



THE ANGLICAN COMMUNION CHARTER
FOR THE SAFETY OF PEOPLE AND THE
SAFE CHURCH POLICIES AND
PROCEDURES OF THE ANGLICAN CHURCH
OF CANADA

Prepared for Rev. Dr. Eileen Scully, Director of Faith Worship and Ministry

by Mary Margaret Wells, December 3, 2018

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What is the *Charter for the Safety of People*?

The Anglican Communion Charter for the Safety of People was adopted in October 2012 by the Anglican Consultative Council (ACC-15). The **Charter** is the result of several years of work by the Anglican Communion Safe Church Network and can be seen as a model for best practice standards. Both lay persons and clergy of the Anglican Church of Canada were active participants in this global initiative that led to the Charter.

The ***Five Commitments of the Charter*** provide that Provinces of the Anglican Communion will extend:

- 1. Pastoral Support where there is abuse**
- 2. Effective Responses to abuse**
- 3. Practice of Pastoral Ministry**
- 4. Effective Review of Suitability for Ministry**
- 5. A Culture of Safety in the Church**

As set out in the *Charter*, the witness of Scripture recognises and affirms God’s love for all members of the human family and the priority given in Jesus’ ministry to children and the vulnerable of society. The five *Commitments* provide a framework for effective Safe Church policies and procedures. A more detailed description of the *Commitments* can be found on in Appendix 1, ***Charter for the Safety of People***.

What is the Anglican Communion Safe Church Commission?

The Anglican Communion Safe Church Commission (ACSCC) is an international body which was established at the request of the Anglican Consultative Council at its meeting in Lusaka, Zambia, in 2016 (ACC-16). Its creation was recommended by the Anglican Communion Safe Church Network with an objective of developing “International Guidelines to enhance the safety of all persons—especially children, young people and vulnerable adults—within the provinces of the Anglican Communion... The establishment of the Anglican Communion Safe Church Commission was requested in one of four safeguarding resolutions approved by ACC-16. Its creation builds on the adoption by ACC-15 of the Charter for the Safety of People within the Churches of the Anglican Communion”. The Commission, made up of thirteen representatives of the provinces of the Communion, including Canada, has produced draft *Guidelines for the Safety of People*.

These *Guidelines* will be presented for approval at the Anglican Consultative Council (ACC 17) in Hong Kong in April/May 2019, with a view to being presented at the Lambeth Conference in 2020.

Safe Church in Canada

Since the Diocese of Toronto developed and implemented the first *Sexual Misconduct Policy and Procedures* in 1992, the Anglican Church of Canada has been in the forefront of work to ensure personal safety in the Church. The *Charter for the Safety of People* and the forthcoming international *Guidelines* have been influenced significantly by Safe Church policy development in Canada. In the past 25 years Misconduct Policies have been developed by all Anglican dioceses in Canada. They are periodically reviewed and updated and have been re-named with various titles such as “Policies for Responsible Ministry”, “Safe Church Policies” or “Safeguarding Policies”. The linguistic changes have tended to reflect a cultural impetus to express a positive purpose of protection for children and other vulnerable persons. For this report, the term “Safe Church Policy” will be used generically.

A more detailed history can be found in Appendix 3.

PURPOSE OF THIS REPORT

This report is intended to support and inform the work of dioceses of the Anglican Church of Canada as they continue their regular reviews and updates of their Safe Church policies. The study reviews current (2018) Canadian diocesan policies using the framework of the Anglican Communion Charter for the Safety of People and the recommendations of the Anglican Communion Safe Church Anglican Guidelines.

The report is forward looking and will:

- keep dioceses of the Anglican Church of Canada abreast of most recent developments of the Commitments and Guidelines of the Charter for the Safety of People and the international Guidelines;
- highlight the current procedures in place that reflect the Commitments of the Charter;
- identify elements for dioceses in Canada to consider for priority in future reviews and revisions of their policies;
- provide a framework for Canadian Safe Church Policy development that anticipates the International Guidelines that will be presented to Anglican Consultative Council 17 in Hong Kong in 2019;
- provide a foundation for the creation of a template for Safe Church policy;
- support the Anglican Church in Canada’s continued position of leadership in ensuring the Safety of People; and,

- provide the Anglican Church in Canada information to create a resource for consistent practice across the country.

There are 30 dioceses in Canada. In addition to these, the policy bases of two other jurisdictions were studied in this project: that of the Military Ordinariate (Chaplains' branch of the Canadian Armed Forces), and that of the General Synod (national structure).

A letter from the Director of Faith, Worship, and Ministry was sent to all bishops informing them of the study and requesting that they provide access to their Safe Church policies and procedures. Safe Church policies of all dioceses were obtained largely from the diocesan websites with follow-up e-mail requests to each of the Bishops in those cases where the policies were not easily found in a public, online, form.

