall have an appropriate screening and management method which shall include the following steps.

Step 1 – List all Positions

1. Make a list of all positions, both paid and volunteer, within the parish.
2. Include any position that is associated with the church, whether the ministry is lay or ordained, takes place on Sunday or through the week, on church premises or off-site.

Step 2 – Assess Risk Associated with Each Position

1. Assess each position for the amount of risk inherent to it
2. Assign a rating of low, medium, or high
3. Determine the degree of risk associated with a particular position by considering:
 - ☐ age and vulnerability of the people involved
 - ☐ size of group
 - ☐ location and visibility of ministry
 - ☐ type of activity involved in ministry
 - ☐ level of supervision and monitoring that takes place

- ☐ degree of authority associated with the position
- ☐ any other significant attributes of the position

In all cases, parishes are encouraged to reduce the amount of risk associated with a position as much as possible. Where risk reduction is not possible, more stringent screening, training, and follow-up management is required.

Examples are found...link

Step 3 – Establish Appropriate Screening Procedure for Each Position

- Decide on the appropriate screening procedure for each position based on the risk assessment completed in Step 2.

*It is important that the screening procedure be determined and maintained **for the position**, and not altered based on the person currently holding that position or based on the person being considered for that position.*

Typical screening procedures may include, but are not limited to:

- ☐ Meet with clergy or another direct supervisor to discuss the duties and responsibilities of the position and candidate's suitability for the position
- ☐ fill out application forms or submit resume
- ☐ Reference Check
- ☐ Police Records Check and Vulnerable Position Screening

It is not expected that all four of these screening procedures be implemented for every position. In general, for most low-risk positions, a meeting will be the only procedure that is necessary. For high-risk positions, reference checks are recommended, and for some positions, a Police Records Check and Vulnerable Position Screening is required.

Step 4 – Establish Appropriate Training, Supervision, and Follow-up Procedures

- Assign appropriate training, supervision, and follow-up procedures for all positions
- Determine type and frequency of follow-up, as well as who is responsible for supervisory activity needs to be decided before a person is assigned to a position.

Based on the nature of different positions and the levels of risk associated with them, different levels of training, supervision, and follow-up will be required. In general, positions at higher levels of risk should be monitored more closely.

As with screening procedures, appropriate follow-up procedures should be established by considering the nature of the position, not the nature of the person holding the position.

Step 5 – Job Descriptions

- Every position within a parish shall have a corresponding job description which shall include:
 - ☐ Job title
 - ☐ Defined length of time
 - ☐ Brief, one or two sentence summary of the nature of the position
 - ☐ Description of the ages and types of people involved
 - ☐ Statement that clearly outlines the goal(s) of the ministry
 - ☐ List that clearly outlines the necessary screening procedures for the position

- ☐ List of the duties, responsibilities, and activities associated with the position
- ☐ List of necessary skills or experience required to perform the position
- ☐ List of expected benefits that the volunteer or staff person will realize through performing this ministry
- ☐ Statement that clearly outlines specific training that the volunteer or staff person must receive from the parish in order to fulfill the requirements of the position
- ☐ Statement that clearly outlines the support and supervision that the volunteer or staff person will receive, to whom they report and any follow-up that they can expect
- ☐ A statement that clearly outlines the boundaries and limitations to which the volunteer or staff person will adhere

Examples are found... [link](#)

Step 6 – Application of Screening Procedures

- After appropriate screening procedures, training, supervision, and follow-up procedures are established, and job descriptions written, the procedures need to be applied on an ongoing basis.
- Diligence is necessary in order to ensure the integrity of the system.

Examples–

1. In establishing guidelines for ministry with children and youth, the parish should consider that no child or young person should be left in the building with only one adult. There should be a two person team working at all times with children and youth. Anyone with a suspicion of inappropriate behaviour should speak to the wardens as soon as possible. If there is a complaint of abuse of a child under the age of sixteen, specific procedures shall be followed.

Link to working with kids/ guidelines

2. Money collected from church services and programs should be counted on site by at least two persons with appropriate forms for accounting filled out.
3. When visiting a homebound person for pastoral care or communion two people should go.

Both clergy and lay persons should consider keeping a log of all visits, counselling and one on one meetings.

Link to suggested form

Step 7 – Ongoing Supervision, Follow-up, and Evaluation

- Once a person has been selected and placed in a position, it is important to maintain contact with him or her and with the people to whom he or she ministers.
- Where children are involved, follow-up with the parents of the participants is also required. The appropriate supervisory personnel should adhere to the follow-up procedures as determined in Step 4.
- This type of follow-up will help determine if the volunteer or staff member is acting in an appropriate manner, and allow for intervention in the form of supervision, further training, or dismissal if they are acting inappropriately.

Step 8 – Annual Review

- Every parish operates as a dynamic system, with constant changes in membership, and job responsibilities. Therefore, on an annual basis, it is necessary to review and update:
 - ☐ The list of volunteer and staff positions
 - ☐ The risk-assessments

- ☐ The screening procedures
- ☐ The follow-up procedures
- ☐ And the job-descriptions

Although at first glance this may seem like an onerous task, it is likely that only a few changes will be necessary each year. As well as ensuring that proper procedures are in place, an annual review allows an opportunity to reflect on which people are currently assigned to which positions, and whether or not those positions are best matched to their interests and abilities.

Minimum Standards

- It is recognized that parishes throughout the Diocese differ with regards to: size, location (rural or urban), financial and personnel resources, and/or availability of parish volunteers and the number and type of vulnerable people.
- It follows that different parishes will therefore arrive at different screening procedures based on the method outlined above. However, the standards outlined below are to be seen as minimum standards and are to be met in all Parishes and Ministries of the Diocese of Huron.
- Parishes are free to exceed the minimum standards where they see fit.
- The Rector and Wardens shall provide information to the parish regarding the rationale of screening programme and an explanation of the implementation process of screening in faith.
- Leaders and volunteers with groups using the parish facilities are required to read the policy on Screening in Faith and any parish policies for key holders and sign a form indicating that they have read the policies and agree to abide by them.

High Risk Ministries

- Ministry duties and responsibilities that permit opportunities for a person to be alone with a child or vulnerable adult
- Ministry duties that permit access to significant amounts of financial resources or sensitive and confidential information
- Positions of authority or the positions that allow a person to establish long-term relationships of trust: all clergy including Honorary Assistants; churchwardens; organists and music directors; parish employees; and also those involved in residential or off-site ministries with children or vulnerable adults.

Police Records Check and Vulnerable Position Screening (for those 18 years and over)

- All clergy positions shall require a Police Records Check and Vulnerable Position Screening. Confirmation that the Police Records Check and Vulnerable Position Screening has been reviewed will be forwarded to the Director of Human Resources at Huron Church House.
- All positions involving residential programmes with children, youth, or vulnerable adults shall require a Police Records Check and Vulnerable Position Screening.
- A Police Record Check and Vulnerable Position Screening that is older than 3 years is no longer deemed to be valid and must be updated.

In the event that a criminal record check shows that the person has been convicted and not pardoned of a criminal offence, this will not, in itself, preclude the person from fulfilling a suitable ministry.

In the event that a pardon has been granted, a person may fulfill a suitable ministry.

Individuals Holding Multiple Positions in a Parish

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

Volunteer Manager/Screening Coordinator Position

- It is strongly recommended that each parish create the position of “Parish Volunteer Manager/Screening Coordinator”. The candidate for this position should have strong administrative skills, good people management skills, and a good knowledge of the parish membership. Along with the Rector, the Parish Volunteer Manager should have primary responsibility for implementing and maintaining the Screening and Management Programme. If a parish does not have such a position the responsibility for screening belongs to the wardens

Training and Assistance

- The Diocese shall supply resources in the proper application of Staff and Volunteer Screening and Management methods to every parish.
- The Diocese will assist individual parishes by supplying sample job descriptions, risk assessments, screening procedures and follow-up procedures for the most typical parish positions.
- Diocesan Safe Church Committee will act as a resource to answer questions and assist parishes as they implement their own Staff and Volunteer Screening and Management.

Keeping and Maintaining Records

- Records shall be kept on a consistent basis with respect to the screening of individuals..
 - In general, those involved in screening activities shall document their activities. Documenting involves creating a “diary” of the activities that is dated, signed, and easily identifies:
 - ☐ name of person being screened
 - ☐ name of person who did screening
 - ☐ appropriate dates
 - ☐ How the screening took place (in person, by phone, mail, etc.)
 - ☐ What was said and by whom
 - A separate file should be created for each volunteer, containing:
 - ☐ position description(s) for which they were being considered
 - ☐ application form(s) or resume (If collected)
 - ☐ all records created during interviews or meetings
 - ☐ authorization to contact references (where applicable)
 - ☐ records of conversations with references (where applicable)
 - ☐ A memo of the results of Police Records Check and Vulnerable Position Screening (where applicable)
 - ☐ letters of appointment (where applicable)
 - ☐ supervisory or evaluative notes (where applicable)
 - ☐ other pertinent information
- documents created in connection with screening program shall be stored in a locked filing cabinet. Access to the filing cabinet should be severely limited.
 - Normally, the only people to have access to these files would be the incumbent and the parish volunteer manager.
 - The records of any volunteer should be regarded as personnel files and treated with the same degree of care and confidentiality as the personnel files of salaried staff.
 - Records may be copied and sent to another parish upon receiving the signed, original WRITTEN consent (i.e., no fax or e-mail requests) of the person being screened. The parish in which it was created must maintain the original record.

