

DIOCESE OF QU'APPELLE

ANGLICAN CHURCH OF CANADA



EPISCOPAL GUIDELINES — 1999 —

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LITURGY

A. RITES AND READINGS - AUTHORIZED SERVICE BOOKS¹

Rites

1. The following service books are authorized for use in public worship in the Diocese of Qu'Appelle:
 - a. The Book of Common Prayer 1959
 - b. The Book of Alternative Services 1986

Lectionary

1. At all services at which a sermon is preached (whether Eucharist or other) parishes are requested to follow the Lectionary set out in the "Proper of the Church Year" on pages 261-431 of the Book of Alternative Services. This applies whichever service book is used.
2. Collects used are to be those provided in conjunction with the Lectionary. (These may be "translated" if desired into the language of the Book of Common Prayer).
3. Revised Common Lectionary, as commended by the General Synod, is authorized as an alternative to that of the B.A.S.

¹ December 1990

B. AUTHORIZED SCRIPTURE VERSIONS ²

1. The following English translations of Holy Scripture are authorized for reading at public worship in the Diocese of Qu'Appelle:
 - a. Revised Standard Version
 - b. New Revised Standard Version
 - c. New English Bible
 - d. Revised English Bible
 - e. New Jerusalem Bible (revised 1985)
 - f. New International Version (no apocrypha)
 - g. King James Version
2. Today's English Version (Good News) is suitable for use as a study Bible but not for public reading.
3. Where Bibles are provided for congregational use in following the readings, or where worshipers are supplied with leaflets containing the readings, the version read should be the same as that in the hands of the people.

² December 1990

C. INSTRUCTIONS REGARDING CONFIRMATIONS ³

Preparation For The Service

1. Form of service: The Incumbent chooses one of the following forms of Confirmation and Eucharist:
 - a. Book of Common Prayer (1959).
 - b. Book of Alternative Services.
2. Hymns and lessons. The Incumbent chooses hymns and lessons. (The Bishop prefers to use the readings of the day for Confirmations. If an Incumbent has a question about the suitability of the appointed readings please check with the Bishop before choosing alternatives.) The Old Testament lesson and Epistle are read by lay persons, whenever possible.
3. Confirmation Information Form. These forms are available from the Synod Office. The Incumbent completes the form and sends it to the Synod Office no less than ten days before the Confirmation.
4. Certificates. Certificates provided by the Diocese will be prepared from the list of names submitted on the Information Form.
5. Register. A Confirmation Register is to be kept in every parish. Names and ages of candidates are to be entered before the Confirmation, and the Bishop will sign the register after the service.
6. Participants. The Incumbent shall arrange for other participants in the confirmation, such as:
 - a. Chaplain or Server to hold the Staff and/or books during the Presentation, Examination and Confirmation,
 - b. Readers
 - c. Leaders of Intercessions
 - d. Warden or other lay representative as Presenter (with the Incumbent) (for the BAS form). Parents and Godparents may also take part in the Presentation.
7. Rehearsal. A rehearsal with the candidates and participants is to be held at a convenient date before the Confirmation.
8. Arrangements. In the church building certain arrangements are to be made in advance.
 - a. A chair, of a portable size, is to be provided for the Bishop for the administration of Confirmation, unless the Bishop requests otherwise.
 - b. Lavabo bowl, water and towel are to be available so that the Bishop may wash his hands at the Offertory.
 - c. The Liturgical colour for Confirmation is Red unless otherwise agreed. Clergy wear Red Stoles or other agreed colour.

³ March 1990

- d. Seating for Candidates (and Sponsors) should be reserved.
9. The Day of the Service. Candidates should be at the church ready to meet with the Bishop 30 minutes before the service. Candidates enter the church either in a body five minutes before the service or as part of the procession. Each candidate should have a service book and hymn book. Before the service announcements should be made regarding photographs and reception (see below). An invitation should be issued to communicant members of other churches to receive communion.

The Confirmation

1. Sermon. The Bishop preaches, unless he has arranged otherwise.
2. A Server/Chaplain stands to the Bishop's left ready to hold staff and/or books, beginning with the Presentation.
3. Presentation. Candidates may be presented by the Parish Incumbent, church Warden(s), Parent(s), Godparents, the person(s) who helped prepare the candidates or any combination of these.
4. Offertory. If a Deacon is present, the Deacon prepares the altar. If there is no Deacon present the Incumbent normally prepares the altar. If the Bishop prepares the altar, his hands are washed before the offertory of bread and wine; if someone else prepares the altar the Bishop's hands are washed during or after the offertory.
5. Dedications. If there are Memorials or other objects to be dedicated for use in the church, the Bishop is to be informed in advance. A suitable time will be agreed upon.
6. Ablutions. Ablutions are taken immediately following the administration of Communion or following the service. Normally these will be done by the Deacon or the Incumbent. If the Bishop takes the Ablutions, he uses only water.