Charts based on the five commitments of the *Charter for the Safety of People* and the Guidelines were developed to identify the presence or absence of elements that are recommended to effectively implement these five commitments of the *Charter for the Safety of People*.

It is not expected that all commitments and procedures detailed in the *Guidelines* would be present in all Canadian policies at the time of this study in mid-2018. Rather, the study both highlights the current diocesan policies and procedures that reflect the Commitments of the Charter, and identifies elements for the Canadian Church to consider in future reviews and revisions of their policies. Several diocesan leaders indicated that their policies were, in fact, at this time, undergoing review and revision, and so it is anticipated that this study will need to be updated within a year or two, or kept current, as a longer-term, ongoing project.

THE STUDY:

In the summer of 2017 following her appointment to the Commission, the author undertook an overview survey of the Canadian Anglican Diocesan Sexual Misconduct Policies in order to be able to report to the Commission the status of policies designed to prevent sexual misconduct in the Canadian Church. This was provided first to Rev. Dr. Eileen Scully, Director of Faith, Worship and Ministry, Anglican Church of Canada and then to the Commission in October 2017 (see Appendix (1.)).

In March of 2018 Rev. Scully supported a proposal for the author to undertake a multi-variate analysis of key procedures present in the 30 Canadian Diocesan, and additional two other jurisdictions' Safe Church policies. The analysis would reflect the framework of the Commitments of the *Charter for the Safety of People*.

STUDY VARIABLES:

For the purpose of this Review, Sexual Misconduct policies will be called Safe Church policies. The procedures (the variables) are designed to be congruent with the five Commitments of the Charter for the Safety of People. Unless a particular distinction needs to be made, these policies are referred to as 'diocesan' policies (with the understanding two additional jurisdictions are covered in the study).

METHOD:

Effective implementation of the Commitments of the *Charter* depends on having effective basic procedural elements.

Five charts were developed to identify the presence or absence in the Canadian diocesan policy documents of elements needed to effectively implement the Five Commitments of the Charter for the Safety of People.

The Anglican Communion Safe Church Commission is in the process of developing a report to the Anglican Consultative Council 17 in 2019 that offers "best practice guidelines" for implementing the Charter in the diverse cultures of the Communion.

The parameters of the study are forward looking and reflect some new "best practices" that are being developed by the Commission to bring to ACC-17 in April 2019.

It is not expected that all elements and procedures enunciated in the Charter would be present in all Canadian policies at the time of this study in mid-2018. Rather, the study both highlights the current procedures that reflect the Commitments of the Charter, and identifies elements for the Canadian Church to consider prioritizing in future reviews and revisions of their policies.

Confidentiality:

Data on the procedural variables was collected through review of the relevant policy in each diocese. What is being presented in this report back to Faith, Worship, and Ministry are the summary findings, which are aggregate in nature. In general, only the aggregate findings of the Review as set out in this report should be disseminated widely. Specific findings from review of an individual diocese' policy are available to that particular diocesan leadership upon request.

SAFE CHURCH POLICIES IN CANADA IN 2018:

A SUMMARY OF FINDINGS:

- All (100%) of Canadian Anglican dioceses have some of procedures in place to achieve the Charter Commitment to PASTORAL SUPPORT for allegations of abuse.
- Most (88%) of Canadian Anglican dioceses have some procedures in place to achieve the Charter Commitment for EFFECTIVE RESPONSE to allegations of abuse.
- Fewer than half of dioceses (41%) have some procedures in place to achieve the Charter Commitment to PASTORAL MINISTRY (education and training) for responding to allegations of abuse.
- (88%) of Canadian Anglican dioceses currently have some procedures in place to achieve the Charter Commitment to SUITABILITY FOR MINISTRY.
- (55%) of Canadian Anglican dioceses currently have some procedures in place to achieve the Charter Commitment to a CULTURE OF SAFETY.

**Chart Summarizing Current Procedures in Canadian Anglican Dioceses that Reflect
the Five Commitments of the Charter for the Safety of People**

Charter Commitment	Anglican Communion Guidelines for Effective Implementation of the Charter	Current (2018) Canadian Safe Church Policies	Recommendations for Updating Canadian Safe Church Policies
<i>Commitment 1: Pastoral support where there is abuse.</i>	<ul style="list-style-type: none"> • Theological statement of compassion and care • Appointment of support person (complainant) • Appointment of support person (offenders) • Offering spiritual assistance and other forms of pastoral care • Training for Support persons • Supervision of support persons 	<ul style="list-style-type: none"> • <i>31/32 dioceses/jurisdictions of Canada have some Procedures to achieve the Charter Commitment to Pastoral Support.</i> 	<ul style="list-style-type: none"> • <i>Approximately one half of the dioceses (17) may want to consider adding procedures for training and supervision of Support Persons for alleged victims and alleged offenders</i>
<i>Commitment 2: Effective responses to abuse</i>	<ul style="list-style-type: none"> • Policy and related documents are made known on diocesan website • Procedure for complaint is made known on website • Availability of pastoral care for complainants and alleged offenders • Impartial process for determination of allegations • Assessment of future suitability for ministry 	<ul style="list-style-type: none"> • <i>Most dioceses (30/32) provide most of the elements for effective response</i> 	<ul style="list-style-type: none"> • <i>Some diocesan policies have elements missing related to Safe Church documents available on their websites, including assessment of future suitability for ministry and crisis support for affected parishes and other church organizations</i>