- Upon a person's completion of their term of ministry, their screening records should be sealed in an envelope and kept in their file.
- files must be maintained in the parish for 10 years after the end of the ministry position.
- If a parish is concerned about their ability to safely store them, files may be deposited in the Diocesan Archives.
- Upon the dissolution of a parish, screening related files should be sealed, labeled and safely transmitted to the Diocesan Archives.
- Following the death of the individual or after a person has ceased to be active in a ministry, records should be sealed and appropriately labeled with the name of the person, parish, and date, and then safely delivered to the Diocesan Archives. *"Sealed" means that the record has been placed in a closed and sealed envelope prior. "Safely" means that a sealed file has been hand delivered or sent via Registered Mail to the Diocesan Archives.*

Privacy of confidential information and security of records shall be of prime consideration in the administration of the screening process

Compliance with Diocesan Screening Policy.

- To ensure compliance with this policy, each parish is required annually to advise the Diocese of their compliance.

Link to form on website

C) RESPONSE PROCEDURES

i) Preface (General Procedures, Reporting, Use of Standardized Forms)

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

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

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

Any complaint against a bishop concerning sexual abuse must be brought to the attention of the senior Bishop, Metropolitan, or Primate, whichever is appropriate.

Any complaint against clergy concerning sexual abuse must be brought to the attention of the Diocesan Bishop promptly. If the complaint is against a lay staff worker or volunteer, the incumbent or head of the agency involved should be informed first and he or she must inform the Diocesan Bishop promptly. If the complaint could result in a disciplinary hearing under Canon 21, then the matter will be handled by the Suffragen Bishop rather than the Diocesan. In the absence of the suffragan bishop, the matter will be handled by the Executive Archdeacon.

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

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

The following listed forms may be used by the Diocesan Bishop and/or MIT to assist and document a complaint and the investigation process. They have been designed to ensure a thorough response. Please refer to Appendix 8 for further descriptive details as well as attached copies of these specific forms.

- **Complaint Form**
- **Confidential Report Form**
- **Letter of Complaint to Respondent Form**
- **Investigation Follow-up Report Form**
- **Respondent's Response Form**
- **Acknowledgement of Suspension Form**
- **Consent to the Disclosure of Information Form**

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

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

ii) The Role of the Misconduct Investigation Team

- The role of the Diocesan Misconduct Investigation Team (MIT) is to assist the Diocesan Bishop, upon request. The Diocesan Bishop retains the ultimate responsibility and authority, subject to applicable criminal and civil law. At the discretion of the Diocesan Bishop, the MIT may be asked to work closely with him or her when a complaint is received. The responsibilities of MIT may then involve:

- meeting with the complainant and other persons who may have relevant information,
- recommending actions which may determine the truth of the allegations,

- enlisting additional professional persons to assist,
- as a result of investigation, making recommendations about discipline and pastoral care,
- recommending appropriate long-term follow-up.

The MIT will be available to clergy, lay workers, and volunteers for information and support to those who have concerns or questions about suspected cases of sexual abuse.

It is intended that the investigative work of the MIT should be short-term.

ii) The Diocesan Bishop may take disciplinary action in accordance with the Canons.

iii) **Specific Procedures.**

i) ***Abuse of a Child***

1. **A child**, is defined by child protection provisions of The Child and Family Services Act, section 3(1), as either:
 - a) A child actually or apparently not over the age of 16 years, or
 - b) A child under the age of 18 years who is already the subject of a child protection order under the act.
2. **There are four types of abuse of children:**
 - Physical - includes shaking, beating, burning, depriving the child of necessities.
 - Verbal - includes excessive yelling, belittling, unkind teasing.
 - Emotional- includes coldness, withdrawal, failure to provide loving attention, supervision or normal living experiences.
 - Sexual - includes abuse, assault, aggravated assault, exploitation, harassment as defined under section 6, "Definitions", above.
3. **Any Complaint of Sexual Abuse of A Child By Any Person**
 - a) Whoever receives the information must contact the Children's Aid Society. This is the law. The Child and Family Services Act, Section 72(2), states: "*A person who believes on reasonable grounds that a child is or may be in need of protection must report promptly the belief and the information upon which it is based to a children's aid society*". Special emphasis is placed upon the

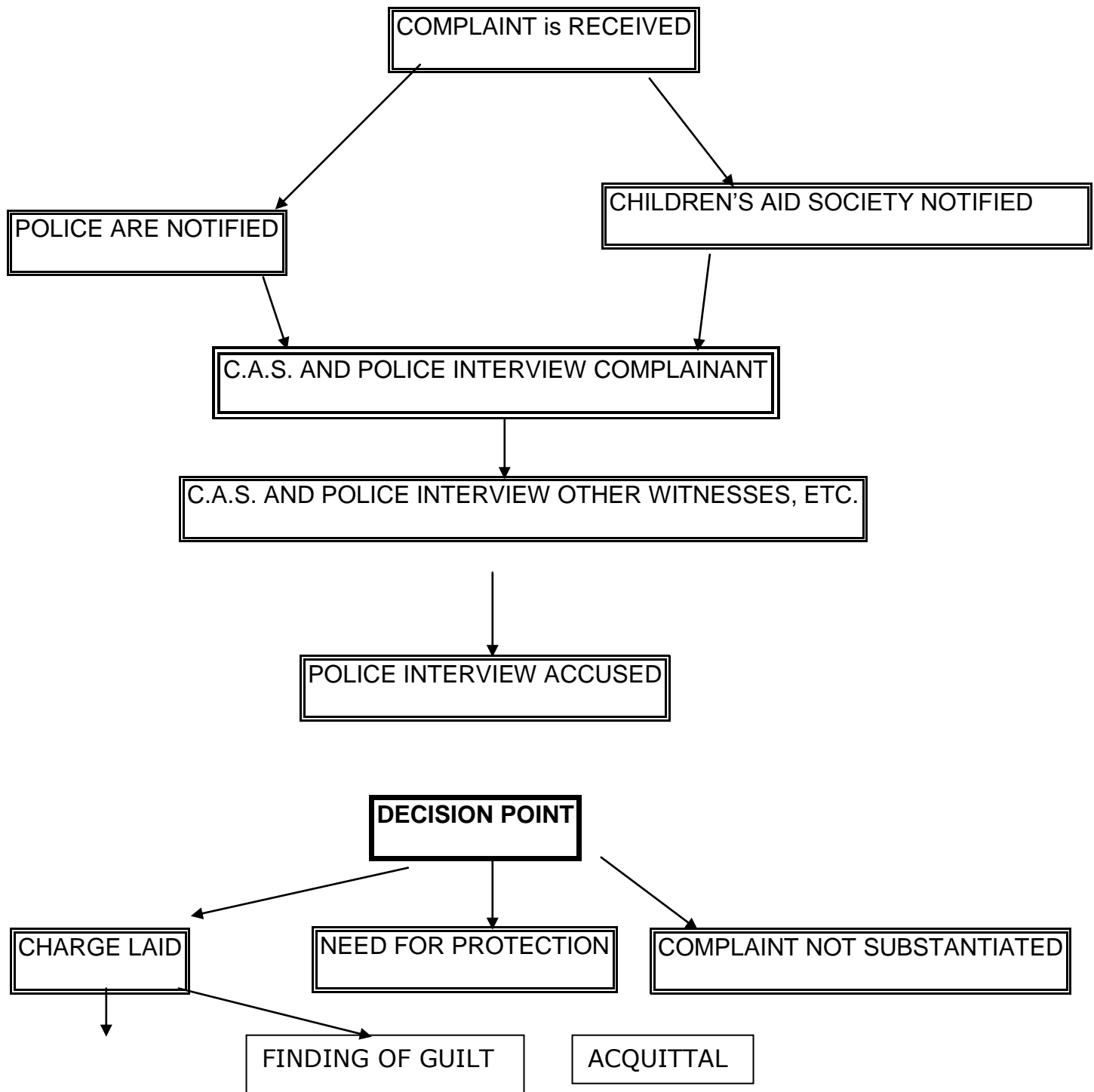
responsibility of professionals and officials to report. Section 72(4)(b) lists, as a specific category, “...*priests, rabbis and other members of the clergy.*” Professionals should report their suspicions and the information on which they are based whenever they have “*reasonable grounds to suspect that a child is or may be suffering abuse.*” [s72(3)] It should be noted that the issue of privilege and confidentiality is also mentioned in s72(7). The professional’s duty to report overrides the provisions of any other provincial statute, specifically those provisions that would otherwise prohibit disclosure by the professional or official. The professional must comply with the reporting law even though the reported information may be confidential or privileged. The only privilege not subject to the reporting law is that between a solicitor and his/her client. (See appendix 1 on “reasonable grounds” and “confidentiality”.) The MIT may serve as a source of information and support to leaders in the church who have questions or concerns about abuse or who have suspicions about certain cases of sexual abuse.