After The Service

1. Photographs. Candidates remain in the church until after the final hymn. The Bishop and clergy return to the front where photographs are taken. The first photographs will be of a group picture with Candidates, clergy and Bishop. There will then be opportunity for photographs of individual Candidates or family groups with the clergy and the Bishop. Some parishes prefer to do this before the service begins. If this is to be done a suitable time needs to be arranged.
2. Gifts. If Candidates have gifts (Bibles, Prayer Books, Crosses, Medallions, etc.) which they wish blessed, the Bishop does so at the altar immediately after photographs are taken.
3. Reception. At the reception the Incumbent distributes the Confirmation Certificates. The Bishop and the clergy will sign any books or mementos which candidates would like autographed.
4. As there has occasionally been some confusion about the offerings at the time of Confirmation let it be made clear that these are accounted for and used by the parish as they would be on a usual Sunday.

D. INDUCTIONS ⁴

Introduction

1. An Induction is an important occasion for a parish. Its focus is on the new stage in the ongoing life of the parish, as well as on the person or office of the new Incumbent. It gives opportunity to celebrate not only the ministry of the new Incumbent, but all the many ministries exercised by members of the parish.
2. Because it is a parish event, the responsibility for planning and arranging an Induction rests with the parish officers (Parish Council Chair, Churchwardens) in consultation with the new Incumbent and the Archdeacon.
3. The Bishop normally presides at the service and Institutes the Incumbent, while the Archdeacon inducts. If the Bishop cannot officiate, he designates an officiant to replace him.

Arrangements

1. Date and Time: The Induction normally takes place as soon as possible after an appointment takes effect. The Archdeacon is responsible for arranging a date and time convenient to the parish, the new Incumbent, and the Bishop.
2. Invitations should be sent in good time. Because the Induction is such an important event in the life of the parish, parish officers need to ensure that all parishioners are invited.
3. The Induction is also a Diocesan, as well as, a Deanery event. Written invitations are to be sent to all clergy of the Deanery, who should consider attendance at the event a particular responsibility. Invitations may also be sent to the clergy of the Diocese, using if desired the Synod Office mailing on the fourth Friday of each month. Clergy present are invited to robe; Deanery clergy are expected to robe. The liturgical colour is red.
4. An Induction is also a significant event in the community, and it is appropriate to invite community leaders and in particular the clergy of other denominations.
5. Reception. The parish should organize a “get-together” on the occasion of an induction. Several different types are common, such as a coffee hour or parish dinner.

The Service

1. The Induction will normally take place in the context of the Eucharist.
2. Form of Service: There authorized rites are:
 - a. The form of Institution and Induction, Book of Common Prayer (1959).
 - b. Celebration of a New Ministry (Forms A & B), Occasional Celebrations (1992).
 - c. Celebration of a New Ministry as revised by the diocesan Doctrine and Worship Committee.
3. The Archdeacon will consult with the Incumbent and parish officers as to which form

⁴ October 1987

of service will be used. Many parishes duplicate a special bulletin outlining the service.

4. Sermon: The new Incumbent nominates a preacher to the Bishop, who extends the invitation officially.
5. Participation: Lay persons in the parish should participate by reading the scriptures and exhortations as appropriate, leading the Intercessions, and in other ways according to the custom of the parish. The clergy of the Deanery may also be asked to share in appropriate ways.
6. In multi-point parishes, the Chair of Parish Council should have a prominent role, and participation should be shared among the various congregations.
7. Music is chosen according to the normal procedures of the parish. Special care should be taken to ensure that words of hymns and anthems are appropriate to the occasion. Congregational music should be reasonably familiar and easy to sing.
8. Preparation:
 - a. The Incumbent should have a Bible and copies of both the B.C.P. and the B.A.S. ready for the service. Other articles for presentation to the new Incumbent, depending on which rite is used (e.g. Chalice and Paten) should also be ready. The parish leaders should be prepared with keys to hand to the new minister. The Archdeacon or the Bishop will bring the licence as well as the Oaths and Declarations. The Oaths may be taken and the Declarations made by the Incumbent in the presence of the Wardens, and, if applicable, the Chair of Parish Council, either at the time of the rehearsal or immediately before the Induction.
9. Rehearsal:
 - a. At some point before the service, a rehearsal will take place under the direction of the Archdeacon or the Bishop. It is important that the Regional Dean, the Incumbent, and the Wardens be present, as well as any others (Readers, Servers, etc.) taking part. The presence of the organist is helpful, but not essential. Opportunity should be provided before the service for consultation between the Bishop and the organist.

