

Contents of the Safe People and Safe Places Manual (Red Book)

Safe People

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ANGLICAN DIOCESE OF EDMONTON
SEXUAL ABUSE AND SEXUAL HARASSMENT POLICY

I. INTRODUCTION

Theological Basis

Despite its mission to be the body of Christ, the church is no stranger to sexual abuse, even in its own midst. The Church's understanding of sexual abuse must be set in the framework of what it means to be a Christian, to be a sexual person of Christian faith, and to be a servant in the church.

Christians have a high calling. Christ invites and empowers us to live out our lives in the love he shows us. Our identity as Christians is both gift and demand. Promised fullness of life, we are called to the self-giving of the cross, to faithfulness, compassion, and justice. Our faith is framed between acknowledgment of our arrogance, sinfulness and brokenness, and commitment to the renewal of human life through dying to self. That renewal encompasses "the healing, wholeness, and liberation promised by God's grace to every facet of human life" which is the task of ministry (Pellauer et al., 52)

What does it mean to be a sexual person with such a faith? Sexuality is central to our being; we are body-selves. It is basic to our fulfilment, and our vulnerability. Sexuality carries our need to reach out to and embrace others, our longing for relatedness. Sexuality is the power to be in communion with another, to be caught up in the wonder of mutuality. Our sexuality, as a dimension of our whole selves, is to be offered to God; in the expression of sexual desires we are called to holiness.

God values sexuality as good, blessed, and purposeful. Scripture sees it as a gift to be celebrated in joy and ecstasy, and to be held in the web of love and covenant. Trust and justice, mirroring God's ways with us, are to undergird it. Love is to be its expression. Mutuality is its meaning in a world God destines for a reconciliation we are to create, a harmony alive to the divine presence. Non-coercion, mutual acceptance of needs and rights, and mutual caring are characteristics of healthy sexual activity. Our God-given natures invite us to the responsible fulfilment of our sexuality.

The ethic that must go with such an understanding of sexuality entails equal respect for children, women, and men, as persons made in God's image, and for everyone's right to sexual and bodily integrity.

Those who undertake as clergy or laity to serve the church (whether salaried or volunteer) must, in living out their faith, adhere to Christian ethical principles in their sexual conduct, and also in their exercise of authority and power. In sharing the gospel mission to bring reconciliation, healing, and wholeness, they will draw close to those to whom they minister. They need to recognize the dynamics of trust in these relationships and the

consequent potential for harm and abuse. The authority conferred by the church on those who work in Christ's name must be rooted in the love of Christ (Eph. 3:17). In their ministry they must model God's trustworthiness.

For any Christian, to betray trust by the grave ethical transgression of sexually abusing another, whether child or adult, is to deny Christian identity. Such a betrayal cannot be other than a gross injury to the one abused, and a violation of faithfulness to Christ.

II. STATEMENT OF POLICY

It is the policy of the Diocese of Edmonton that sexual abuse and sexual harassment of any kind by any staff person or volunteer will not be tolerated.

Sexual conduct cannot be treated by the church as an entirely private affair between consenting adults, since others' attitudes and relationships are bound to be affected. Moreover, 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 Christian workers need to recognize the 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 take on inappropriate forms, In particular:

- (a) Professional counsellor/client relationships are to be respected and maintained by all clergy and other professionals in every pastoral counselling situation. The pastoral counselling function creates a 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.
- b) Clergy and those responsible for parish, educational, or recreational activities are expected to maintain the highest ethical standards in all their employment, mentor, and colleague relationships. Inappropriate sexual activity, or the suggestion or proposal of any such activity, will not be tolerated.
- (c) Clergy and other professionals in the employ or service of the diocese or any of its parishes or agencies are expected to exhibit unquestionable, ethical behaviour with their colleagues at all times.
 - 1. Sexual harassment shall refer to any attempt to coerce any 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 suggestion to overt demands and

inappropriate physical contacts of a sexual nature. It may be an incident or a series of incidents. It is behaviour of a sexual nature that is known, or ought reasonably to be known, to be behaviour that is unwanted or unwelcome. It includes actions which contribute to an environment that is “poisoned”, eg. by sexually-oriented humour or language, or by pornographic pictures or cartoons. The behaviour need not be intentional in order to be considered harassment. Sexual harassment of any sort will not be tolerated.

2. Sexual abuse refers to a spectrum of behaviours on the part of a person, lay or ordained, who is in a position of power, authority, or trust in relation to another. eg. parish priest, chaplain, church school worker, camp counsellor, music director, youth worker. It involves the misuse of power, or betrayal of trust, respect, or intimacy. Specifically, sexual abuse occurs when one in a position of power or trust engages in physical contact or in any sexual activity which may reasonably be perceived by others to be of a sexual nature with someone under their authority, with or without that person’s consent. Any sexual contact or activity between an adult and a minor under any circumstances is illegal.

III. GUIDING PRINCIPLES

As part of its ongoing educational program, the Diocese of Edmonton will offer courses on sexual abuse and sexual harassment to all clergy and church workers, professional and volunteer.

- A. As a priority, it is essential to take allegations of sexual abuse and harassment seriously.
- B. Sexual abuse and harassment needs to be recognized as an abuse of power and authority.
- C. The protection of victims and potential victims from sexual abuse and sexual harassment is a matter of fundamental concern.
- D. A person against whom an allegation of sexual abuse or harassment is brought will be presumed innocent until proven otherwise.
- E. If there has been harm to others, the protection of the complainant and their family will be a paramount concern.
- F. Notwithstanding the above four principles, nothing should be done that might impede a criminal investigation.
- G. No person or persons shall knowingly make a false or vexatious complaint. To make such a complaint will be treated in itself as a form of harassment.

IV. DIOCESAN RESPONSE GROUP

A. There will be a Diocesan Response Group whose duty will be to investigate and advise the Bishop or the Bishop's delegate relating to allegations of inappropriate sexual behaviour that come to the attention of any member of the church. The responsibility of the Diocesan Response Group will be investigation, and recommendation with regard to discipline. Pastoral care for the alleged victim, family and friends of the alleged victim, the alleged offender and his/her family, the congregation immediately involved, and other clergy of the Diocese will be provided by others.

The Response Group is responsible to the Bishop or the Bishop's delegate, but must function with relative independence while investigating allegations in order to avoid the appearance of undue interference in the process.

B. The membership of the Diocesan Response Group will consist of:

- (a) a senior priest of the diocese,
- (b) a lawyer who is knowledgeable in the area of sexual abuse law,
- (c) a person, clerical or lay, who is knowledgeable in the field of human relationships including sexual abuse and sexual harassment,
- (d) a person skilled in keeping minutes of the Diocesan Response Group's meetings, and
- (e) any other person or persons the Bishop deems appropriate.

After consultation with the Diocesan Executive Council, the Bishop will appoint the members for a three year term. Members will be eligible for re-appointment.

V. PROCESS

A. Any complaint of sexual abuse regarding a minor must be reported immediately to the Department of Social Services.

B. When a complaint of sexual abuse or harassment by a church employee or volunteer becomes known to a member of the Diocese, the complaint must be reported promptly to the Bishop. If the complaint is against the Bishop it must be reported directly to the Metropolitan. If the complaint is against the Bishop who is also the Metropolitan, it must be reported to the Primate.

C. The Bishop, Metropolitan or Primate will then consult with the members of the Diocesan Response Group as soon as possible after receiving the complaint.

D. When the complaint leads to criminal charges, Diocesan officials including the Response Group will assist the police in all appropriate ways in the investigation.

E. Unless prohibited by police or court procedures, when an allegation of sexual abuse or sexual harassment is made, the Diocesan Response Group will appoint two trained report takers who will interview the alleged victim and record a written complaint from the alleged victim's oral account. The complainant may have an advocate present at the meeting. The complainant will also be advised that the written complaint will be shown to the offender. The report takers will take the written complaint to the Diocesan Response Group. The DRG will decide what recommendations to make to the Bishop. If necessary, the DRG will consult and engage additional experts.