- b) Once the Children’s Aid Society is contacted, their staff will begin the investigation of the case and contact the individuals as they see fit. Under the regulations only the Children’s Aid Society or the police may question the alleged victim or alleged offender so that the investigation may proceed unhindered. However, pastoral support may still be appropriate if requested by the family or legal guardian.

The following flow-chart delineates the investigative procedure used by Police and the C.A.S..

CRIMINAL JUSTICE/CHILD WELFARE INVESTIGATIVE PROCEDURES

(For flow-charts of the Church's procedures, see appendix 2 below.)



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

- a) The Bishop will assist the Children's Aid Society and the police,
- b) The Bishop will normally consult with the MIT about future action (see appendix),
- c) When the investigation is complete, the Bishop and/or MIT shall meet with the

congregation at the earliest possible opportunity,

- d) If the investigation is inconclusive or the accused is not charged or convicted, the Bishop may consult with MIT about any further action to be taken.

ii) ***Misconduct Towards an Adult - Criminal Charges.***

- 1. The Bishop will assist the police.
- 2. The Bishop will normally consult with the MIT about future action (see appendix)

iii) ***Misconduct Towards an Adult - No Criminal Charges***

- 1. In dealing with the complaint, the Bishop will ordinarily involve the MIT from the beginning.
- 2. Ordinarily, the Diocesan Bishop will call in the MIT and provide the initial information about the allegations.
- 3. Ordinarily, the MIT will meet with the complainant and see that the complaint is put in writing.
- 4. The MIT will ask for written permission from the complainant to take the complaint to the accused.
- 5. If requested, the accused will be provided with a written summary of the complaint by the MIT either prior to or in the course of an interview.

iv) ***Disciplinary Procedures***

- 1. In the case of Clergy or Diocesan Lay Staff Worker, the Bishop, using his or her discretion and ordinarily in consultation with the MIT, may exonerate publicly or privately the person accused, or continue to investigate the situation.

If the allegation is established on the balance of probability, the Bishop may take one or more of several actions:

“Caution” In a case where conduct has been unwise but not necessarily unethical, the Bishop may give a verbal caution to the person.

“Warning” In a case of clearly inappropriate behaviour, and possibly unethical behaviour, the Bishop may give a warning in writing.

“Reprimand” In a case involving unethical behaviour, the person will appear before the Diocesan Bishop and will be given a reprimand in writing.

“Censure” A record of the action will be put in the offender’s file, rehabilitation will be provided as needed with ongoing (for at least one year) accountability to the Diocesan Bishop.

“Inhibition” The Bishop may order the offender not to perform all or certain of the duties of his or her office until the inhibition is withdrawn. The inhibition will continue until there is clear evidence to the Diocesan Bishop of rehabilitation and restoration.

“Suspension” At any time the Bishop can suspend the offender.

In a case of an allegation against clergy, the Bishop may refer the matter to the Diocesan Court, in accordance with the Canon on Discipline.

2. In the case of Parish Lay Staff or Volunteer, the incumbent, using her or her discretion and following discussion with the Diocesan Bishop and in consultation with the MIT, may exonerate publicly or privately the person accused, or continue to investigate the situation.

If the allegation is established beyond a reasonable doubt, the incumbent can pursue one of the options listed above in (iv, 1), but the range of options will depend upon the circumstances of the work or position held by the accused. All options require pastoral sensitivity in their implementation.

Volunteers, when found guilty of sexual misconduct, will not be permitted to hold office at the Parish or Diocesan level, and may be removed from or restricted in, his or her responsibilities or participation in specific Church activities until such time as the Diocesan Bishop removes the inhibition/suspension.

Any parish worker, clergy, lay, or volunteer, when found guilty of sexual misconduct, shall have their name registered at the Diocesan Bishop's office as a reference to enforce prohibition of holding any office in the church, until such time as the Diocesan Bishop, in writing, gives notice of removal of the prohibition.

3. Any person - clergy, lay or volunteer, found guilty of sexual misconduct shall be considered to be willfully disobedient to the Bishop in accordance with Canon 21.

d) Pastoral Care

i) *To The Victim*

If the victim is a child, ensure that a verbal report has been made to the Children's Aid Society, which is followed up in writing. This letter should include a request that the C.A.S. advise the Diocesan Bishop when the investigation is completed. In a case where criminal charges may be laid, the Children's Aid Society will require that you do not discuss the complaint with the victim until their initial investigation, and that of the police, is completed.

Contact the victim - whether child or adult - and the family of the victim to offer support as appropriate. Although there must be no interference with the investigation (see appendix), help in obtaining therapeutic treatment, as well as other forms of pastoral care, may be offered as needed. Personal communication with a child is especially important, but care must be taken not to inadvertently impede or influence the investigation.

When physical contact of a sexual nature has taken place, the victim must be examined by a doctor for physical injuries and given tests to discover or rule out sexually transmitted diseases. If treatment is needed, it should be given promptly. The doctor should be sensitive to the needs of the victim, so that she/he is not further traumatized.

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

ii) To The Victim's Family

If appropriate, the MIT should meet with the victim's family in order to assess their needs, while at the same time offering caring support. During this meeting, it must be ensured that the victim's family is to be made aware of the investigative process, including the commitment to confidentiality.

The MIT should ensure that a pastoral contact is arranged to stand by/be with the family throughout the investigative process. The MIT may be assisted by the Crisis Response Team with respect to pastoral care.

iii) To The Parish Family

Particular care should be taken to attend to/care for the suffering of the parish community when one of its clergy, paid employees, or volunteers is accused of, convicted of, or admits to sexual misconduct. The parish should be encouraged to participate in the recovery process by offering assistance, support and understanding to those directly involved or afflicted.

To begin this process, the Area Bishop or a representative of MIT and/or the Crisis Response Team is to be designated to liaise with the parish as deemed necessary. They may meet with the wardens and/or parish in order to inform them that an investigation of an alleged sexual abuse is ongoing. The Area Bishop or MIT or Crisis Response Team representative will outline the procedures according to the Code of Sexual Ethics and Professional Conduct that are taking place.

The parish should be cautioned against gossip and rumour while assured that they will be apprised of the progress of the investigation from time to time.

The liturgical resources for healing in a congregation should be made available to the congregation, with guidance and support for their use as needed (See appendix 6).

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

iv) *To Colleagues and The Wider Church*

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

v) *To The Accused*

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

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

vi) *To the Family of the Accused*

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

v) **CONGREGATIONAL HEALING, TRAUMA DEBRIEFING, AND FOLLOW-UP.**

a) **Healing in Congregations**

Critical incidents and traumatic events, whatever they may be, take on a life of their own, apart from the life of the victim and his/her family and the ongoing life of the congregation.

It must be recognized, that some incidents may have a delayed impact, (i.e.; the outcome of a criminal investigation) and others because of the circumstances may be immediate (i.e.; the victimizer is caught in the act with a formal arrest being made.)

No matter what the circumstances may be there are factors that must be recognized:

- Society as a whole and the Church in particular may not have adequate language with which to communicate when a breach of trust and love takes place. Hence, language becomes a barrier when it comes to allowing and enabling a congregation to enter into the trauma debriefing process. Helping those who wish to be part of this process with expressions of thought and appropriate language is essential.
- The capacity for the congregation and the victim and /or victim's family to enter into the trauma debriefing has to be one of choice. Hence, there has to be an instinctive sense of justice or fairness coming from the Diocesan Bishop and the MIT members.
- It must be recognized that there will be an assortment of trauma and post-trauma symptoms present whenever there is an incident within the life of the local congregation. Symptoms such as the following would not be uncommon:
 - 1) Loss of energy, lethargy and corporate paralysis
 - 2) Distrust of leadership (often projected onto future leadership)
 - 3) Emotional roller-coaster within the congregation. (MIT members and parish leaders will need to recognize that there will be gains and losses in stabilizing the emotional energy levels of the congregation. In the early stages of trauma debriefing acknowledging the swings between denial and acceptance will be critical in the healing process.)
 - 4) It must be recognized that there may be some loss of membership within the congregation. Where there are low pain thresholds within individuals and families the need to seek closure on a traumatic incident will become of paramount importance. People need to be free to leave the congregation without criticism or pressure to stay and to complete the healing process.
 - 5) There may be incidents of overt behaviour corporately and individually within the life of the congregation. Such behaviour may range from rage to shame. It must be recognized that excessive rage impacts the responsibility of the congregation to take the steps necessary to re-establish itself. On the other hand shaming may shift the onus of responsibility to those who had either befriended or supported the accused/offender.
 - 6) It must also be recognized that there will be many who wish to have "a quick fix" to all that has taken place. Furthermore, in the process the oversight and leadership factor will range from control to chaos as the congregation begins the process of reclaiming its self-worth and identity. Individualism and the unwillingness to work together will be

most evident in the early stages of recovery. It is anticipated that in time a process of acknowledging personal and corporate gains will enable the congregation to rebuild the trust and love component into individual and corporate relationships.