Charter Commitment	Anglican Communion Guidelines for Effective Implementation of the Charter	Current (2018) Canadian Safe Church Policies	Recommendations for Updating Canadian Safe Church Policies
	<ul style="list-style-type: none"> • Crisis Support for Congregations 		
<i>Commitment 3: Practice of pastoral ministry</i>	<ul style="list-style-type: none"> • Adopt education standards for practice of pastoral ministry • Curriculum includes description of fiduciary responsibility and dual relationships in place for pastoral relationships • Curriculum includes training in discernment of role of power in clergy and leadership • Curriculum includes training in how to recognize and address abuse of power • Bi-annual participation in training for pastoral ministry required for church personnel and clergy 	<ul style="list-style-type: none"> • <i>14 /32 dioceses provide some procedures for pastoral ministry.</i> 	<ul style="list-style-type: none"> • <i>Missing elements tend to include adoption of education standards for pastoral ministry and training in how to recognize abuse of power</i>
<i>Commitment 4: Suitability for ministry</i>	<ul style="list-style-type: none"> • Policies in place to assess suitability of persons for ordination, including 	<ul style="list-style-type: none"> • <i>30/32 dioceses currently have some procedures in place to achieve the Charter Commitment to suitability for ministry.</i> 	<ul style="list-style-type: none"> • <i>17/32 dioceses do not have safety related policies in place for detailed information</i>

Charter Commitment	Anglican Communion Guidelines for Effective Implementation of the Charter	Current (2018) Canadian Safe Church Policies	Recommendations for Updating Canadian Safe Church Policies
	<p>background checks</p> <ul style="list-style-type: none"> • Policies in place to assess suitability of persons for appointment to positions of responsibility, including background checks • Policies in place for information sharing between bishops when there is a request for transfer between dioceses 		<p><i>sharing between Bishops when there is a request for transfer between dioceses</i></p>
<p><i>Commitment 5: A culture of safety</i></p>	<ul style="list-style-type: none"> • Prevention education training on Safe Church in place • Training includes review of physical environment for safety • Training includes guidelines for interpersonal behaviour with children 	<ul style="list-style-type: none"> • 19/32 of Anglican Dioceses of Canada currently have procedures in place to achieve the Charter Commitment to a culture of safety. 	<ul style="list-style-type: none"> • Of those dioceses that do have some sort of policy and procedure , about half have specific training for Safe Church

Observations and Recommendations:

Almost all dioceses in Canada have some form of Safe Church policy. Some appear as detailed Sexual Misconduct Policies, some are Safe Church Policies, many include Screening Programs. Some policies are found in the Canons or Policy Handbooks of Dioceses rather than being stand-alone policies.

Commitment One: Pastoral Support where there is Abuse: All diocesan Safe Church policies in Canada are grounded in faith based theological reflection and express a commitment to spiritual care of complainants, alleged offenders and parishes. Some dioceses recruit, train and supervise persons for these roles systematically. However, some do not identify how these persons are to be identified, recruited, trained and supervised. This may be due scarcity of resources, especially in small, rural or northern dioceses.

Recommendation: It may be useful to consider options for virtual (internet) training and consultation

Commitment Two: Effective Responses to Abuse: Only a few dioceses advertise a commitment to abuse prevention and Safe Church on the main page of their websites. Few provide links to their policies and procedures. Without this information readily available, a person who believes they have been abused has no way of knowing what to expect if they inform the diocese that they have a complaint. Similarly, accused persons do not have ready access to information about their rights and the procedures that they can expect to be implemented. Transparency is one of the keys to accountability and empowerment. It is also a powerful deterrent to misconduct.

The description of a fair and just procedure for investigation and decision making is clear in only about half of the policies. An interesting question arises about standard of proof. Generally, this is seen as rising to the civil level of proof (on the balance of probabilities) rather than the higher criminal level of proof.

Another question that should could be more fully explored is: who bears the burden of establishing proof? At least one diocesan document explicitly places the burden of proof on the complainant. Given that the research literature on sexual abuse establishes that abuse of power is a constant dynamic in sexual abuse, I would suggest that this is an unfair pressure to put on a person who may already be experiencing disempowerment at the time of their complaint. In consideration of this example, I would suggest that the onus should be on the diocese.