F. The Diocesan Response Group, or its delegate, will provide the alleged offender with a written copy of the complaint. The Response Group will request a written response to the complaint from the alleged offender. The Response Group will request a meeting to hear the alleged offender's response. The alleged offender may have an advocate present at the meeting. The alleged offender is responsible for the cost of representation by an advocate.

G. If the alleged offender acknowledges the truth of the allegation, the alleged offender may be suspended from ecclesiastical duties, and the Response Group will make recommendations to the Bishop or the Bishop's delegate with regard to discipline and/or treatment of the offender.

H. (1) If the alleged offender denies the complaint but the Response Group thinks that further investigation is warranted, the alleged offender may be suspended from ecclesiastical duties, pending further investigation. If the alleged offender is a member of the clergy, the clergy person's license may be temporarily suspended. The Response Group will then make its investigation and report its findings to the Bishop as soon as possible.

(2) If the alleged offender is exonerated, this decision will be communicated to the parish and wider diocesan community.

(3) If in the opinion of the Response Group, Diocesan Policy and Guidelines have been breached, the Response Group will make recommendations with regard to discipline and/or treatment of the alleged offender.

I. The Bishop or the Bishop's delegate will give the alleged offender a written statement of the Response Group's recommendations and the proposed action by the Bishop or the Bishop's delegate. The Bishop or the Bishop's delegate will then arrange a meeting with the alleged offender to discuss the proposed action. The Bishop or the Bishop's delegate will then make a decision, and communicate that to the alleged offender. If the alleged offender disagrees with the decision of the Bishop or the Bishop's delegate, an appeal may be made to the Diocesan Court. In

such cases any existing suspension will remain in effect pending the decision of the Diocesan Court.

J. If the alleged offender is subject to discipline, the Bishop or the Bishop's delegate will be responsible for monitoring the offender's compliance.

K. When appropriate, the Bishop or the Bishop's delegate will inform the parish of the circumstances of the complaint and the subsequent action that has been taken. The Bishop or the Bishop's delegate will also arrange, if necessary, appropriate means to help the parish and diocesan community deal with the situation.

L. The above process may be shortened or altered at the discretion of the Bishop or the Bishop's delegate, the Chancellor of the Diocese, and two members of the DRG. All discretionary action must be reported to the DRG in a reasonable period of time.

VI. DIOCESAN PASTORAL RESPONSE:

A. The Bishop or the Bishop's delegate will appoint a pastoral resource person to contact the victim - whether child or adult - and the family of the victim to offer support as appropriate. Although there must be no interference with the investigation, help in obtaining therapeutic treatment, as well as other forms of pastoral care, may be offered as needed. Personal communication with a child is especially important, but care must be taken not to inadvertently impede or influence the investigation.

B. (1) The Bishop or the Bishop's delegate will also appoint pastoral resource persons for the alleged offender, the alleged offender's family, and the parish involved.

(2) The Diocese of Edmonton will maintain a list of therapists qualified to work in the area of sexual abuse and sexual harassment. This list will be provided to victims, victim's families, offenders, offender's families and others requiring help as a result of sexual abuse or sexual harassment by a member of the church. The diocese may offer financial support for those requiring therapeutic assistance.

(3) Confronting a priest or lay person with disciplinary action should be understood as a pastoral and caring act, providing for the common good of the church and also offering the possibility for restoration and healing.

(4) Confession and acknowledgment of responsibility should be regarded as an important first step in the possible restoration of an offending church worker. But confession and absolution should be conducted with care and cannot be considered the sole basis for restoration to ministry. Therapeutic

evaluation and treatment is recommended and should be offered to the offender and the family of the offender as well. The Diocese may wish to offer financial assistance to the offender and the offender's family for this purpose.

C. The Diocese needs to be supportive of the parish and parish leadership in such situations acknowledging the hurt and pain experienced and by offering support.

Updated and revised September, 1998

Part 1 Intervention Services

Division 1 Preliminary Matters

Reporting child in need

4(1) Any person who has reasonable and probable grounds to believe that a child is in need of intervention shall forthwith report the matter to a director.

(1.1) A referral received pursuant to [section 35](#) of the *Youth Criminal Justice Act* (Canada) is deemed to be a report made under subsection (1).

(2) Subsection (1) applies notwithstanding that the information on which the belief is founded is confidential and its disclosure is prohibited under any other Act.

(3) This section does not apply to information that is privileged as a result of a solicitor-client relationship.

(4) No action lies against a person reporting pursuant to this section, including a person who reports information referred to in subsection (3), unless the reporting is done maliciously or without reasonable and probable grounds for the belief.

(5) Notwithstanding and in addition to any other penalty provided by this Act, if a director has reasonable and probable grounds to believe that a person has not complied with subsection (1) and that person is registered under an Act regulating a profession or occupation prescribed in the regulations, the director shall advise the appropriate governing body of that profession or occupation of the failure to comply.

(6) Any person who fails to comply with subsection (1) is guilty of an offence and liable to a fine of not more than \$2000 and in default of payment to imprisonment for a term of not more than 6 months.

RSA 2000 cC-12 s4;2003 c16 s9

Peace officer

5 If a peace officer, on reasonable and probable grounds, believes that a child committed an offence under an Act of the Parliament of Canada while the child was under the age of 12 years, the peace officer may report the matter to a director.

1984 cC-8.1 s4

Investigation and response

6(1) If a director receives information in the form of

- (a) a request for intervention services,
- (b) a report under section 4 or 5, or
- (c) any other allegation or evidence that a child may be in need of intervention,

the director must investigate the child's need for intervention unless the director is satisfied that the information was provided maliciously or is unfounded or that the report or allegation was made without reasonable and probable grounds.

(2) During an investigation, a director may convey a child to any place in order to complete the investigation if in the opinion of the director it is necessary.

(3) If, after an investigation referred to in subsection (1), the director is of the opinion that the child is in need of intervention,

- (a) the director must,
 - (i) if the director is satisfied that it is consistent with the child's need for intervention, provide family enhancement services to the child or to the child's family in accordance with this Act, or
 - (ii) if the director is not satisfied that the child's need for intervention can be met under subclause (i), take whatever action under this Act that the director considers appropriate, including the provision of protective services in accordance with this Act,

and

- (b) the director may, if the director is satisfied that it is consistent with the child's need for intervention, convey the child to the person who has custody of the child or to a person who is temporarily caring for the child.

(4) If family enhancement services are provided to the child or to the child's family, the person or a member of the organization providing those services must report to the director any matter respecting the child that may require further investigation by the director.

RSA 2000 cC-12 s6;2003 c16 s10;2008 c31 s4

Emergency care

(1) If a director is satisfied that without the provision of emergency care a child may be in need of intervention because the guardian of the child cannot be located after a reasonable search or has died or become incapacitated, the director may appoint a person to care for the child until the guardian can be located or other satisfactory arrangements can be made for the care of the child, and the director may convey the child for the purpose of placing the child in the care of that person.

(2) The person appointed under subsection (1) may care for the child in the residence in which the child was found and for that purpose may

- (a) enter the residence,
- (b) live in the residence,
- (c) carry on normal housekeeping activities in the residence that are necessary for the care of the child, and
- (d) exercise reasonable control over all children residing in the residence.

(3) The person appointed under subsection (1) may care for the child in the person's own residence for not more than 10 days.

(4) When a person is appointed under subsection (1), no liability attaches to that person in the course of carrying out that person's duties under subsection (2) or to a director assisting that person in carrying out those duties by reason only of the entry into and occupation of the residence without the consent of the owner or occupier.