All these factors constitute a corporate response to trauma. The ability of the - MIT or the Crisis Response Team to assist the congregation in debriefing their trauma will be significant for the future life of the parish.

b) Trauma Debriefing in the Congregation

- 1) The Diocesan Bishop (or, at the Diocesan Bishop's request, the MIT or the Crisis Response Team) will communicate with the congregational leadership regarding the debriefing process.
- 2) In order to facilitate justice and fairness to the victims and their family and the congregation it may be appropriate that the Diocesan Bishop or a designate be present for the debriefing process. It may not be appropriate for the Diocesan Bishop to lead this process.
- 3) Recognizing that this first stage is only a debriefing event, no act of reconciliation should be attempted at this time.
- 4) Throughout the debriefing process confidentiality is of vital importance and the responsibility of all participants.
- 5) The debriefing session should be undertaken as soon as possible. The focus of the debriefing should be attentive to the feelings being expressed by those attending. The pertinent facts should be given as briefly and succinctly as possible, being careful to avoid conjecture and making assumptions and/or accusations based on incomplete information.
- 6) The recording of the debriefing discussions may be important in the corporate understanding of the events. However, this information is not for the public domain and remains the property of the Diocesan Bishop and the congregational leaders.
- 7) Acknowledging the complex dynamics of personal loss will help the participants to enter into the recovery process.
- 8) Other aspects to be considered may include:
 - a) scheduling follow-up sessions, and
 - b) planning for the pastoral and sacramental needs of the congregation, which may include reaffirming the worth and value of each member of the congregation. Potentially, it may also include the victim(s) and the congregation forgiving the offender.

c) Congregational Follow-Up

- 1) In an attempt to assist with the healing process, the Diocesan Bishop, the congregational leaders, and representatives from MIT or Crisis Response Team will establish a flexible but definable time-table to follow up the process in the future, recognizing that each congregation will handle their circumstances differently. However, depending on the circumstances, one to three years is not

- an unreasonable time-frame.
- 2) Within the first year a focus on the various aspects of healing (ie: building trust, honesty, openness, and healthy forums for the expression of feelings) could assist both individual and congregational healing. As well, a focus on the reestablishment of parish programming could be helpful to the healing process if programmes have been disrupted.
 - 3) Ongoing attention should be given to additional needs for support for families and/or individuals of the congregation who have been affected by the trauma of the abuse.
 - 4) When the people are ready, time should be spent in reaffirming the parish identity with celebrations of healing and wholeness. It is of particular value that the Diocesan Bishop and appropriate others be present at some point in the process of celebration of healing as a way of reaffirming the congregation and its worth in the life of the Diocese.
- 1) Specific to a case where a cleric has been removed from ministry in the affected parish, it is important to the healing process that the Bishop who oversaw the removal or resignation of the cleric from that ministry should also personally take part in the installation of new ministry (ie: officiate at the induction).

d) Conclusion

The Church must be willing to enter into the lives of those who have felt the pain, the broken-ness and the loss of personal relationships through abusive sexual relationships. Ongoing growth in understanding of the peoples' expectations of clergy, the need for trust throughout the life of the congregation and the nature of ministry (including maintaining ethical boundaries in ALL ministries); these are always the responsibility of the Church. This is especially true in circumstances where healing, wholeness and reconciliation are needed.

vi) APPEAL PROCESS

At the conclusion of an investigation, any person who feels aggrieved by the decision reached may make an appeal. It is required that they notify the Diocesan Bishop of their intent in writing within thirty (30) days of the original decision.

Decisions made under the provisions of this policy may be appealed to the Diocesan Bishop. At the Bishop's discretion, an appeals review committee may be assembled. This committee shall consist of at least: one clergy person, one lay person, and one person qualified with professional expertise in the field of sexual abuse. After the committee makes its recommendations, the decision of the Diocesan Bishop is final.

Decisions made under the provisions of Canon 21 on Discipline will be appealed according to the provisions of the Canon.

D) Policy and Procedures for Bullying

It is the policy of The Incorporated Synod of the Diocese of Huron that every person within the Diocese has a right to work, worship and volunteer in an environment free of bullying.

The Diocese of Huron endeavours to create a climate of understanding and mutual respect consistent with its commitment to provide a community that recognizes the dignity and worth of every individual.

The working, worshipping and volunteer environment will be free of discrimination or bullying on grounds which include; but are not limited to the following: race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, religion, sex, sexual orientation, age, record of offences, marital status, same sex partnership status, family status, or handicap (as those terms are defined in the *Ontario Human Rights Code*).

The Diocese of Huron will not condone any form of bullying. The Diocese has established a complain procedure and will protect from reprisal those individuals participating in the process including complainants, witnesses, advisors, representatives, investigators, and decision makers unless the person acts maliciously.

Procedures

1. All working, worshipping and volunteers within the Diocese of Huron have a right to and environment that is free of bullying.
2. All complaints of bullying must be taken seriously and dealt with according to policy.
3. Every employee, worshiper, or volunteer who uses the policy to lodge a complaint may exercise that right without threat or fear of reprisal. Any person who retaliates or threatens to retaliate against a person who makes a complaint in good faith will be subject to disciplinary action.
4. A spirit of fairness to both parties must guide the actions taken. Both parties have a right to a fair and impartial investigation. The respondent (alleged bully) has a right to know the allegations and who made them. Individuals making unfounded charges or allegations of harassment will be subject to disciplinary action.
5. Confidentiality will be maintained to the extent possible in accord with Provincial and Federal statutes.
6. The primary intention of the complaint procedure is to stop bullying as soon as possible after an incident occurs. The complaint procedure must be flexible and the range of corrective action effective.
7. It is the intent of the Diocese of Huron to resolve allegations of bullying as expeditiously as possible.

Definition of Bullying

Within the Diocese of Huron bullying is defined as repeated and systematic verbal taunts, name-calling, put-downs, extortion of money, or possessions, the persistent and unwarranted exclusion from a peer group or minor or major physical violence or threats, verbally or non verbally, written or electronic. A person is being bullied when he or she is exposed repeatedly and over time to negative actions on the part of one or more persons.

Bullying is often sorted into direct and indirect forms. The direct style of bullying involves a great deal of physical aggression. Indirect bullying is more subtle and more likely to be verbal. The following are typical examples of both forms of bullying:

Direct Bullying

- shoving and poking
- throwing things
- taking things
- slapping and hitting
- choking
- punching and kicking
- beatings
- stabbings

Indirect Bullying

- name calling
- taunting
- rumour
- gossiping
- arguing others into submission
- threats of withdrawing friendship
- the silent treatment
- exclusion from peer group

E) APPENDICES

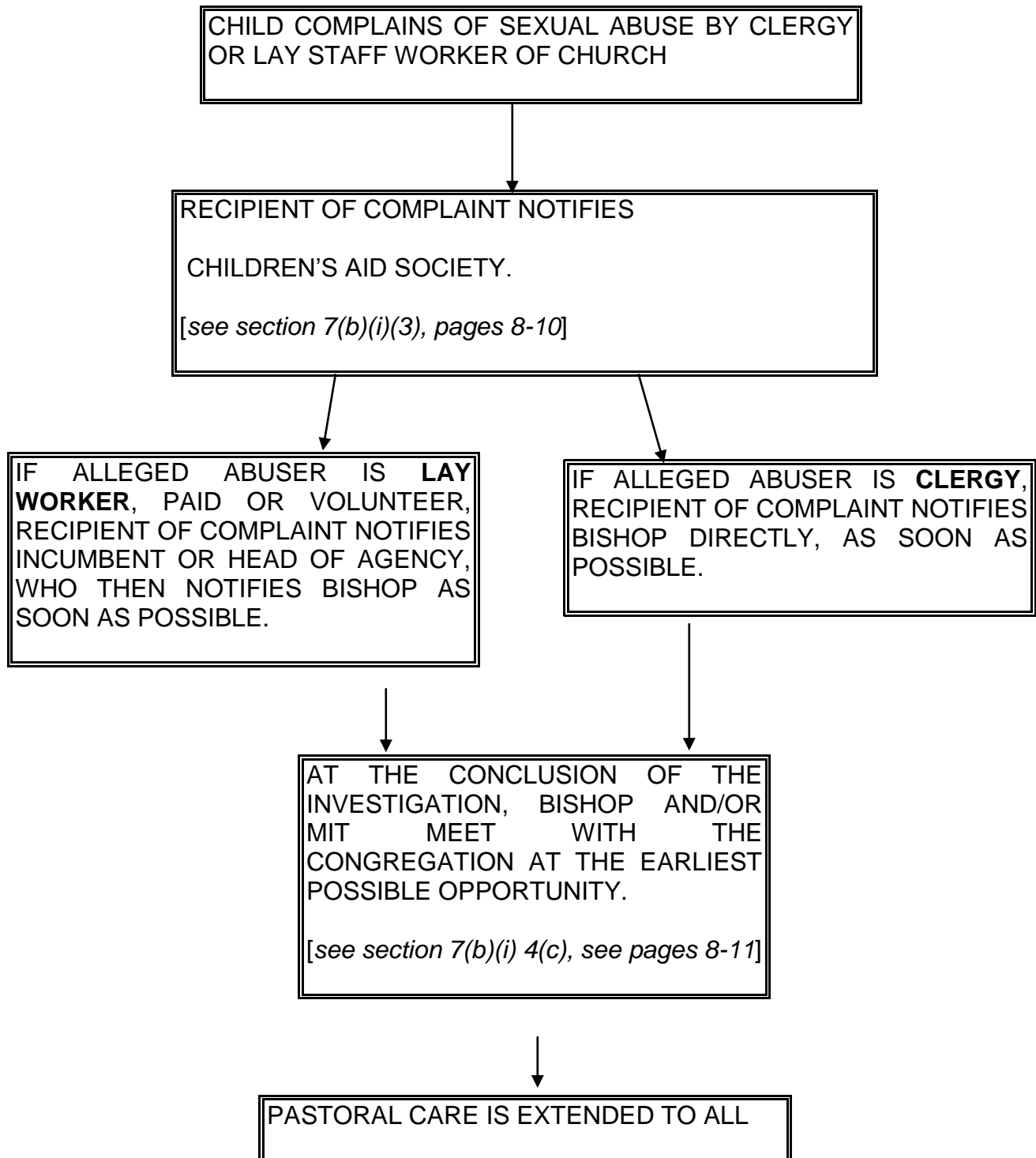
APPENDIX 1: UNDERSTANDING “REASONABLE GROUNDS”