Recommendations: Dioceses should consider and implement ways to provide open access to information about their Safe Church policies through use of social media. A clear and consistent principle on the nature of due process and on who should bear the burden of proof should be developed.

Commitment Three: The Practice of Pastoral Ministry: This commitment ensures diocese have high education standards and practices in abuse prevention for persons in ministry as well as lay staff. *This tends to not be a requirement in Canadian diocesan Safe Church policies.*

Recommendations: It should be considered a strong consideration to include in Safe Church policy formation and annual training on personal boundaries in ministry, how to prevent abuse, how to recognize, and if when you see it how to respond both compassionately and within a fair process.

Commitment Four: Suitability for Ministry: 30 out of the 32 Anglican dioceses (and other jurisdictions in the study) currently have some procedures in place in their Safe Church policies to achieve this *Charter Commitment*. There are three dioceses that appear to have no provision addressing this.

Of note, there seems to be no built-in risk management procedures regarding misconduct for clergy or lay staff who are transferring to another diocese. Reporting regarding a history of misconduct are not specifically included in the policies to address what happens when clergy transfer between dioceses. This enables cover-up of misconduct. There have been known instances of sex offenders transferring to another diocese and the new diocese not being alerted to the situation. Screening of clergy specific to lowering the risk for sexual and other misconduct is virtually non-existent or is reduced to a police records check.

Recommendation: The Safe Church Commission is developing an information tool that can be used for transfers between dioceses. It will address sexual misconduct as well as other behavioural risk issues. In the meantime, Canadian dioceses would do well to put this “on their radar” as a needed, formalized, procedure on top of whatever informal conversations happen amongst bishops.

Commitment Five: Maintaining a Culture of Safety: Over half of Anglican dioceses in Canada currently have procedures in place to achieve the Charter Commitment to a culture of safety. This refers to preventive education training for staff, clergy and volunteers, on maintaining a safe environment.

Recommendations: There are numerous educational programs on behavioural approaches to abuse prevention. Many are available online, making them more highly accessible. Volunteers Canada offers a “Screening in Faith” program that is comprehensive and has been successfully implemented in several Anglican Dioceses. As well there are several organizations that can provide expert training. These can be found in the bibliography.

Conclusion:

It has been a great privilege to participate in the Anglican response to sexual misconduct. We began to learn that sexual misconduct can intrude on what should be our safest, most meaningful places, exploiting the powerless and the vulnerable. Thirty years ago in Canada, starting with the Anglican Diocese of Toronto, Anglicans began to develop comprehensive policies, training programs and resources to combat the deeply saddening understanding that sexual abuse occurs in our churches. This policy has informed many Anglican dioceses across the country. Recently, the courage of the victims who have come forward in the #MeToo and #ChurchToo movement serves to forcefully remind us in the Church of the untold harm that can be caused by sexual misconduct. At the same time, we see this movement as needing refinement to include due process mechanisms, care for alleged offenders and systemic support for alleged victims. Our painful learning in the Church can be a gift to the secular world as it comes to grip with this complex problem.

As Christians we believe that sexuality and sexual activity are gifts of God and that sexual relationships give us joy, and intimate pleasure that cements our personal relationships.

We know too that any of God's gifts are potentially open to abuse. Abuse of the gift of sexuality is potentially soul-destroying. It has caused turmoil on faith communities.

In Canada we have gained in experience through years of confronting this issue in our Church. Canadian Anglicans have also reached out to the world and have been an energizing force in the Anglican Safe Church Network. Canada's learnings and efforts have fed into the establishment and work of the Anglican Communion Safe Church Commission. As a Commission member it has been deeply rewarding to see Canada's experience in Safe Church joining with work from other parts of the globe and helping to create a powerful instrument for compassion and justice.

The Commitments of the Charter for the Safety of People offer an opportunity for the Anglican Church of Canada to both lead and to grow in its capacity to effectively maintain Safe Church. It is hoped that this Review, with its detailed exploration of Safe Church Policies in light of the Charter Commitments, will be an energizing resource supporting and sustaining our determination to make our Church as safe as possible in the coming years.

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Appendix 1.)

CHARTER FOR THE SAFETY OF PEOPLE: THE FIVE COMMITMENTS

The Five Commitments of the Charter are to Provide:

Pastoral support where there is abuse

1. We will provide pastoral support for the abused, their families, and affected parishes and church organizations by: (a) listening with patience and compassion to their experiences and concerns, and (b) offering spiritual assistance and other forms of pastoral care.

Effective responses to abuse

2. We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include:

- (a) making known within churches the procedure for making complaints;
- (b) arranging pastoral care for any person making a complaint of abuse;
- (c) the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry;
- (d) providing support for affected parishes and church organizations.