RSA 2000 cC-12 s7;2003 c16 s11;2008 c31 s5

(2) For the purposes of this Act, a child is in need of intervention if there are reasonable and probable grounds to believe that the survival, security or development of the child is endangered because of any of the following:

- (a) the child has been abandoned or lost;
- (b) the guardian of the child is dead and the child has no other guardian;
- (c) the child is neglected by the guardian;
- (d) the child has been or there is substantial risk that the child will be physically injured or sexually abused by the guardian of the child;
- (e) the guardian of the child is unable or unwilling to protect the child from physical injury or sexual abuse;
- (f) the child has been emotionally injured by the guardian of the child;
- (g) the guardian of the child is unable or unwilling to protect the child from emotional injury;
- (h) the guardian of the child has subjected the child to or is unable or unwilling to protect the child from cruel and unusual treatment or punishment.
- (i) repealed 2003 c16 s3.

(2.1) For the purposes of subsection (2)(c), a child is neglected if the guardian

- (a) is unable or unwilling to provide the child with the necessities of life,
- (b) is unable or unwilling to obtain for the child, or to permit the child to receive, essential medical, surgical or other remedial treatment that is necessary for the health or well-being of the child, or
- (c) is unable or unwilling to provide the child with adequate care or supervision.

(3) For the purposes of this Act,

- (a) a child is emotionally injured
 - (i) if there is impairment of the child's mental or emotional functioning or development, and
 - (ii) if there are reasonable and probable grounds to believe that the emotional injury is the result of
 - (A) rejection,
 - (A.1) emotional, social, cognitive or physiological neglect,
 - (B) deprivation of affection or cognitive stimulation,
 - (C) exposure to domestic violence or severe domestic disharmony,
 - (D) inappropriate criticism, threats, humiliation, accusations or expectations of or toward the child,
 - (E) the mental or emotional condition of the guardian of the child or of anyone living in the same residence as the child;

- (F) chronic alcohol or drug abuse by the guardian or by anyone living in the same residence as the child;
- (b) a child is physically injured if there is substantial and observable injury to any part of the child's body as a result of the non-accidental application of force or an agent to the child's body that is evidenced by a laceration, a contusion, an abrasion, a scar, a fracture or other bony injury, a dislocation, a sprain, hemorrhaging, the rupture of viscus, a burn, a scald, frostbite, the loss or alteration of consciousness or physiological functioning or the loss of hair or teeth;
- (c) a child is sexually abused if the child is inappropriately exposed or subjected to sexual contact, activity or behaviour including prostitution related activities.

DIOCESE OF EDMONTON – SCREENING POLICY

[Revised February 2002]

A. RISK CATEGORIES

In our ministry in the Diocese of Edmonton, many people, clergy and lay, paid and unpaid, work in positions of trust. By this we mean work that gives individuals access to money, or to vulnerable people, including but not limited to children, youth, seniors, people with disabilities, and people in crisis.

In order to ensure as far as possible the safety and security of those to whom we minister, as well as that of volunteers and employees, screening procedures appropriate to particular ministries need to be implemented.

In determining the level of screening required, the following guidelines for types of ministry will be used.

Extremely High Risk: Ongoing, intensive or lone interactions with vulnerable persons, e.g. Clergy, Youth Leaders, Directors of Children's or Youth choirs, Trainers and Supervisors of young servers.

High Risk: Access to vulnerable persons: access to money or confidential records: e.g. Sunday School teachers, Parish Visitors, Parish Secretary, Treasurer, Envelope Secretary, Wardens.

Medium Risk: Ministries with able bodied adults involving meetings: e.g. Adult choir or music group, Study groups, Baptismal preparation leaders, Support groups.

Low Risk: Sunday morning ministries with adults and other adult meetings: e.g. Greeters, Vestry, Adult Sunday School.

B. GUIDELINES

The following guidelines apply to all parishes and church organizations:

1. One year rule: A prospective volunteer should have been an active member of a parish for at least one year prior to undertaking a ministry involving vulnerable persons.
2. When a prospective volunteer has moved from another parish, that parish will be contacted as part of a reference check.
3. When working with vulnerable people or handling money, volunteers should work in pairs. The wisdom of a husband and wife team counting the offering has been questioned.
4. Groups and outings should be team led when at all possible.

5. Written consent of a parent or guardian is required for all activities that involve children overnight.
6. All meeting spaces should be open and accessible for unscheduled visits by parents or supervisors.
7. Independent and sponsored organizations meeting on church property are required to show proof of their own insurance.
8. Wherever practicable, advertisements for positions within a parish should indicate if security clearance is required.

C. PROCEDURES

In each Parish of the Diocese, the following procedures will be implemented:

1. A Screening Committee will be established, consisting of the Rector and at least two additional members.
2. For those in extremely high risk ministries, a job or ministry description will be provided to potential candidates, and a completed application will be required. The application form will indicate what will be required in terms of references, police checks, and child welfare checks. The form will also include an acknowledgement that the prospective volunteer has read and understood the Diocesan policy on sexual abuse and sexual harassment.
3. Templates for job descriptions and application forms will be provided by the Diocesan Response Group through the Diocese. The application form and supporting documentation of successful candidates will be filed in a secure place. All documentation of unsuccessful candidates is to be destroyed unless retained with the candidate's permission.
4. If Police or Child Welfare checks are required, the Diocesan policy for obtaining these will be followed.
5. Interviews will be conducted with at least two members of the parish screening committee.
6. Appropriate training and a probationary period will be a routine part of any new volunteer's tenure in a ministry.
7. Regular supervision and evaluation will be provided, giving appropriate feedback to assist volunteers to build on their gifts and skills.

D. IMPLEMENTATION

- Extremely high risk personnel were to have completed police security and child welfare checks by Advent, 2001. Extremely high risk personnel are considered to be those who have **ongoing, intensive or high risk interactions with vulnerable persons:** e.g. clergy, youth leaders, directors of children's or youth choirs, trainers and supervisors of young persons.
- Parish vestries are to conduct a risk evaluation of their other personnel and premises beginning in January 2002.
- Parish vestries are to appoint Screening Committees, prepare job descriptions and begin to make use of application forms (and security clearances as required) beginning in September 2002.
- Regional Deans will be requested to supervise and facilitate implementation of this process.
- The Diocesan Response Group will distribute copies of the Screening Policy and templates of application forms and job descriptions to each parish.

Our Mission – Our Policy

Since the earliest days of the church, we have come together to worship and live out our faith. We continue in that tradition today. As a people of faith we reach out to those in need. We counsel, we help, we teach. Each of us brings unique gifts to share.

At the core of this spiritual helping is a **sacred trust** which must be protected and never misused.

We desire that our Church be a clear symbol of the Kingdom of God – a safe and holy place for all whom our ministry touches.

Therefore it is the policy of the Diocese of Edmonton that all, including clergy, staff and volunteers, who come into contact with vulnerable people, be screened in a manner appropriate to the ministry or job being undertaken.

Screening in Faith

We are a community within which love, justice, truth, peace and self-discipline are nurtured and valued. It is sad that this has not always happened. Some men, women and children have been hurt by people that they should have been able to trust, and in places where they should have been safe.

We must do everything we can to protect the children and other vulnerable people in our care. This is an essential element of our call to service.

Our Church has a commitment to screening both our paid staff and volunteers. Screening is designed to protect:

- children,
- the frail elderly
- the physically disabled,
- the mentally vulnerable,
- our dedicated volunteers.
- Our staff

Diocesan Screening Initiative

The overall aim for this policy is to ensure that there is a safe environment in every parish, ministry, and activity. This includes children, seniors, any who are physically, emotionally, or spiritually vulnerable, and those who are ministering in our Church.

The sign of Christ's life must be that our Lord teaches and invites respect for all and that all in the Church must be safe

We like to think all our members are dedicated, and every Anglican congregation is “just like ours”. The vast majority of our members are indeed above reproach but we must not close our eyes to the facts. We must, morally, legally and spiritually, do all we can to make sure our church; its clergy, paid and lay workers, and the participants in our church-sponsored activities are as safe as is possible.