- i) **Regarding Child Abuse:** Every reported incident of child abuse must be taken seriously. Current research indicates that the incidence of false allegations of abuse made by children is relatively low. Therefore, if any child discloses that he or she has been abused the recipient of this information should always consider this as “reasonable grounds” to suspect abuse and should without hesitation make a report to a Children’s Aid Society. To ensure the protection of a child, we must allow the C.A.S. to conduct any necessary investigation.
- ii) **“Reasonable Grounds”** are those grounds which have a rational foundation. In establishing reasonable grounds, any of the following should be considered:
 1. Complaint from a child;
 2. Circumstantial evidence such as cries for help, unexplained physical injury, etc.;
 3. A statement of a credible eyewitness or a credible witness to a recent complaint;
 4. A statement of another which is supported by credible detail from the surrounding circumstances;
 5. A credible witness who corroborates the statement of another.

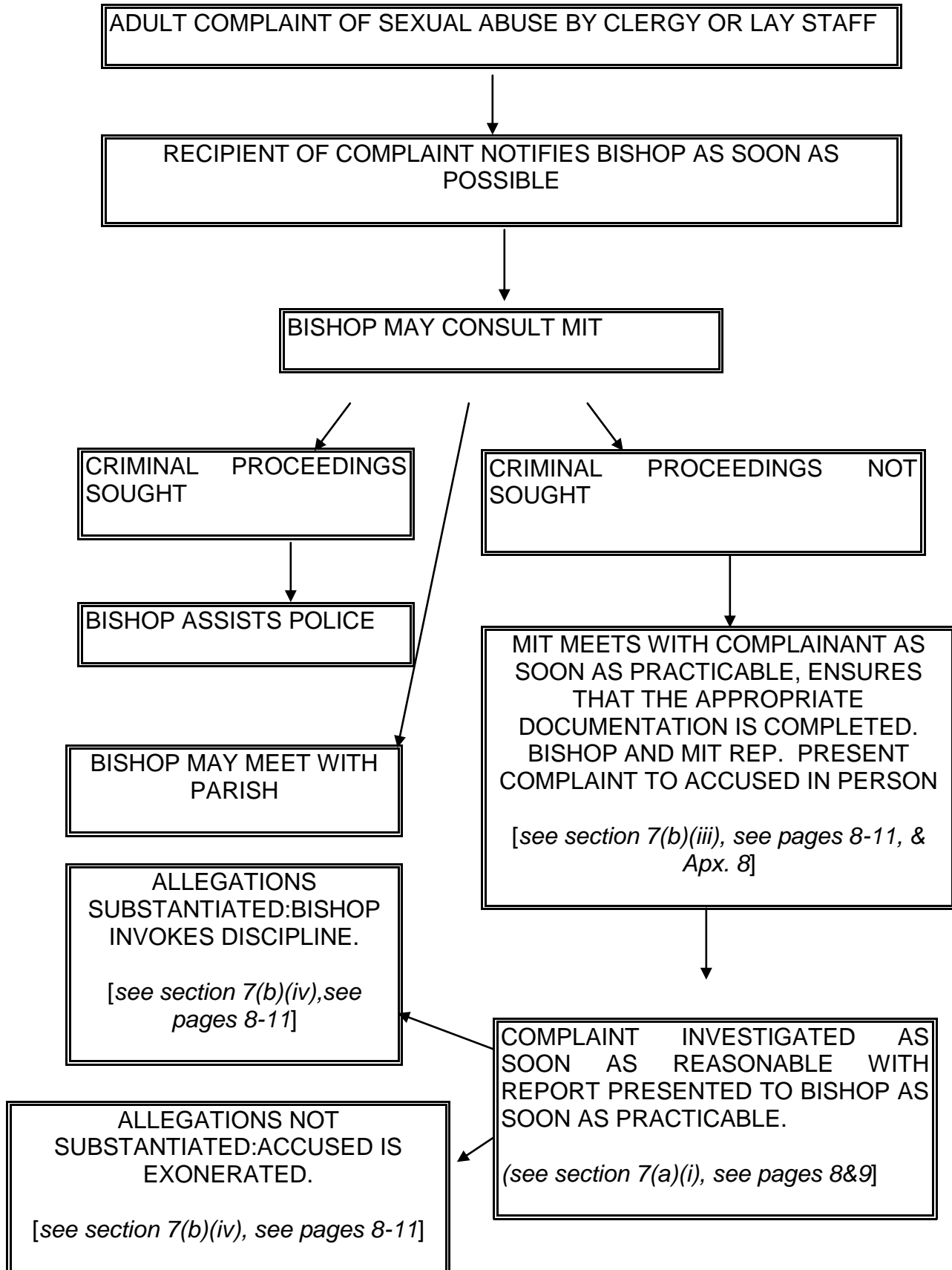
The following would always be excluded as providing reasonable grounds:

1. Gossip;
2. Unsubstantiated conclusions.

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

APPENDIX 2: CHURCH INVESTIGATIVE PROCEDURES**a) Church Investigative Procedures: SEXUAL ABUSE OF A CHILD**

b) **Church Investigative Procedures: SEXUAL ABUSE OF AN ADULT**



APPENDIX 3: MEDIA RELATIONS

- 1) Allegations of a breach of the policy are issues which reflect upon the alleged offender, the alleged victim and the Church as a whole.
 - 2) If public statements are made which prove to be false, exaggerated or inaccurate, they can bring serious damage to the reputations of any of the involved persons, and there can be serious legal repercussions.
 - 3) **There shall be only one media spokesperson for the Diocese and the Parish, namely the Diocesan Bishop or his/her designate such as the Diocesan Media Spokesperson.** As investigations are pursued, not all persons involved may have the same knowledge of the allegations or facts. Inconsistencies, if stated in the public forum, may lead to misrepresentation of the facts or may even be deliberately exploited. It is not appropriate, at any level, to make "off the record" statements to the media. This can harm not only the persons involved, but also the Church and the investigative process.
 - 4) The names of an alleged victim(s), or party who brought the incident to the church's attention shall not be revealed. Privacy is vital for victims or complainants. So as not to compromise the integrity of an investigation, the names of all parties involved must not be revealed. Even a vague description of persons or places can lead to parties being identified.
 - 5) The identification of the Diocesan Media Spokesperson should be communicated to the wider church as soon as possible, so that any inquiry can be readily referred.
 - 6) The spokesperson should be sufficiently available to the media so that it is clear the church is not attempting to hide information from the public. Comments can be made to the effect that "we are very concerned by the allegations, and have taken swift action in accordance with Diocesan policy, but are not able to reveal the details of our investigation at this time."
 - 7) Preparation is important in talking to the media. Written statements are best as they require such preparation and give a clear message of cooperation.
 - 8) All services of worship in the Church are public. Members of the media are welcome to attend worship, with every right and obligation that entails. However, cameras, recording devices or disruptive behaviour are prohibited.
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APPENDIX 4: CONFIDENTIALITY

It should be noted that the laws of the Province of Ontario are understood to override the privilege of confidentiality (including that of doctors and clergy). This law indicates that the positive requirements of the obligation to report supersede any notion of confessional seal.

APPENDIX 5: REINSTATEMENT POLICY

We are called to live out Christ's ministries of redemption and healing, and in that light offer the following policy in regard to the appropriateness of future work within the church of rehabilitated clergy, church workers or volunteers.