Practice of pastoral ministry

3. We will adopt and promote by education and training standards for the practice of pastoral ministry by clergy and other church personnel.

Suitability for ministry

4. We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.

A culture of safety

5. We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel and participants prevent the occurrence of abuse.

Appendix 2

TABLES SHOWING CANADIAN DIOCESAN SAFE CHURCH POLICY REVIEW

USING THE FRAMEWORK OF

THE ANGLICAN COMMUNION CHARTER FOR THE SAFETY OF PEOPLE

Charter Commitment 1, Provision of Pastoral Support Where there is a Complaint of Abuse:

31 of 32 (97%)Dioceses provide about half of the of pastoral support elements described in the Charter

NAME OF DIOCESE	Theological statement of compassion and care	Appointment of support person (complainant)	Appointment of support person (offender)	Offer spiritual assist pastoral care	Train Support persons	Supervise support persons	Totals
Algoma	√	√	√	√	√	×	5/6
Arctic	√	×	×	√	×	×	2/6
Athabasca	×	×	×	×	×	×	0/6
Brandon	×	×	×	√	×	×	1/6
British Columbia	√	√	√	√	√	√	6/6
Caledonia	√	√	√	√	√	√	6/6
Calgary	×	×	×	×	×	×	0/6
Central Newfoundland (children policy only)	√	√	√	√	×	×	4/6
Eastern Newfoundland and Labrador	√	√	√	√	√	√	6/6
Edmonton	√	√	√	√	√	×	5/6
Fredericton	√	×	×	×	×	×	1/6
Huron	√	√	√	√	√	√	6/6
Kootenay	√	√	√	√	×	×	4/6
Montreal all functions performed by parish safe church coord.	√	×	×	×	×	×	1/6
Moosonee	√	×	×	√	×	×	4/6
New Westminster	√	√	√	√	√	√	6/6
Niagara	√	√	√	√	×	×	4/6
Nova Scotia and Prince Edward	√	×	×	×	×	×	1/6

Island_Under development 2017							
Ontario	x	√	√	√	√	√	5/6
Ottawa	√	√	√	√	√	√	6/6
Qu'Appelle	√	x	x	√	x	x	4/6
Quebec	√	√	√	√	√	√	6/6
Rupert's Land	√	√	√	√	√	√	6/6
Saskatchewan	√	√	√	√	√	√	6/6
Saskatoon	√	√	√	√	√	√	6/6
Mishamikow eesh Links to National Anglican Policy	√	x	x	√	x	x	2/6
Territory of the People	√	√	√	√	√	√	5/6
Toronto	√	√	√	√	√	√	6/6
Western Newfoundland	x	x	x	x	x	x	0/6 No policy
Yukon WEBSITE BLOCKED SEPT 9 /18							
The General Synod (National Policy)	√	√	√	x	x	x	3/6
Military Ordinariate	√	x	x	√	x	x	2/6

Charter Commitment 2, Providing Effective Responses to Abuse:

30/32 (93%) Dioceses provide most of the elements for effective response to abuse

NAME OF DIOCESE	Policy and related documents are made known on diocesan website	Procedure for complaint is made know on website	Availability of pastoral care for complainants and alleged offenders	Impartial process for determination of allegations	Assessment of future suitability for ministry	Crisis Support for Congregations	totals
Algoma	x	x	√	√	√	√	4/6
Athabasca	x	√	x	√	√	x	3/6
Brandon	x	x	√	x	x	√	2/6
British Columbia	√	√	√	√	√	√	6/6
Caledonia	√	√	√	√	√	√	6 /6
Calgary	√	√	√	√	x	x	4/6
Central Newfoundland	x	x	x	x	√	√	2/6
Eastern Newfoundland and Labrador	√	√	√	√	√	√	6/6
Edmonton	√	√	√	√	√	√	6/6
Fredericton	x	x	x	x	x	x	0/6
Huron	√	√	√	√	√	√	6/6
Kootenay	√	√	√	√	√	√	6/6
Mishamiko-weesh <small>Links National policy</small>	√	√	√	√	x	x	4/6
Montreal	√	√	√	√	√	x	5/6
Moosonee	√	√	√	√	√	√	6/6
Caledonia	√	√	√	√	√	√	6 /6
New Westminster	√	√	√	√	√	√	6/6
Niagara	√	√	√	√	√	√	6/6
Nova Scotia and Prince Edward Island	√	√	x	x	x	x	2/6
Ontario	√	√	√	√	√	√	6/6
Qu'Appelle	x	x	x	x	x	x	0/6

Charter Commitment 2, Providing Effective Responses to Abuse:

30/32 (93%) Dioceses provide most of the elements for effective response to abuse