This brochure is a signal of co-operation with our many Partners in caring, including

- Volunteer Canada*
- Other Anglican Dioceses*

For more information, you may contact the Synod Office or DART. Related materials are also available for downloading, on our Web page, at www.edmonton.anglican.org

***Volunteer Canada**

430 Gilmour Street
Ottawa Ontario K2P 0R8

*Screening in Faith Project Team
Anglican Diocese of Ottawa,
71 Bronson Ave., Ottawa,
ON K1R 6G6, (613)233-6271, ext. 232.

The Ten Safe Steps of Screening in Faith

BEFORE YOU RECRUIT:

1. Determine the level of risk
2. Write a clear volunteer ministry description
3. Establish a formal recruitment process

CHOOSE THE RIGHT PERSON:

4. Use an application form
5. Conduct interviews
6. Follow up on references
7. When appropriate, request a Police Records Check and Child Welfare Check

AFTER HIRING/ACCEPTING:

8. Conduct orientation and training sessions
9. Supervise and evaluate
10. Follow up with programme participants

Diocese of Edmonton



Screening in Faith



The 10 Safe Steps

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Edmonton, Alberta
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E-mail: churched@edmonton.anglican.ca

Screening Checklist¹

- ❑ Assess each volunteer position in the parish
- ❑ Identify the level of risk in each position
- ❑ Determine the appropriate screening for the position using diocesan guidelines
- ❑ Write position descriptions as required – examples are available
- ❑ Design interviews based on position descriptions
- ❑ Develop an application form
- ❑ Develop reference check questions based on job descriptions
- ❑ Develop orientation and training package
- ❑ Design guidelines for supervision
- ❑ Create evaluation forms
- ❑ Develop policy on documentation – what is confidential, what information is available to volunteers
- ❑ Develop a time scale for involvement in this ministry – i.e. is it open ended or a one year position such as a Sunday School teacher.

¹ Adapted from Screening in Faith, 9.5. Volunteer Canada 430 Gilmour Street, Ottawa, Ontario, K2P 0R8

In the Diocese of Edmonton, we have in place many policies and procedures to ensure the safety of our clergy and the people among whom they minister

TEN SAFE STEPS TO ENSURE THE SAFE PRACTICE OF MINISTRY

1. *Determine the risk:*

The work of the Clergy clearly involves situations with many vulnerable people. Volunteer Canada describes a vulnerable person as one “who has difficulty protecting him/herself from harm temporarily or permanently and is at risk because of age, disability, handicap or circumstances such as emotional distress or uncertainty” (*Screening in Faith 1.3*). Visiting the sick, counselling, working with youth; all of these are part of the work of Bishops, Priests and Deacons in our Church.

2. *Write a clear ministry description:*

The Church describes ordained ministry in “The Ordinal”. The Parish profiles used in the appointments process provide considerable detail from the parish’s perspective on the expectations of parish Clergy.

3. *Establish a formal recruitment process:*

There is a detailed written process for those seeking ordination and for those already ordained who are interested in a new position in the Diocese. Interviews, reference letters, résumés, and written responses all form part of this process. The process for the election of a Bishop is also clearly defined.

4. *Use an application form:*

This is done for those seeking ordination. A written response particular to the new ministry is required by those seeking a new position in the Diocese. Individuals applying for positions from outside the Diocese must do so in writing, including a formal résumé.

5. *Conduct interviews:*

For those who are seeking ordination, there are a number of interviews over the several years of the postulancy and ordination process.

For those Clergy seeking a new appointment there is one formal interview.

For those coming from another Diocese, there is at least one interview with the Bishop.

6. *Follow up on references:*

Many references are requested in writing for those who seek ordination. Those providing references are asked to reply to a standard set of questions for the Diocese and another set of detailed questions for the wider church discernment process.

References are requested from those seeking a new position in the Diocese.

References are provided by those seeking to come to Edmonton from another Diocese.

7. Request a police record check and Child Welfare check:

A Police Record Check is part of the process for those seeking ordination. Beginning in 2001, and every three years thereafter, all Clergy serving in appointments in the Diocese of Edmonton will be asked to provide the Bishop with a Police Record Check.

8. Conduct orientation and training sessions:

For those in new positions orientation takes place at the local level. Ongoing training is provided through the Bishop, Executive Officer, Archdeacons, Regional Deans and/or Bishop’s Designate.

Clergy receive training on issues of sexual misconduct through continuing education events such as clergy days and Diocesan workshops.

9. Supervise and evaluate:

Clergy participate in regular feedback sessions at the local (clericus) and diocesan level.

10. Follow up with programme participants:

Parishioners give feedback to the Clergy on a regular basis, through wardens and other officers and parish councils, etc. Parishioners who have serious complaints that they feel are not satisfactorily handled in the parish can speak to their Archdeacon, the Bishop, or can contact the DRG directly.

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This brochure was produced with the help of resources from ‘Screening In Faith’ Volunteer Canada. 430 Gilmour Stree Ottawa Ontario K2P OR8

And with resources from Screening in Faith Project Team Anglican Diocese of Ottawa, 71 Bronson Ave., Ottawa, ON K1R 6G6, (613)233-6271, ext, 232.

For related materials, visit our Web site:

www.edmonton.anglican.org

For more information, you may contact the Synod Office or DART.

Diocese of Edmonton



Screening in Faith

Screening of Clergy

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Anglican Diocese of Edmonton

Security Screening Process Information From the Diocesan Advisory and Response Team

The following information provides answers to the most frequently asked questions about obtaining Police Checks and Vulnerable Sector Searches.

1. Who needs security clearance checks?

The Diocesan Advisory and Response Team (DART) is asking for Police Information Checks, Vulnerable Sector Searches, and Intervention Record Checks to be completed on those positions considered Extremely High Risk. These are Clergy, Youth Leaders, Sunday School Teachers and Supervisors who work one on one with children, Camp Directors and Volunteers, Directors of Children's and Youth Choirs, Trainers and Supervisors of Young Servers. No other positions require these checks at this time. Both paid employees and volunteer staff of the listed positions require checks.

2. What is the procedure to get a check done?

Two checks need to be completed: a Police Information Check, which includes a Vulnerable Sector Search, and an Intervention Record Check done by Alberta Child and Family Services. The procedure varies, depending on where you live in the Diocese.

Police Information Checks for those living in the area served by the **Edmonton City Police**. These include surrounding communities of Beaumont, Sherwood Park, St. Albert, Morinville, Fort Saskatchewan, Leduc, Spruce Grove, and Stony Plain.

Volunteer positions:

- Police Information Checks/Vulnerable Sector Searches require two pieces of ID; one of which must be valid government issued photo ID.
- Police Information Checks/Vulnerable Sector Searches can now be completed online at:

<https://www.edmontonpolice.ca/CommunityPolicing/OperationalServices/PoliceInformationCheck/VulnerableSectorChecks>

OR

- Police Information Checks/Vulnerable Sector Searches can be completed in person at the Police Information Check Section at #108, 14315-118 Avenue Nexus Business Park, Edmonton.
- If the check is not clear and you are still interested in volunteering, please contact the Synod Office so you can speak with the Bishop

The cost for a volunteer police check is \$15, and must be paid at the time of completing the Police Information Check. Please remember to keep your receipt so that you can request reimbursement from your parish.

Please bring your form into your parish priest so that it can be confirmed and a copy can be kept on file at the parish.