Matters of reinstatement need to be considered in light of the fact that true rehabilitation of a person found guilty of sexual abuse is rare. An offender who has not healed is likely to re-offend. The potential for further trauma to particularly vulnerable people and to victim(s) and, indeed, to the church, is a matter of the utmost concern.

If an offender has truly worked through their own healing he or she can be a valuable contributor to the healing of others.

1. True rehabilitation requires a fundamental change in the offender's self-concept, with a consequent healthy way of dealing with his or her sexual needs. Changes of this profound nature usually do not occur unless the offender has been actively involved in therapy with a qualified practitioner, skilled in working with sexual offenders. Working in a therapy group with other sexual offenders is likely to help in addressing the issues which resulted in the acts of sexual abuse. Genuine change can happen, but studies indicate that this is rare, particularly among paedophiles, who typically prey upon many children.
2. Rehabilitation must also include developing healthy relationships with family and friends. After therapy has worked successfully for the offender, where appropriate, family therapy can assist with reintegration into family, and group therapy can assist with reintegration into the wider community.
3. Repentance must be genuine. The offender must acknowledge the harm he or she has done to the victim, the family, and the congregation(s) involved by the gross betrayal of trust. This confession should be made to the congregation as well as to the victim and family, and forgiveness requested.
4. Restitution by the offender to the victim and, in the case of children, to the victim's family, is essential. Restitution may involve paying for therapy and may also involve payment of wages lost because of trauma to an adult victim, or wages lost to the parent of an abused child who may be involved in medical treatment, court hearings, and/or therapy. Where restitution has come from another source, the offender must reimburse that source.
5. A part of the process of reintegration into ministry for a rehabilitated person may involve him or her working in tandem with another person who is unrelated to the offender, so that his/her work is supervised. He or she will be prohibited from doing individual counseling. Other prohibitions, such as never being alone with a member of the parish, may be put in place.

6. If the offense is against a child, the offender may collaborate with another adult in teaching a group of children, but must not give individual instruction to one child or be alone with one child. This restriction applies in ANY parish setting.
7. A rehabilitated offender's case should be reviewed from time to time, assessing the level of trust between him/her and the congregation.
8. Reinstatement remains the sole prerogative of the Diocesan Bishop.

Appendix 6: Guidelines for Liturgies

The importance of an opportunity for corporate liturgical expression to matters arising from abuse, especially where trust has been violated, can not be over-stated. The church is called to be a people of worship, prayer, sacrament and praise, and these expressions of faith are never more valuable than when we are most deeply aware of our need for redemption and healing.

The use of a liturgy of healing, not necessarily focused around a particular individual's needs, may be of tremendous pastoral help. But more specifically in healing from situations of abuse, there are two important functions that are best done in worship. They are distinct from one another. The first is RECONCILIATION, which should include apology, confession and absolution. This should be done publically, except in cases where the public aspect would bring further harm to the victim. This is an essential part of the healing process both for the victim and perpetrator. It must take place as a pre-requisite step, well in advance of any consideration of the second purpose, namely REAFFIRMATION or REINSTATEMENT to the exercise of ministry.

The perpetrator shall not be involved in such liturgy unless the issues raised have been addressed.

Preparation for and, especially, timing of these liturgies are very important. To enter into such liturgies prematurely, or without due explanation and preparation, holds the potential to deepen, rather than to resolve, anger, hurt and confusion. Worship ought to draw people together in Christ rather than causing isolation or alienation. Therefore, the planning of such rites must be done with sensitivity to:

1) ***Pastoral Factors...***

- It is necessary that a pastoral connection is established between the community(ies) and the intended celebrant of a given liturgy. In cases of clergy misconduct, the Diocesan Bishop should preside over the liturgy and celebrate the Eucharist, with the exception that another individual may be suitable as preacher.
- While these liturgies may indeed provide a sense of “closure” on occasion, that is not their primary function. Generally, they are to be seen in the context of the ongoing ministry of healing and redemption to which the church is called in every situation. Specifically, they are to serve as a crucial part of the ongoing process of healing and growth for individuals and communities.
- Liturgies ought to be designed in a way that publicly mark, state, and acknowledge support and love for victims of abuse, and the need for healing of the abuser.
- Victims, their families and communities, must have adequate opportunity to receive counsel and care in regards to their injuries, such that they may bring a genuine awareness of the strong feelings they bring to a liturgy, and thus be able to genuinely know the depth of hope that is offered in worship of Christ. A gentle explanation of the various elements of the liturgy, and how they bear on a specific situation, is an important component of this counsel and care.
- The way in which a victim and their family and community has been able to see that justice has

been carried out will be an important consideration in the planning and timing of a liturgy.

- Since situations of abuse can be tremendously divisive within and beyond a parish or community, preparation should include an opportunity to communicate concerns and feelings to one another and, where divisions are not healed, they can be named and prayed for.

2) ***Context And General Recommendations***

- It is important to recognize the distinction between the following liturgies:
 - reconciliation
 - reaffirmation or reinstatement
 - healing.

One or all of these may be needed in the various congregations affected by an incident of abuse.

- Before any liturgy is planned, the following spiritual discipline must be applied: the worship of Jesus Christ is the reason we gather, and is the sole context and motivation in which any other action takes place. Jesus Christ is the foundation of our hope and our faith as a people, and so must be the foundation of all worship as well. This purpose must be made as clear as possible.
- It is highly recommended that the Eucharist be at the heart of these liturgies, as the tangible expression of the Good News of God in Christ. In addition, each of the Eucharist's basic components will readily shed light on the more specific needs at hand, placing those needs in the context of the Paschal Mystery of Jesus' reconciling ministry among us (see component outlines for the Eucharist, below). Whatever other rite is included, the Eucharist is never seen as "tacked on" at the end of that rite, but must be seen and understood as the foundation upon which these liturgies are created.
- The sensitive use of inclusive language is of particular importance, liturgically, psychologically and spiritually, in worship prepared around cases of abuse.
- It is important to acknowledge that all services of worship in the church are, first and foremost, sacred acts centred in Jesus Christ. Like any service of the church, these healing liturgies are public, and as such are open to any and all who might wish to attend. However, with this right comes the obligation to enter into worship with reverence, dignity and respect. Disruptive behaviour disqualifies the right to attend.
- Simplicity in the rite is strongly encouraged. People will invariably need ample opportunity for reflection and prayer. Announcements, special instructions, or details about the service ought to be handled in the service bulletin, or prior to worship beginning, so as not to distract from the spiritual work at hand.

Suggested Components for The Holy Eucharist With Reconciliation of a Penitent

- No matter how “private” it may seem, sin has an impact upon the whole church. What we do in private shapes who we are in community. Sin alienates us from community, and from God. Hence, reconciliation, which includes apology, confession and absolution, is an important and ongoing ministry of the Church. As such, it is also a crucial step in a process of rehabilitation of an offender. However, the rite of reconciliation belongs in the process of spiritual counsel long before a person is ready for a public reaffirmation. It is strongly recommended that the reconciliation rite (when qualified counsel and the Bishop deem the penitent ready) be separate and pre-requisite in preparation for any liturgy of restoration or reaffirmation. (See the Book of Alternative Services, page 167, as well as the Canadian Book of Occasional Services.)

- **Gathering and Greeting**

It is suggested when a congregation is to gather, they do so in silence. A suitable piece of music may be played to mark the beginning of worship, and after a time of silent prayer, all stand. The presider offers the apostolic greeting, then may address the assembly. This brief address may be an opportunity to set a suitable pastoral tone, and to remind those gathered that the service is one of worship of Christ, first and foremost. An act of praise could follow, then a collect prayer, reminding all of our corporate need for forgiveness, healing, and peace.

- **Proclamation of the Word**

It is important that a strong connection be made here with pastoral concerns raised in preparation for worship. Ideally, scripture readings are to be chosen around themes named by the community or individuals involved. Scripture contains all things necessary for wholeness and salvation in Christ, and so readings should be found which speak to those needs. For example, the people may name themes of healing, reconciliation, call to service, servanthood, suffering, the Paschal Mystery of Christ, forgiveness, justice, redemption, commissioning to ministry, or faith through difficult times.

The homily should be pastoral and brief.

- **Apology, Confession, Reexamination, Absolution**

In the case of a service for a **penitent lay person**, this is the place in the service, just before the reaffirmation of the Baptismal covenant, that the individual would seek reconciliation. It should include:

- a public acknowledgement of their sin and its consequences, and a request for absolution.
- a “re”-examination of the penitent in regards to their commitment to their baptismal vows (an adaptation B.A.S., page 154, would be suitable).
- confession and absolution
- the baptismal covenant (as described below), reaffirmed by all present.

In the case of a service for a **penitent clergy**...

- the public acknowledgment of their sin and its consequences, and a request for absolution.
- a re-examination by the bishop.
- and reaffirmation of ordination vows by the clergy person.
- confession and absolution.
- **the rite of foot washing is recommended in the case of clergy**, beginning with the bishop washing the feet of the restored clergy, and the clergy-person, in turn, washing the feet of all from the congregation who wish to participate, following the example set by our Lord at the last supper, in which he taught the ministry of service to others. It is appropriate that one of the first acts of a reconciled clergy person be to serve as a symbol to the community of the Grace of God in Christ.