NAME OF DIOCESE	Policy and related documents are made known on diocesan website	Procedure for complaint is made know on website	Availability of pastoral care for complainants and alleged offenders	Impartial process for determinati on of allegations	Assessment of future suitability for ministry	Crisis Support for Congrega-tions	totals
Quebec	√	√	√	√	√	√	6/6
Ruperts Land	×	√	√	√	√	√	5/6
Saskatchewan	×	×	√	√	√	√	4/6
Saskatoon	×	×	√	√	√	√	4/6
Qu'Appelle	×	×	√	√	√	√	4/6
Territory of the People	×	×	√	√	√	×	3/6
Toronto	√	√	√	√	√	√	6/6
Western Newfoundland	×	×	×	×	×	×	0/6 no policy
Yukon WEBSITE LOCKED							
The General Synod (National Policy)	√	√	√	√	×	×	4/6
Military Ordinariate Links to National Policy	√	√	√	√	×	×	4/6

Charter Commitment (3.) Practice of Pastoral Ministry

14 of 32 (44%) of dioceses' policies provide Pastoral Ministry in response to abuse

NAME OF DIOCESE	Adopt education standards for practice of pastoral ministry	Curriculum includes description of fiduciary responsibility and dual relationships in place for pastoral relationships	Curriculum includes training in discernment of role of power in clergy and leadership	Curriculum includes training in how to recognize and address abuse of power	Bi-annual participation in training for pastoral ministry required for church personnel and clergy	Total
Algoma	x	x	x	x	x	0/5
Arctic Linkedto National Policy	x	x	x	x	x	0/5
Athabasca	x	x	x	x	x	0/5
Brandon	x	√	x	x	x	1/5
Caledonia	√	√	√	√	√	5/5
Calgary	x	x	x	x	x	0/5
Central Newfoundland Child only policy	x	x	x	x	x	0/5
British Columbia	√	√	√	√	x	4/5
Eastern Newfoundland and Labrador	x	x	x	x	x	0/5
Edmonton	√ (p.28)	√	√	√	√	5/5
Fredericton	x	x	x	x	x	0/5
Huron	√	√	√	√	√	5/5
Kootenay	x	x	x	x	x	0/5
Montreal	√	√	√	√	√	5/5
Moosonee	x	x	x	x	x	0/5
New Westminster	√	√	√	√	√	5/5
Niagara	√	√	√	√	√	5/5

Charter Commitment (3.) Practice of Pastoral Ministry

14 of 32 (44%) of dioceses' policies provide Pastoral Ministry in response to abuse

NAME OF DIOCESE	Adopt education standards for practice of pastoral ministry	Curriculum includes description of fiduciary responsibility and dual relationships in place for pastoral relationships	Curriculum includes training in discernment of role of power in clergy and leadership	Curriculum includes training in how to recognize and address abuse of power	Bi-annual participation in training for pastoral ministry required for church personnel and clergy	Total
Nova Scotia and Prince Edward Island	√	√	√	×	×	3/5
Ontario	√	√	√	√	√	5/5
Ottawa	√	√	√	√	√	5/5
Qu'Appelle	×	×	×	×	×	0/5
Quebec	√	√	√	√	√	5/5
Rupert's Land	√	√	√	√	√	5/5
Saskatchewan	×	×	×	×	×	0/5
Saskatoon	×	×	×	×	×	0/5
Mishamikoweesh Links to National Policy	×	×	×	×	×	0/5
Territory of the People	×	×	×	×	×	0/5
Toronto	√	√	√	√	√	5/5
Western Newfoundland No policy	×	×	×	×	×	0/5
Yukon WEBSITE BLOCKED						0/5
The General Synod (National Policy)	×	×	×	×	×	0/5
Military Ordinariate Links to National Policy	×	×	×	×	×	0/5

Charter Commitment 4: Suitability for Ministry

30/32 (94%) of Dioceses have most elements of the Charter for policies addressing Suitability for Ministry as part of abuse prevention.

However 17 Dioceses do not have policies in place for detailed information sharing between bishops about allegations of misconduct when there is a request for transfer between dioceses.

NAME OF DIOCESE	Policies in place to assess suitability of persons for ordination, including background checks	Policies in place to assess suitability of persons for appointment to positions of responsibility, including background checks	Policies in place for information sharing detailed between bishops when there is a request for transfer between dioceses	Total
Algoma	√	√	×	2/3
Athabasca	√	×	×	1/3
Brandon	×	×	×	0/3
Caledonia	√	√	√	3/3
Calgary	×	×	×	0/3
Central Newfoundland CHILD POLICY ONLY	×	×	×	0/3
British Columbia	√	√	×	2/3
Saskatchewan	√	√	√	3/3
Arctic Links to National Policy	√	√	√	3/3
Eastern Newfoundland and Labrador	√	√	√	3/3
Edmonton	√	√	×	2/3
Fredericton	√	√	√	3/3
Huron	√	√	×	2/3
Mishamikoweesh Links to National Policy	√	√	√	3/3
Kootenay	√	√	×	2/3
Yukon Website blocked				0/3
Montreal	√	√	√	3/3
Moosonee	√	√	×	2/3
New Westminster	√	√	√	3/3