Employee Forms:

- Clergy and Diocesan Employees are able to obtain a Police Information Check/Vulnerable Sector Search in three ways:
- Through batch submission: this must be done in person at the Synod Office. You will need to bring two pieces of ID, one of which must be valid government issued photo ID. This method will result in the completed information check being paid for by and returned directly to the Synod Office. Please make an appointment so that the appropriate person is there to help you
- Police Information Checks/Vulnerable Sector Searches can now be completed and paid for online at:
<https://www.edmontonpolice.ca/CommunityPolicing/OperationalServices/PoliceInformationCheck/VulnerableSectorChecks>
Checks completed online will be emailed to the person who completed the check and will then need to be forwarded to the assistant to the bishop at the Synod Office. Please note that this requires immediate payment, so please retain the receipt so you can request reimbursement from the Diocese or Parish who employs you
- Police Information Checks/Vulnerable Sector Searches can be completed in person at the Police Information Check Section at #108, 14315-118 Avenue Nexus Business Park, Edmonton. These forms will be returned to the person who completed it and will need to be brought to the Synod Office. Payment is due at the time of the check and cannot be billed to the Diocese, so please keep your receipt and submit it to your employer for reimbursement
- If the check is not clear please contact the Synod Office so you can speak with the Bishop

RCMP/Other City Police Checks:

Volunteer Positions:

- Ask your parish priest to write a letter to the RCMP stating that you are a volunteer, where you are volunteering, and the type of volunteer position.
- Go to your local RCMP / Police station with your two pieces of ID and the letter from your parish priest
- Return your completed check to your parish office
- If your check is not clear, and you still wish to apply for the volunteer position, return your check to the Synod Office and the Bishop will contact you

Paid staff forms:

- Contact your local RCMP / Police station to find out their Police Check procedures
- Go to your local police station with your two pieces of ID and an appropriate form of payment
- If you are a clergy person, return your completed check and the receipt for reimbursement to the Synod Office
- If you are not a clergy person, return your completed check and the receipt for reimbursement to the parish which employs you

Intervention Record Checks in Edmonton and Area:

These checks are completed by the Child and Family Services Division of the Alberta Government. The areas served by the Edmonton office include the City of Edmonton, plus Ardrossan, Beaumont, Calmar, Clover Bar, Cooking Lake, Josephburg, Leduc, Metiskow, New Sarepta, Nisku, Oliver, Sherwood Park, St. Albert, Thorsby, Uncas and Winterburn. All other areas must have checks completed by their local Child and Family Services Office.

Volunteer and Paid Staff:

- E-mail cs-ircrequest@gov.ab.ca to request an Intervention Record Check form
- Contact a local office for information on how to apply. A list of offices can be found at: <https://www.alberta.ca/childrens-services-offices.aspx>
- 2 pieces of identification (1 photo identification) are required to apply; acceptable identification must include the signature of the applicant and their date of birth
- The checks will be mailed to the individual who requested their check, and an original must be provided to the parish priest or to the Synod Office to be kept on file.

Intervention Record Checks outside Edmonton and Area:

Those individuals outside the areas listed above must call their local Child and Family Services Office for details of what is required with the forms. Some are asking for photocopies of ID, and some are asking for a letter from the requesting agency (The Diocese of Edmonton). These forms will be returned to the individual once checks are complete and must then be sent to the Bishop. The phone numbers of the Child and Family Services Offices for some of the areas around the Diocese are:

Fort Saskatchewan	780-992-6700
Morinville	780-939-1257
Spruce Grove	780-962-7635
Stony Plain	780-963-9424

3. What are acceptable pieces of ID?

Two pieces of identification are required, one must be photo ID. Below is a list of acceptable ID.

- Alberta Motor Registries ID (i.e. Drivers License, Learner's and Identification Card)
- Provincial Health Care card (Saskatchewan and Alberta Health Care with initials are not acceptable)
- CNIB identification card
- Birth Certificate
- Indian Status card
- Passport
- Immigration papers
- Citizenship card
- Permanent Residence card
- Possession and Acquisition License
- Canadian Forces Identification Card

NOT ACCEPTABLE:

- Social Insurance Card
- Credit Cards
- Student ID
- Interim Driver's License
- Blue Cross/Hospital Card

4. How do I fill out the forms?

Information important to include on each form:

All Police Checks:

Be sure to sign any areas involving the “vulnerable sector”, as this informs the police that you will be working with children/vulnerable people. Also, be sure to check that both sides of the form are completed, and signed where indicated. Read all areas carefully to ensure that the form is complete.

Edmonton Police Forms:

In the Verification of Applicants ID area, only a member of the Synod Office Staff or Clergy in your parish are able to sign this. You must present, in person, two pieces of ID for them, and they must sign to verify that they have seen this. The requesting agency is the **Anglican Diocese of Edmonton**.

Child Welfare Check Forms:

It is important to include the last names of any children listed on the form, even if they are the same as your own. Complete addresses of the person being checked are also important, including the postal code, as this is where the form will be returned once the check is complete. The requesting organization should be The

Anglican Diocese of Edmonton, and it can also include the name of the individual parish as a secondary organization (e.g. Anglican Diocese of Edmonton, Parish of St. Mary's, Edmonton).

5. I had to pay to get my Police check done, who is covering this cost?

The Diocese will cover the cost of checks required for clergy. Other paid positions within a parish are the responsibility of the parish. Checks for volunteers are \$15 and will be reimbursed by the parish. Clergy who have to pay individually for Police/RCMP checks can submit their receipts for reimbursement.

6. If I had a check done for another agency, may I use it for the Diocese?

The requesting agency on the checks must be the Diocese of Edmonton. We understand that many parish volunteers are also active volunteers in other community programs/agencies. While we have no wish to ask people for multiple checks, screening is for a particular position in a particular agency, and what we have on file should reflect that.

7. Who will see the forms?

All forms are confidential. Completed Police Checks that come through the Synod Office will be seen by the Bishop. Completed forms which do not come through the Synod Office will be seen by the parish priest, the person responsible for supervising the volunteer or employee, and may be seen by the screening committee if a parish has one.

Any completed Police / RCMP Checks or Child Welfare Checks which are unclear must be seen by the Bishop in order for a person to continue in that ministry.

8. What happens if a check is not clear?

An unclear Police Records Check or Child Welfare Check does not automatically disqualify any individual from ministry in the Diocese of Edmonton. Those wishing to continue in volunteer or paid ministry who have an unclear check are required to submit it to the Synod Office. The Bishop will contact each person with an unclear check.

9. May individual parishes develop their own policies?

It is the requirement of the Diocese that parishes at least screen those in high risk positions as identified in item 1 of this document. It is the recommendation of the Diocese that parishes follow the Ten Safe Steps of Screening in Faith, and screen those who are in medium to low risk positions as appropriate.

10. What are the Ten Safe Steps of Screening in Faith?

BEFORE YOU RECRUIT:

- 1. Determine the level of risk**
- 2. Write a clear volunteer ministry description**

3. Establish a formal recruitment process

CHOOSE THE RIGHT PERSON:

- 4. Use an application form**
- 5. Conduct interviews**
- 6. Follow up on references**
- 7. When appropriate, request a Police Records Check and Child Welfare Check**

AFTER HIRING/ACCEPTING:

- 8. Conduct orientation and training sessions**
- 9. Supervise and evaluate**
- 10. Follow up with programme participants**

Training for Sunday School

In keeping with our risk reduction guidelines published in the DRG manual and available from your parish clergy, we would recommend that at your Teacher Training events include the following information.

- Levels of Supervision
- Appropriate Contact
- Discipline
- Bathroom supervision
- Overnight events
- Screening of volunteers
- Use of physical space
- Reporting abuse
- Job descriptions

Any teacher who cannot make the scheduled event must review the content of the training with either the Sunday School Superintendent or Rector BEFORE they teach.

We enclose materials for possible use in your training events, we also recommend you distribute the 10 safe steps trifolds included in this mailing and also available in your DRG manual.

Level of Supervision

- Children and youth should be under the supervision of at least two adults, one of whom may be a high school aide, during Sunday School or any other church sponsored activity or program.
- When one adult needs to leave a classroom, adults in the nearest classroom should be notified AND the doors should remain open.