A general confession may be very appropriate in addition to the above. A given community may need the opportunity to publicly come together, acknowledge their broken-ness, and be reconciled to one another. There may be a collective guilt, for example, in a community where abuse has taken place and some feel they might have recognized and prevented it. There may be those who, initially, did not believe a victim's story. There may be those who, for whatever reason, projected their feelings in inappropriate ways onto undeserving people. There may be some who, for whatever reason, walked away from the community and take this opportunity to return. All of these are reasons why the confession, absolution and peace are of tremendous importance in a service of reconciliation, especially in anticipation of the sacraments.

- **Affirmation of Faith, and of Christian Life (The Baptismal Covenant)**

The affirmation of faith calls individuals and community to a renewed life in Christ. In all these services, whether healing, reconciliation or reaffirmation/reinstatement, a reaffirmation of baptismal vows using the baptismal covenant is most recommended (B.A.S., p. 158) It is a powerful statement of healing and initiative, with its emphasis on the vision, ministry and commitment to which all Christians are called in baptism, both as individuals and a community.

- **Prayers of the People**

It is recommended for this service that these be incorporated into the Eucharistic prayer, for example by using Eucharistic Prayer 6 in the Book of Alternative Services.

- **The Peace**

In this context, the peace is a further acknowledgement of the importance of our call to live together as a reconciled community, and of relationship with one another in Christ.

- **The Eucharist**

As a symbol of the Paschal Mystery of Christ, the Eucharistic celebration is at the heart of these services. It ought to be celebrated with as broad a participation as possible. In the case of clergy, the Bishop celebrates with the reinstated clergy assisting closely in recognition of the unity and community to which Christ calls us.

- **Prayers after Communion, Blessing and Dismissal**

It is appropriate that the Bishop, if present, pronounce the blessing. The reconciled clergy, if any, could dismiss the people.

- **Fellowship**

If at all possible, it is most important that a service of this nature be followed by a time of fellowship. Food and beverage could be a welcome part of this. This time ought to allow the spirit of reconciliation, hope, community and healing to deepen. Symbolic of the way we are called to live out the things that we proclaim in worship, this time of fellowship gives a community time to affirm with one another in an informal social way those things they have proclaimed intentionally in the sight of God.

Appendix 7

The following section of Appendices is comprised of 2 sections;

1) Screening - Documents to implement and maintain the Screening of Staff, Volunteers, Contractors, Persons from other Organizations utilizing the Parish Facilities.

2) Documents for Response Complaint of Sexual Misconduct

Documents including Bibliography in regards to responding to complaints of Sexual Misconduct.

The Anglican Diocese of Huron -Misconduct Investigation Team (MIT)

Code of Sexual Ethics and Professional Conduct: Our Sacred Trust



A SUMMARY OF “THE CODE”

This summary of the “Diocesan Code of Sexual Ethics and Professional Conduct: Our Sacred Trust” is intended only for quick reference. For complete information, please refer to the full document in the Diocesan Guidelines: the “Gray Book” that every Anglican parish in Huron has on file.

Theological Foundation

- ✘ The ministry of Christ is to reconcile the God of love with humanity. As Christ, the Son of God, has loved us, so we are to Love God with all that we are, and to love others as ourselves. We are accountable to one another to obey this great commandment of Christ. Our Code of Sexual Ethics is founded on this. It is biblical, soundly reasoned, and a vital part of our Anglican tradition.
- ✘ Sex is affirmed as a gift from God. When sex is used for something other than God’s good and life-affirming purposes in the world, the commandment to love is broken, and people are hurt.
- ✘ All baptized people are committed to living as Christ taught. The Code details how our baptismal covenant relates to sex, and how every person in the Church is bound to uphold and live by the highest standards of sexual ethics. This is especially true for those in positions of leadership, both lay and ordained, staff or volunteer.
- ✘ Our policy is that sexual abuse of any kind will not be tolerated.
- ✘ We hold a special responsibility to children. Reporting the abuse of a child supersedes anything else. This is the law. It is also the express policy of the church.

Statement of Policy

- ✘ The policy of the Diocese of Huron is that sexual abuse will not be tolerated. “Sexual Abuse” includes sexual harassment, sexual exploitation, sexual misconduct or sexual assault. This includes abuse by any lay person or member of the clergy. Our relationships of trust are sacred. In particular, taking advantage of that trust or abusing a situation of responsibility is never acceptable.
- ✘ There is an inherent power imbalance in the relationship between a support counsellor/pastoral care provider and the recipient which continues even after the pastoral relationship ends. Sexual

behaviour with past or present care recipients is unethical, because genuine consent is not possible.

- ✘ All complaints related to sexual abuse of a child must be taken seriously. Sexual abuse involving children is unlawful and must be reported immediately. Failing to report is a criminal offence. The Diocese of Huron is committed to providing a safe environment for children to grow in faith and learn of the love and presence of God through relationships of trust.

Guiding Principles

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

Reporting Procedures

- ✘ If someone comes to you with a complaint of sexual abuse by someone in the church, or if you wish to bring a complaint forward, the procedures are carefully set out beginning on Page 16 of the document, “**Response Procedure**”. MIT, or the Misconduct Investigation Team, exists to help you. **The reporting forms are for the use of the Diocesan Bishop and MIT.**, but are included so that you can see the care with which a complaint will be fully documented.

Congregational Healing, Trauma Debriefing, and Follow Up

- ✘ Traumatic events, whatever they may be, can take on a life of their own apart from the life of the victim and his or her family and the ongoing life of the congregation. There is usually a need for healing within the congregation after a traumatic event, so that recovery and new life might begin.
- ✘ The capacity for the congregation to begin this process of healing begins with the church's desire to heal that which is broken and bring justice and fairness to both the victim(s) and victimizer(s).
- ✘ The role of MIT is to assist the Diocesan Bishop in bringing justice, healing and restoration.
- ✘ A “quick fix” will not bring about the objective of restoring life and bringing healing to the congregation and victim(s).
- ✘ Trauma debriefing and congregational follow-up are required and need to be understood as healthy, healing and realistic, not only for the congregation but all who have association with the congregation.

- ✘ The Church must be willing to enter into the lives of those who have felt pain, the broken-ness and the loss of personal relationship through sexual abuse. On-going education remains the responsibility of the church in order to create a safe and loving environment.



Diocese of Huron Suspected Abuse Notification Requirements

When an abuse to an individual is reported, it is imperative that the following notification procedures be followed as soon as reasonably possible of your knowledge of the suspected abuse.

Suspected abuse to a child under the age of 16:
IMMEDIATELY report to your local Children's Aid Society
 (please look up your local number now and write it here)

Suspected abuse to *anyone* must be reported to the Diocese at one of the following numbers:

Bishops' Office: Bishop Bennett and Bishop Dance
Ven. Tanya Phibbs, Executive Archdeacon

Weekdays (519) 434-6893 ext 226

Weekdays 1-800-919-1115 ext 226

Weekends & evenings – Cell (519) 317-8268

Safe Church:
 The Rev'd Canon Ken Brooks

weekdays (519) 633-2638 ext 211

Weekends and evenings – Cell (519) 671-4504

Standardized Reporting Forms

The forms on the pages that follow are created to ensure the proper documentation of the response procedures.

THESE FORMS WILL BE ADMINISTERED BY THE DIOCESAN BISHOP AND/OR MIT AFTER A COMPLAINT HAS RECEIVED. THEY ARE INCLUDED HERE FOR INFORMATION ONLY.

Form A: Complaint Form

For the use of the Diocesan Bishop or Chair of MIT to document of a complaint of Sexual Abuse in the Church. This form gives written permission to the Diocesan Bishop to approach the respondent. A copy of the Code of Sexual Ethics and Professional Conduct should be made available to the complainant at this time.

Form B: Confidential Report Form

For the use of the Diocesan Bishop and the Misconduct Investigation Team in order to document, in more detail, the specifics of a complaint.

Form C: Letter of Complaint to Respondent Form

The complainant will be encouraged to write a letter of complaint to the respondent, in their own words and as soon as possible. This form offers an outline of the items that would be of importance to include in such a letter, especially if a further investigation is pursued.

Form D: Investigation Follow-up Report Form

For the use of the Diocesan Bishop and the Misconduct Investigation Team in order to document the investigation of a complaint.

Form E: Respondent's Response Form

The respondent will be required to document that they have received notification of the complaint by using this form. This form also makes clear the respondent's responsibilities & rights pertaining to that complaint. A copy of the Code of Sexual Ethics and Professional Conduct should be made available to the respondent at this time.

Form F: Acknowledgement of Suspension Form

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

Form G: Consent to the Disclosure of Information Form

Documents the consent of either the complainant or the respondent for information to be disclosed to the Diocese relating to therapeutic assessment and prognosis.