Charter Commitment 4: Suitability for Ministry

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NAME OF DIOCESE	Policies in place to assess suitability of persons for ordination, including background checks	Policies in place to assess suitability of persons for appointment to positions of responsibility, including background checks	Policies in place for information sharing detailed between bishops when there is a request for transfer between dioceses	Total
Niagara	√	√	×	2/3
Nova Scotia and Prince Edward Island	√	√	×	2/3
Ontario	√	√	×	2/3
Ottawa	√	√	×	2/3
Qu'Appelle	√	√	×	2/3
Quebec	√	√	×	2/3
Rupert's Land	√	√	√	3/3
Saskatoon	√	√	√	3/3
Territory of the People	√	√	×	2/3
Toronto	√	√	√	3/3
Western Newfoundland	√	√	√	3/3 Canon 19, clergy only
The General Synod (National Policy)	√	√	√	3/3
Canadian Military Ordinariate	√	√	√	3/3

Charter Commitment (5.) Establishment of a Culture of Safety

19/34 (55%) Dioceses have Safe Church Policies that contain some elements that provide a Culture of Safety

NAME OF DIOCESE	Prevention education training on Safe Church in place	Training includes review of physical environment for safety	Training includes guidelines for interpersonal behaviour with children	Totals
Algoma	√	×	×	1/3
Arctic Links to National Policy	×	×	×	0/3
Athabasca	×	×	×	0/3
Brandon	×	×	×	0/3
British Columbia	√	√	√	3/3
Caledonia	√	×	×	1/3
Calgary	×	×	×	0/3
Central Newfoundland CHILD POLICY ONLY	×	×	×	0/3
Eastern Newfoundland and Labrador	√	√	√	3/3
Edmonton	√	√	√	3/3
Fredericton	√	√	√	3/3
Huron	√	√	√	3/3
Kootenay	√	√	√	3/3
Montreal	√	√	√	3/3
Moosonee	√	√	√	3/3
New Westminster	√	√	√	3/3
Niagara	√	√	√	3/3
Nova Scotia and Prince Edward Island	√	√	√	3/3
Ontario	√	√	×	2/3
Ottawa	√	√	√	3/3
Qu'Appelle	×	×	×	0/3
Quebec	√	√	√	3/3
Rupert's Land	√	√	√	3/3
Saskatchewan	×	×	×	0/3
Saskatoon	×	×	×	0/3
Mishamikoweesh Links to National Policy	×	×	×	0/3

Charter Commitment (5.) Establishment of a Culture of Safety

19/34 (55%) Dioceses have Safe Church Policies that contain some elements that provide a Culture of Safety

NAME OF DIOCESE	Prevention education training on Safe Church in place	Training includes review of physical environment for safety	Training includes guidelines for interpersonal behaviour with children	Totals
Territory of the People	√	√	√	3/3
Toronto	√	√	√	3/3
Western Newfoundland	×	×	×	0/3
Yukon WEBSITE BLOCKED	X	X	x	0/3
The General Synod (National Policy)	×	×	×	0/3
Military Ordinariate Links to National Policy	x	x	x	0/3

Appendix 3.

Brief History of the Canadian Anglican Church's Response to Sexual Misconduct and Abuse

Until 1981 we in Canada had poor understanding of sexual abuse. For example, social workers in the 1970's encountered sexual abuse of children in foster care, but we did not have language to describe what we were seeing:

Was it incest? No, unless there was a familial relationship between the alleged offender and the victim. Was it pedophilia? Sometimes. What was it? The term "sexual abuse" came into general use following the writings of feminist authors and the contributions of counsellors working with abused children and women.

It took a shocking event in 1977 to galvanize public attention on sexual abuse of children. A twelve year old child who had been shining shoes in an area of strip bars was kidnapped by three men, sexually abused and murdered. This happened in Toronto, Canada's largest city. A massive search was carried out including helicopter searches over the downtown area. The child had been restrained and repeatedly sexually assaulted over a period of twelve hours before being strangled and drowned in a kitchen sink. His tortured body was eventually found under a pile of wood on the roof of a massage parlor.

The incident provoked a public outcry so strong that the Canadian government established a Commission of Enquiry with very broad parameters to look into the problem of sexual abuse of children and youth. Using several research mechanisms including a national survey of a 2000 people. The Committee reported that 1 in 4 girls and 1 in 10 boys experienced some form of unwanted touching before the age of 18.

The recommendations of the Commission led to establishment of specialized investigation methods, reforms to the Criminal Code of Canada and the Canada Evidence Act that made it easier to prosecute instances of sexual abuse of children.