Appropriate contact includes

- Bending down to the child's eye level, speaking kindly, and listening attentively
- Gaining permission before hugging a child and respecting his or her right to refuse a hug
- Taking a child's hand and leading him or her to an activity
- Comforting a child by placing an arm around his or her shoulder and giving a gentle squeeze from the side
- Praising or welcoming a child by holding the child's two hands in yours
- Patting the child on the head, hand, back, or shoulder in affirmation
- Holding a preschool child who is crying, provided that he or she wants to be held

Inappropriate contact includes

- Kissing, or coaxing a child to kiss you
- Extended hugging or tickling
- Touching any area of the body normally covered by a bathing suit, specifically the buttocks, thighs, breasts or groin areas
- Carrying older children, having them sit on your lap, or having them rub up next to you

Discipline

- Unless under the direct supervision of a Sunday School Teacher, discipline is the responsibility of the parent or guardian
- The purpose of discipline is to maintain order in a manner consistent with the teaching of Christian responsibility, respect and cooperation
- No child shall be disciplined by the use of spanking, hitting, slapping, or any form of physical punishment

- Verbal reprimands shall not include destructive criticism, insults or shouting
- Adults are encouraged to listen to the child, communicate expectations of appropriate behavior, and give alternative choices. Parents should be informed if continued disruptive behaviours exist.
- If a child is continually disruptive and does not respond to the Sunday School teacher, an adult should be sent to locate the Sunday School Superintendent (or designee) – if this person is not available, the parent should be contacted and brought to the room
- Parents are responsible for their children before the worship service begins, and after the worship service and Sunday School session ends
- During worship service, children must have a parent or another responsible adult on the premises

Bathroom supervision

- Normally a child (Pre-school through First Grade) is escorted by a teacher and that person waits outside the bathroom – older children should go in pairs, returning within a reasonable timeframe.
- If a child needs assistance, two adults should be present – when only one adult is available, the door to the bathroom should be left open.
- If anything unusual occurs, a note should be written by the Sunday School teacher and given to the Sunday School Superintendent or Clergy by the end of the morning – parents should also be notified.
- Ideally diapering should be performed by the parent (a quick check before leaving the nursery is a great help!!) – otherwise, diapering should be done in the nursery with two adults present
- Parents should be encouraged to escort their children to the bathroom before Sunday School begins

Overnight events

In addition to following the guidelines published in the Diocesan Youth Manual, any and all adult chaperones supervising overnight stays of Church youth MUST have been cleared to do so by the Rector. A signed parental consent form is required which names the advisors/chaperones present. Two adult males should dorm with the boys and two adult females should dorm with the girls. All outside doors will be locked and will remain locked until parents arrive for pick-up in the morning.

Use of physical space

- No Sunday School classes should take place in rooms that are windowless. If this cannot be avoided the door should be kept open at all times.
- All teachers should be aware that there will be drop-in visits by the Sunday School coordinator and/or clergy during class times throughout the year

Reporting abuse

Suspected child abuse is always to be reported to the district office of Alberta Children's Services, the Child Abuse hotline (1 800 387 5437) or the police. It is a moral responsibility for everyone in the community as indicated in the child Welfare Act. Indicators may include:

- Unexplained bruises or welts or injuries, especially in places that young children do not normally injure during regular play or movement.
- Burns which leave a pattern outlining the object which was used to make the burn, such as cigarette, iron or electric stove burner, burns on the hands or feet caused by scalding water or rope burns from being tied.
- A young child who is often left alone
- A child who hints or talks outrightly about sexual abuse
- A child or adolescent who repeatedly runs away from home

Sunday School Purpose: to aid the Christian development of the children of the parish through enjoyable learning experiences introducing them to God's word and the love of Jesus Christ.

Qualifications, Knowledge, Attitudes

- The Sunday School Teacher should be baptized and regularly attend the parish. It is preferred that she or he be confirmed in the Anglican Church or will seek confirmation.
- She or he should be interested in the Christian development of children and be comfortable working with children, age 2 to 12.
- Ability to work well with other teachers and under the direction of the Sunday School Co-ordinators
- They must agree to the screening policy adopted by the Vestry.

Appointment

- The Sunday School Co-ordinators, in consultation with the Incumbent, appoints the teacher for a one year term, from September to September.

Outline of responsibilities

- The teacher works with parents, other teachers, the Sunday School Co-ordinator(s) and the clergy to present a Christian Education program that engages the children and nurtures them in their faith development.
- Prepare lessons using curriculum and resources supplied by the Sunday School Co-ordinator(s);
- Supervise and guide children in completing lessons and projects;
- Ensure that the area the Sunday School used is clean and presentable after the class is completed;
- Attend teachers meetings;
- Assist with special events as related to Sunday School, when possible, example Parish Picnic, and
- Participate in at least one educational activity each year such as the Mutual Ministry Festival or a self-directed activity that can be shared with fellow teachers.

Support & Supervision

- Sunday School Teachers are accountable to the Sunday School Co-ordinator(s). If the teacher has any problems, the Sunday School Co-ordinator(s) are available to help. The clergy can also be consulted.
- If the teacher is unable to be present for the scheduled class, she or he should arrange for a replacement teacher, and if that is not possible, notify the Sunday School Co-ordinator. As a last resort, a message can be left on the Church's answering machine.
- A meeting is held each fall and as need through the year with the Sunday School Co-ordinator(s) and the teachers to plan curriculum for the season and establish a mutually agreeable schedule.
- Sunday School Co-ordinator(s) will periodically attend classes to evaluate the effectiveness of the classroom and teaching processes. Sunday School Co-ordinator(s) will communicate regularly with teachers to ensure supplies are available and to determine if there are any problems.

Time Commitment

- The teacher teaches at least once a month. A class takes about one hour and preparation takes about 2 hours.
- When teacher meetings are scheduled, they will be 30-45 minutes, possibly scheduled following the Sunday worship service.

Rewards/Benefits

- It is rewarding to see the growth in the Christian knowledge of the children and their delight in completing tasks.

Orientation/Training

- The Sunday School Co-ordinator or experienced teacher will assist with the initial classes. A mentoring process will be used with new teachers as requested or required.

Screening Requirements

- 2 written reference checks
- signed declaration of understanding
- Child Welfare Check and Police Information Check

Grievance

Problems and concerns should be taken to a Sunday School Co-ordinator. If the problem persists, the Incumbent and/or the Church Wardens are available for consultation.

Non-Renewal Procedures

The Sunday School Co-ordinator(s) may terminate or not renew an appointment for the following reasons:

- a. Inability or failure to complete duties including failure to teach as scheduled without notification;
- b. Inappropriate use of discipline; and
- c. Inappropriate interaction with children.

Appeals regarding a request to terminate or non-renewal are to be taken to the Incumbent and Church Wardens.

Adapted from resources of the Diocese of Algoma

VOLUNTEER MINISTRY JOB DESCRIPTION **Position: Nursery Caregivers**

Nature of the Position

It is the role of the nursery volunteer to assist and follow the direction of the staff Nursery Coordinator and to welcome, nurture, and help develop a comfortable, safe, and predictable community for children attending the nursery at Church of the Incarnation.

Qualifications, Skills & Experience

- enjoys working with babies and toddler age children
- an ability to communicate and work with the Nursery Coordinator, other volunteers and parents

Appointment

- The Nursery Coordinator, in consultation with the Incumbent, appoints for a term of one year. This is a renewable appointment.

Outline of Responsibilities

- arrive 15 minutes before the service begins and wear your name tag
- greet parents & children in a friendly manner
- if unfamiliar with a child, review registration form or speak to the nursery coordinator, so you are aware of any special needs the child may have
- care for and comfort all children in the nursery not giving your primary attention to just one or a few children
- if you cannot fulfill your scheduled duties, it is your responsibility to try to find a substitute and advise the Nursery Coordinator of the switch or vacancy

Boundaries & Limitations

- uphold the statement regarding the creation of a safe environment

Support and Supervision

- under the direct supervision of the Staff Nursery Coordinator

Time Commitment

- Nursery is offered from September until the end of June. It is expected that you will be available to volunteer at least one Sunday per month and not more than 2 Sundays per month.