Form H: Suspected Child Abuse Report Form

Form I: Suspected Child Abuse Follow-up Report Form

The Misconduct Investigation Team of The Anglican Diocese of Huron

REPORTING FORM A:

COMPLAINT FORM

This form is to be used in all situations when a complaint of sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault) is being made. The complainant will be requested to complete this form as carefully as possible and to return it to: The Diocesan Bishop, c/o the Diocese of Huron, 190 Queen's Ave., London, Ontario N6A 6H7.

I, _____, who am/was affiliated with the Anglican Church of Canada as a _____ (e.g. parishioner), or have had an association with the Anglican Church of Canada or with some of its members, wish to register a complaint of sexual abuse against _____ who was associated with, or a member of, _____
(Parish/Deanery/Diocese).

At that time I was a:

Parishioner Warden Sunday School Teacher Youth Minister
Choir Member Other (please specify) _____

I wish to make the Diocese aware of the following demeaning/exploitative behaviour which I experienced. *[Please be as specific as possible. Include date(s), location(s), witnesses (if any).]*

[Please use additional paper if needed to describe completely.]

I have reviewed:_____/I wish to review:_____ the Diocese of Huron's '**Code of Ethics And Professional Conduct**' which delineates the policies and procedures of the Anglican Diocese of Huron related to sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault). I now hereby request that an investigation into this 'complaint' be undertaken.

Signature of Complainant

Date

REPORTING FORM B:**CONFIDENTIAL REPORT** *(A Template suggested for use of MIT with complaints of sexual abuse)*

At the initial consultation between the complainant and the Diocesan Bishop and/or the Chair of the Misconduct Investigation Team (MIT) the complainant will be asked to respond to the following questions 1 through 12. A copy of this completed document will be kept by the Diocesan Bishop and/or the Chair of the Sexual Abuse Response Team until the completion of the investigation and/or case. A second copy will be kept by the complainant.

1. a) Name of Complainant:

b) Date of report: _____

2. Gender: Complainant _____ Respondent _____

3. Age *(if known)*: Complainant _____ Respondent _____

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

Complainant _____

Respondent _____

5. Was the alleged sexual abuse a single incident? Yes: _____ No _____

6. Date(s) of alleged incident(s): _____

7. Time of day of incident(s): Morning _____

Afternoon _____ Evening _____

8. Location of incident(s):

In Church Building (specify area) _____

In private home _____

In public area(specify) _____

Other (specify) _____

9. Nature of alleged offence:

YES NO

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

10. Have you communicated with the alleged abuser since the incident in question?

- a) Sent written communication _____ Date (if known) _____
- b) Discussed over the phone _____ Date (if known) _____
- c) Discussed in person _____ Date (if known) _____

Did the respondent communicate back with you? Yes ____ No ____

11. What would you like to see as the outcome if an investigation is pursued?

12. What would be helpful to you at this point in supporting you?

I have reviewed the above responses and to the best of my knowledge I believe them to be true.

Signature of Complainant

Date

REPORTING FORM D:**INVESTIGATION FOLLOW-UP REPORT** *(A suggested Template for use of MIT with complaints of sexual abuse)*

This form is to be completed when the investigation is concluded and/or resolved.

Name of Complainant: _____

Name of Respondent: _____

Date Complaint First Received: _____

	YES	NO
1. Has the Diocesan Chancellor been informed of this case?	_____	_____
2. Has the Chair of <u>MIT</u> been contacted? (Date:_____)	_____	_____
3. Has the Diocesan Insurance Broker been informed of this case?	_____	_____
4. Did the complainant:		
a) Send a signed complaint to the respondent?	_____	_____
b) Make any other attempts at communication with the respondent since the alleged abuse?	_____	_____
c) Make any other attempts to stop the alleged abuse?	_____	_____
(Please describe) _____		

5. Were these attempts at resolution successful?	_____	_____
6. Was an investigation carried out?	_____	_____
7. Was there Third Party Intervention involvement?	_____	_____
Who: _____		
8. Was the complaint resolved?	_____	_____
9. Did the complainant request an investigation?	_____	_____
10. Did the investigation involve a criminal investigation?	_____	_____

11. Did the investigation result in criminal charges? _____

12. If there were no criminal charges, describe the outcome of the investigation?

YES

NO

13. Did the alleged abuse have any further impact on the Church community in which the complainant was/is associated? _____

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

15. Was an Appeal requested by the complainant? _____

16. Was an Appeal requested by the respondent? _____

17. What was the outcome of the Appeal Hearing, if held:

18. Is there a possibility of a Civil Suit? _____

Other Notes:

REPORTING FORM E:**RESPONDENT'S RESPONSE FORM**

(For use of MIT with complaints of sexual abuse)

MIT requires documentation that the respondent of a complaint has received information about the complaint, and understands their rights and responsibilities. Any respondent named in an alleged case of sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault) will be required to complete this form upon receipt of the complaint in writing, and return the completed form to the Diocesan Bishop or the Chair of the Misconduct Investigation Team.

I, _____, have received a copy of the complaint of

sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault) registered

against me by _____.

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

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

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

I understand that in keeping with the tenets of the 'Code Of Ethics And Professional Conduct', I will be treated with pastoral sensitivity and will be considered innocent until such time as the alleged charges are found to be true.

I have reviewed:____ / (I will review:____) the Diocese of Huron's "**Code of Sexual Ethics And Professional Conduct**" which delineates the policies and procedures of the Anglican Diocese of Huron related to sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault).

____ I request that a copy of the Diocese of Huron's "**Code of Sexual Ethics and Professional Conduct**" be made available to me as soon as possible.

Signature of Respondent

Date

REPORTING FORM F:**ACKNOWLEDGMENT OF SUSPENSION FORM**

(For use of MIT with complaints of sexual abuse)

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

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

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

Name of Suspended *(Please Print)*

Signature of Suspended

Date

Name of Witness *(Please Print)*

Signature of Witness

Date

REPORTING FORM G:**CONSENT TO THE DISCLOSURE OF INFORMATION FORM**

This form is intended for situations arising out of incidences of sexual abuse within the Diocese of Huron where the Diocese has agreed to offer financial support for professional therapy or counseling and requires information about the progress of counseling arising out of these cases of sexual abuse.

The Diocese of Huron both recognizes and appreciates the importance of confidentiality in relationship to the counseling process and certainly does not wish to impede or infringe upon this. The Diocese of Huron does require, in cases where it is providing financial support to the abused person to have a "Therapeutic Assessment and Prognosis" completed by the therapist after a reasonable period of time from the onset of the counseling work. This assessment would be solely to provide the Diocese of Huron with a sense of the possible length of time the counseling work may entail.

In cases where the therapeutic work is with an offender, the Diocese of Huron will require a further "Therapeutic Assessment" if the said offender has given indication of a desire to return to ministry, whether active or retired. This further assessment would be required to determine if and when it is appropriate for the offender to return to their work in ministry.

To this end, this Consent to Disclosure of Information Form is provided for the counselee's signature to allow the hereto named therapist to disclose the required information. It is expected that this information will be disclosed to the Bishop of the Diocese of Huron and/or the Chair of the Sexual Abuse Response Team **only**, in order to ensure confidentiality.

Disclosure Authorization

I, _____
(PLEASE PRINT FULL NAME)

of _____
(PLEASE PRINT FULL ADDRESS AND POSTAL CODE)

hereby authorize my counsellor _____
(PLEASE PRINT FULL NAME)

A) to provide the Diocese of Huron with a "Therapeutic Assessment and Prognosis" in relationship to the possible duration of my counselling work, and/or

B) to provide the Diocese of Huron with a further "Therapeutic Assessment" to determine my suitability for return to work in a ministry setting.

(Please circle either A or B, according to which is applicable at this time.)

Signature of Counselee

Date

Signature of Witness

SUSPECTED CHILD ABUSE REPORT FORM

REPORTING FORM H

This form is to be completed by the Rector, or Priest in Charge

Date _____

Name of Child _____

Address _____

Phone Number _____

Name of Person Filing Report _____

Name of Person Receiving Report _____

Nature of Suspected Abuse (physical, sexual, emotional, neglect...)
Nature of Suspected Abuse (facts, physical signs, course of events...)
Action Taken (include date and time)
The above information will serve as a guide and will be necessary if a report is filed with the police and/or Family and Children's Services. All information is kept <i>strictly confidential</i> .

Parent or Guardian's Signature _____

Rector/Priest in Charge Signature _____

SUSPECTED CHILD ABUSE FOLLOW-UP REPORT FORM

REPORTING FORM I

This form is to be completed by the Rector, or Priest in Charge

Name of Child _____

Address _____

Phone Number _____

Name of Person Filing Initial Report _____

Name of Person Receiving Report _____

Conclusions

Action Taken (include date and time)

The above information will serve as a guide and will be necessary if a report is filed with the police and/or Family and Children's Services. All information is kept *strictly confidential*.

Rector/Priest in Charge _____ *Date* _____

Appendix 7: Bibliography

General

♦ ***Christianity, Patriarchy, and Abuse.***

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