In the late 1980's attention began to turn to abuse of children in religious institutions. 1989, the Royal Newfoundland Constabulary re-opened its 1975 investigation into allegations of child abuse at the Mount Cashel Orphanage. It was operated in St. John's Newfoundland operated by the Irish Christian Brothers, a Roman Catholic lay order. Amid a public outcry, the Province of Newfoundland appointed a Royal Commission of Inquiry into the justice system's handling of child-abuse allegations at Mount Cashel during the 1970s. At the same time Newfoundland and Labrador Roman Catholic Archbishop Alphonsus Penney also appointed former Lieutenant-Governor Gordon Winter to lead an inquiry into sexual abuse of children by the clergy and Christian Brothers. The inquiry's mandate includes determining "how such behavior could have gone undetected and unreported for such a long period of time"

Abuse in Canadian Indian and Residential Schools:

Beginning in with the Indian Act of 1876, successive Parliaments endorsed policies that sanctioned the removal of native children from their “evil surroundings” of family and community and subjecting them to the re-socializing programs in the schools. In the blunt language of a century ago, Ottawa’s policy was simply stated—“the ‘savage’ child would surely be re-made into the ‘civilized’ adult.”

At various times between 1820 and 1969, the Anglican Church of Canada administered about three dozen Indian and Eskimo residential schools and hostels. In all, about 150,000 First Nation, Inuit and Métis children were removed from their communities and forced to attend the schools. In 1931, at the peak of the residential school system, there were about 80 schools operating in Canada. There were a total of about 130 schools. Eventually a Truth and Reconciliation Commission recorded over 6,000 deaths of residential school students.

In 1993 the Anglican Church of Canada apologized formally for its role in the abusive conditions in the schools. A class action suit against the Government of Canada and the churches that ran the schools, led to a Residential Schools settlement. It was the largest class action settlement in Canadian history. In 2008 parties to the Residential Schools Settlement: Canada, legal counsel for former students, Churches, the Assembly of First Nations, and Inuit Representatives signed a Reconciliation Agreement to address in a substantive issues ranging from health, education, loss of indigenous language. It has recently evolved into an enquiry into missing and murdered indigenous women that is accepting testimonials across the country.

In the mid to later 1980’s Canadian churches begin to develop policies to respond to abuse allegations. Screening and training of those who work with children became the norm in Canadian churches. It was quickly realized that adults are also reporting sexual harassment, abuse and sexual exploitation of ministerial relationship. This led to policy development that includes response to all vulnerable persons.

Differential responses developed to address different types of abuse:

Sexual abuse (criminal acts and child abuse)
Sexual exploitation of a ministerial relationship
Sexual harassment

Regular review and updating of policies:

Since this is a new field, it is recognized that experience can shed light on deficiencies in policies. Most policies contain a requirement for review at least every five years

These policies created road maps for response to sexual abuse allegations:

- Sensitive, healing responses to victims
- Offers of pastoral and therapeutic support from the church during investigations

- Churches provide assistance for treatment responses
- There is now guidance for response to alleged offenders including due process for investigation and decision making
- Pastoral support is offered to accused persons during investigation and decision making phases
- Strict guidelines developed for when and under what conditions an offender may return to ministry
- A culture of safety has evolved where all volunteers who work with vulnerable person are routinely screened
- Training programs for clergy and lay people focus on Safe Church, and similar training has spread throughout community organizations
- Recognition is given to the destructive effect sexual misconduct has on congregations
- Many Dioceses now train teams and develop procedures for responding to congregations to alleviate dynamics in the aftermath of an abuse scandal. The role of the Bishop in providing leadership in a crisis is emphasized and parishes identify a lead person for Safe Church programs.

A preliminary survey of Safe Church practices in Canadian diocese was conducted in the summer of 2017 through a review of information available on diocesan websites. This information is somewhat limited at this stage as the findings have yet to be reviewed by the individual dioceses. Preliminary data tends to indicate that out of 34 dioceses surveyed, over half of dioceses have policies that reflect the five Commitments Charter for the Safety of People within the Churches of the Anglican Communion Charter Commitments of the Safe Church Commission are as follows:

Commitment 1: Is there **pastoral support where there is abuse**? Yes, in 30 dioceses

Commitment 2: Are there **effective responses to abuse**? Yes, in 28 dioceses

Commitment 3: Is there **ongoing education in practice of pastoral ministry**? (Unable to determine from Safe Church policies).

Commitment 4: Are there **guidelines to determine suitability for ministry**? Yes, in 28 Dioceses.

Commitment 5: Is there a **culture of safety**? Yes, in 18 dioceses.

Response is highly developed and comprehensive in some dioceses with strong accountability that is clearly announced on diocesan websites. These are often used as a resource by smaller dioceses.