Participation Group

- children ages birth to 4 years of age

Rewards/Benefits

- the primary benefit to the volunteer is the ability to build close and warm relationships with the youngest children of the parish
- the development of friendships with other volunteers involved in the nursery program

- for High School age volunteers, the ability to log volunteer hours which can be used towards your graduation diploma requirements

Orientation/Training

- it is expected that you will attend a training session once a year

Screening Requirements

- 2 written reference checks
- signed declaration of understanding

Grievance

Problems and concerns should be taken to the Nursery Co-ordinator. If the problem persists, the Incumbent and/or the Church Wardens are available for consultation

Adapted from resources of the Diocese of Algoma

Sunday School Coordinator

DRAFT

The Sunday School Coordinator is responsible for overseeing the entire children's ministry to ensure a smoothly operating, safe and effective program. The coordinator will recruit and train leaders who will touch children's lives with God's love, teach them God's Word and provide fellowship with God's people – laying a foundation that will keep children interested in the things of God and involved in church. The coordinator works closely with the clergy of the Parish.

A. SPECIFIC MINISTRY RESPONSIBILITIES

1. Plan and lead teachers' meetings
2. Schedule teachers and lessons
3. Train and supervise new teachers working closely with parish clergy and adhering to Diocesan guidelines.
4. Together with clergy, review curricula and provide input into curriculum choice
5. Attend seasonal church staff meetings
6. Monitor teachers and immediately report any concerns to clergy
7. Hold small-group celebrations/appreciations at least twice annually in conjunction with the nursery coordinator
8. Keep a current list of volunteers with names/addresses/phone numbers
9. Plan a yearly calendar and budget for the Children's Ministry and monitor expenditures
10. Provide the parish office with a list of birthdates and special occasions (e.g. graduation, special sports awards etc.) of the children attending Sunday school
11. Inform clergy if a regular attendee misses a number of sessions, call home to check on child's health
12. Maintain a current list of allergy health concerns for Sunday school children and ensure that teachers are aware of such concerns.

B. GENERAL

1. Communicate regularly with children, parents and volunteers
2. Participate in seasonal church staff meetings
3. Attend worship services on a regular basis
4. The Sunday School Coordinator works closely with the nursery Coordinator for mutual encouragement, support, training, developing strategies, and planning

C. QUALIFICATIONS

1. A member of the church for at least one year
2. Able to supervise, encourage and coach volunteers
3. Has demonstrated ability to plan and organize events for the ministry

Term: One year minimum

DRAFT Job descriptions

We are aware that most parishes have now produced their own job descriptions for Sunday School coordinators, teachers, and nursery supervisors. We include one example of each position here as examples which could be used if this task has not been completed.

Nursery Coordinator

The Nursery Coordinator will oversee all aspects of the Parish Nursery.

I. SPECIFIC MINISTRY RESPONSIBILITIES

A. Nursery Responsibilities

1. Get to know the parents who are utilizing the nursery
2. Introduce new parents to other parents of young children in the church
3. Assist with design and implementation of training of volunteers
4. Be aware of the general look of the nursery, including cleanliness, safety of toys, etc.
5. Draw up nursery schedule and send to clergy in a timely manner
6. Recruit and schedule caregivers, overseeing their training and the nursery environment
7. Plan at least one training event for caregivers
8. Keep a current list of volunteers with names/addresses/phone numbers

B. GENERAL

1. Communicate regularly with children, parents and volunteers
2. Participate in seasonal church staff meetings
3. Attend worship services on a regular basis
4. The Nursery Coordinator works closely with the Sunday School coordinator for mutual encouragement, support, training, developing strategies, and planning

C. QUALIFICATIONS

1. A member of the church for at least one year
2. Able to supervise, encourage and coach volunteers
3. Has demonstrated ability to plan and organize events for the ministry

Term: One year minimum

Risk Reduction for Parish Sunday School Teachers

Is there clarity in the role description for this ministry?

- What are the goals of the Sunday School Ministry?
- What are the ages of the children I will be working with?
- Is this a team ministry?
- What are the time commitments?
- How often will I check in with the person in the parish supervising me in this ministry?
- What are the boundaries for this ministry?

Risk Reduction Strategies:

There must first be some determination of the motivation of the individual for being involved in teaching Sunday School.

Just as when considering people for pastoral ministry - Major red flags² to be aware of are those people who:

- Have a need for relationships – where Sunday School teaching will bring close personal contacts for someone who is lonely, or in need of care e.g. a substitute auntie or uncle. There is a possibility that such people may become over involved with the children.
- Have a need for control or a rigid agenda for teaching and the method by which children should be taught.
- Seek to ‘own’ the children - “My class” “My kids”
- Have a need for information and then have a need to tell other people what they have learned (i.e. gossips or otherwise breaks confidences).
- Desire a closed physical environment (i.e.: room with a closed door / no windows etc.)
- Invite children to their home or on other activities where they are alone with the child/children.

² Adapted from G.R. Collins, *Christian Counseling : A Comprehensive Guide*. Dallas: Word Publishing 1988, pp24-37.

Major Strengths³ to be aware of are people who:

- Respect confidentiality
- Respect other's dignity
- Communicate well – both verbally and non verbally
- Have an understanding of child development
- Are faithful to a schedule
- Are not judgmental and will not comment on children's behaviors and parenting techniques of other members of the congregation
- Are at peace with themselves

Risk Reduction by Strategic Planning and Preparation for Ministry

- The very best risk reduction strategy in this particular ministry is to have teams of two teachers (or one teacher and one helper) for each age group.
- No Sunday School classes should take place in rooms that are windowless.
- All teachers should be aware that there will be drop-in visits by the Sunday School coordinator and/or priest during class times throughout the year.
- Have a clear policy on touching, hugging and kissing for children aged 5 and up. Hard as it may seem for teachers who know the children well and are friends of the family outside the Sunday School, the best way to go it to have a NO hugging and kissing policy. Go for 'Hi fives' and use words of praise.
- Talk about your preschool and nursery policy. E.g. Who will take children to the bathroom and attend to toileting needs? Change diapers, Carry children around. Calm crying children? How many people will be on duty in the nursery? Is there a minimum age? Once these kinds of things are actually talked about it will be easier for people to see the sense in having people involved in these ministries complete Child Welfare Checks.
- Have a meet the teacher night/coffee time when all the parents of the children in nursery and Sunday school get to met the people who will be teaching and supervising their children.
- Do not plan activities at the teacher's home or in environments where other parents are not present.

³ Adapted from IV-G The Volunteer is a professional, In D.L. Butcher, *Developing the Caring Community: A 10 Week course in Pastoral Care Ministry for Laity*. The Alban Institute, 1994.

Points to be included in Parish Training

- Vulnerability – children are by their very nature vulnerable?
- Boundaries – why do we need them? When is the relationship crossing boundaries? Personal touching, comments, a disproportionate amount of time spent with one child. Is the teacher becoming unwilling to check in with parish clergy or the Sunday School coordinator about how things are going with their class, and is there a growing sense of ownership so that other people are prevented from being part of this ministry?
- Recognizing the dangers
- Getting out gracefully
- Recognizing when we get out of our depth
- How do children learn
- What is the scope of the curriculum
- What exactly are my responsibilities – preparation, teaching, support
- The role of the Diocesan Advisory and Response Team (DART)

What are the elements of your current training program for Sunday School teachers in your parish? Do they include:

SELECTION

GROUP AND INDIVIDUAL PREPARATION APPROPRIATE TO THE AGES OF THE CHILDREN BEING TAUGHT

Normal Child Development

CONFIDENTIALITY- see home visiting

SUPERVISED MINISTRY see home visiting

PRAYER SUPPORT – Personal and community. Include in intercessory prayer at Diocesan and Parish level on rotational basis.

“CORPORATE COMMUNION SERVICES’ at the beginning of each term/session.

ACCOUNTABILITY see home visiting- reporting/Critical Incidents

FEEDBACK AND ONGOING COMMUNICATION – SKILL ENHANCEMENT, FELLOWSHIP, AND SUPPORT

CELEBRATION OF THIS MINISTRY IN THE PARISH

- Is the training obligatory for all people who teach in the Sunday School – even those who teach on demand? E.g. when the assigned teacher is sick and no one else is available?

Example of Follow Up Form For Sunday School Teachers - Adapted from D.L. Butcher, *Developing the Caring Community: A 10 Week course in Pastoral Care Ministry for Laity*. The Alban Institute, 1994 (p.101).

Outside of Sunday morning classes I have made the following personal contacts among the families and children in my group:

1. Family Name _____ Date _____
Comments _____

2. Family Name _____ Date _____
Comments _____

3. Family Name _____ Date _____
Comments _____

4. Family Name _____ Date _____
Comments _____

5. Family Name _____ Date _____
Comments _____

Forward this report to your supervising minister/Parish contact Person in a sealed envelope.
Keep a copy for your records.
Thank You!

Sunday School Teacher's Name _____

Risk Reduction for Pastoral and In-Home Visiting on Behalf of the Parish

Is there clarity in the role description for this ministry? Questions that the volunteer must be able to answer:

- Why do I visit?
- When do I visit?
- What things legitimately come under the heading of pastoral care?
- How often will I check in with the person in the parish supervising me in this ministry?
- What are the boundaries for this ministry?
- What records should I keep?
- What **must** I report?

Risk Reduction in Selecting People for this Ministry:

There must first be some determination of the motivation of the individual for being involved in the pastoral care of the parish.

It is not uncommon for people who are 'needy' in themselves to be drawn to helping ministries.

Major red flags⁴ to be aware of are those people who:

- Have a need for relationships – where the pastoral work will bring close personal contacts for someone who is him/herself lonely, or in need of care.
- Have a need for control, who want to give advice, to be the problem solver.
- Have a need to rescue rather than empower, “you can’t do this let me do it for you.”
- Have a need for information and then have a need to tell other people what they have learned (i.e. gossips or otherwise breaks confidences).
- Have a need for personal healing which may lead to an abuse of power relationships or of manipulation in order for the lay visitor to get what she/he needs from the relationship.

⁴ Adapted from G.R. Collins, *Christian Counseling : A Comprehensive Guide*. Dallas: Word Publishing 1988, pp24-37.

Major Strengths⁵ to be aware of are people who:

- Respect confidentiality
- Respect other's dignity
- Communicate well – both verbally and non verbally
- Can handle rejection
- Are faithful to a schedule and sensitive to other people's tolerance for length of visits.
- Are not judgmental
- Are at peace with themselves
- Who recognize what boundaries are, and the need to be absolutely clear about these
- Who are aware of any unresolved issues within their own lives
- Who know when to seek help and are willing to seek help when necessary

Risk Reduction by Strategic Planning and Preparation for Ministry

Points to be included in Parish Training

- Vulnerability – what does it mean to be vulnerable?
- Manipulation – what does it look like for the person engaged in pastoral care, as well as for the person receiving the care?
- Boundaries – why do we need them? When is the relationship crossing boundaries? Personal touching, comments, a disproportionate amount of time spent with one other person. Is the visitor becoming unwilling to check in with parish clergy about Mrs. X and is there a growing sense of ownership?
- Recognizing the dangers – “Am I starting to fulfil emotional or intimate needs that are not being addressed somewhere else in this person's life?”
- Getting out gracefully – “How can I extricate myself from this situation?”
- Acknowledging when we feel uncomfortable – “How can I stop people from discussing intimate details of their relationships with me?”
- Recognizing when we get out of our depth
- The role of the Diocesan Response Group (DRG)

⁵ Adapted from IV-G The Volunteer is a professional, In D.L. Butcher, *Developing the Caring Community: A 10 Week course in Pastoral Care Ministry for Laity*. The Alban Institute, 1994.

What are the elements of your current training program for pastoral visitors in your parish? Do they include:

SELECTION

- How is recruitment carried out?
- Who makes selections?
- How is the selection committee chosen?
- Who manages the process and has access to personal information of volunteers?
- How are communications with the candidates managed: who notifies them /how are they notified of selection or rejection ?

GROUP OR INDIVIDUAL PREPARATION

- Is parish program used, deanery, diocesan?
- What are the key things that you wish the volunteer to know?

CONFIDENTIALITY

- What do both the volunteer, the parish priest and the parish coordinator understand about the levels of confidentiality required for this ministry?

SUPERVISED MINISTRY

- What is meant by supervision
- Who will provide such supervision?
- How often?
- How will training needs be handled?

PRAYER SUPPORT – Personal and community

- Include prayer for this ministry as part of regular intercessions on a rotational basis at both Diocesan and Parish levels.

ACCOUNTABILITY

- Should volunteers be commissioned in some way?
- For how long should a volunteer remain in the position?

FEEDBACK AND ONGOING COMMUNICATION – SKILL ENHANCEMENT, FELLOWSHIP, AND SUPPORT

(Some of this is covered above. Should there be a quarterly/semi-annual meeting in the Diocese or at another level?

Should this be incorporated in the “Hospital Visiting” program (there seem to be some valid reasons for doing so).

CELEBRATION OF THIS MINISTRY IN THE PARISH

See above-commissioning/ regular training/meetings/fellowship.

- Is the training obligatory for all people who visit on behalf of the parish?

Example of Follow Up Form For a Parish Pastoral Visitor - Adapted from D.L. Butcher, *Developing the Caring Community: A 10 Week course in Pastoral Care Ministry for Laity*. The Alban Institute, 1994 (p.101).

I made the following contacts among the families in my group:

1. Family Name _____ Date Visited _____
Comments _____

2. Family Name _____ Date Visited _____
Comments _____

3. Family Name _____ Date Visited _____
Comments _____

4. Family Name _____ Date Visited _____
Comments _____

5. Family Name _____ Date Visited _____
Comments _____

Forward this report to your supervising minister/Parish contact Person in a sealed envelope.
Keep a copy for your records.

Pastoral Visitor's Name _____

Anglican Diocese of Edmonton – Youth Ministry Policy

Overnight Event Report

*This form must be completed and submitted to the
Synod Office within seven days of the end of an overnight youth event*

1. Sponsoring parish or Organization

2. Name and address of the facility

3. Duration of the event (dates and times)

From _____ to _____

4. Please attach a list of the following:

a. Names and addresses of all adults present

b. Names and addresses of all youth present

Include people who did not stay for the entire event, and why.

5. Attach permission slips (originals or a clear copy) signed by the parent(s) or guardian(s) of the young people.

6. Attach a copy of the scheduled activities for the duration of the event, and mark all significant departures from the agenda.

7. Provide a brief narrative report (in the space below or on an attached page), indicating in particular any unusual events or injuries; detailed report on any trip to the hospital or instance of significant personal trauma. If necessary, such a report can be outlined in this report, with a detailed description submitted in a sealed envelope.

8. Complete and attach the following page regarding the “unscheduled visitor.”

9. Signed: _____ Date: _____

Anglican Diocese of Edmonton – Youth Ministry Policy

Unscheduled Visitor's Report

1. Name, address and phone number of unscheduled visitor:

2. Relationship to the parish and/or participant:

3. Date and time of unscheduled visit:

From _____ to _____

4. Please provide comments and observations (attach another page if necessary):

5. Signature: _____ Date: _____