E. PARTICIPATION OF FRATERNAL ORGANIZATIONS IN THE CHURCH'S RITES FOR CHRISTIAN BURIAL ⁵

A priest may welcome the participation of members from a Fraternal Organization in a Burial Service on the assumption that those members are prepared to take their part in the Christian Liturgy. It would be appropriate to sit in a body, to read the appointed scripture passage, or to lead in one or two prayers if the Book of Common Prayer is used. When the rite is taken from the Book of Alternative Services a fraternal member may read one or more of the scripture passages and/or lead the Prayers of the People.

If a fraternal organization wishes to use rites which have been designed for that organization then it is appropriate that such rites be used at a time and place suitable to the organization and that they should not be mixed with or added to the Liturgy of the church. Such organizational rites could be observed sometime before the Burial Service at a place convenient to the fraternal members, or immediately following the Committal at the grave side. As the church building has been deliberately set apart and consecrated for the worship of the church it is not appropriate to interrupt or add on to the church's prayers. The Anglican understanding of the order for Burial assumes that the rite is one entity, beginning in the church and concluding with the Committal.

When a community hall is used for the Burial Office, any rites from a Fraternal Organization could be used before the church's prayers begin, if that is wished. A period of silence and/or a hymn would then follow as an introduction to the liturgy.

Explanatory Note:

Sometimes the Anglican liturgy for burial has been understood to be two services, one in the church and one at the grave side, and this has caused confusion. The intended pattern of the service is more evident when it takes place in a church building surrounded by a grave-yard, the pattern which was assumed by the early versions of the Prayer Book. Psalms or scripture sentences were sung at the conclusion of the collects while the coffin was carried to its resting place just outside the church door. Today with the burial ground usually so far from the church, it appears to some that the burial service concludes in the church and a new service of committal begins at the grave side. This understanding has sometimes led to requests for special prayers at the end of the "church service". Such prayers would be an inappropriate interruption to the rites of the church, and, unless taken from an authorized Christian liturgy, would have the effect of raising a question as to the adequacy of the liturgy itself.

F. REPLACEMENT THIRD COLLECT FOR GOOD FRIDAY (BCP) ⁶

General Synod 1989 approved the deletion of the Third Collect for Good Friday from future printings of the Book of Common Prayer 1959.

The following replacement is authorized for use in the Diocese of Qu'Appelle:

*O God of unchangeable power and eternal light,
look favourable on thy whole church,
that wonderful and sacred mystery.
By the effectual working of thy providence,
carry out in tranquility the plan of salvation.
Let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
thy Son Jesus Christ our Lord;
who liveth and reigneth with thee,
in the unity of the Holy Spirit,
one God, for ever and ever. Amen.*

Recommended by General Synod Doctrine and Worship Committee. Based on Gelasian Sacramentary No.432, where it is the prayer after the first lection at the Easter Vigil. Appears in The Book of Alternative Services as the final prayer in the Solemn Intercession on Good Friday, and as an optional collect in the ordination rites.

⁶ January 1991

G. LAY DISTRIBUTION OF THE EUCHARIST TO THOSE SHUT-IN OR IN NURSING HOMES ⁷

Introduction

1. Because of advanced age or limited mobility, some people may be “shut-in” at home, in hospitals, in seniors’ residences, or in special care facilities. These people may be unable to participate regularly in celebrations of the Eucharist.
2. Clergy may be able to administer the Sacrament to each individual only a limited number of times a year. In order to expand the frequency of this pastoral ministry, parishes may choose to involve lay people as well in the distribution of the Sacrament to the sick or shut-in members of their congregation.

Steps toward Lay Distribution

1. Before requesting permission from the Bishop, the congregation and/or parish should study and discuss the practice of the distribution of the Sacrament by lay members to those unable to be present at the parish Eucharist.
2. In its written request for permission, the congregation should include an account of the results of the parish explorations, and the acceptance of those likely to receive this ministry.

Lay Distributors Should Be:

1. over 16 years of age
2. regular communicant members of the parish
3. sincere in practicing their faith
4. have some ability to work with people
5. willing to be part of a team ministry
6. acknowledged by their congregation as suitable pastors
7. approved by the vestry
8. carefully trained for their ministries

Public Commissioning

1. At a public service of worship, lay administrators should be commissioned for their ministries and presented with the Bishop’s license.
2. The 3-year license may be renewed by the Bishop on the written request of the parish priest and vestry.

The Ministry of Lay Distribution

1. At the parish Eucharist, the congregation should include the names of those “shut-in” in the prayers of the people, and be encouraged to uphold them in their private prayers. The shut-in members should normally give their consent to receiving the sacrament on the day before.

⁷ November 1996

2. On each pastoral occasion, licensed lay distributors administer the Sacrament:
 - a. only with the authority of the parish priest;
 - b. preferably on the same day as the parish celebration of the Eucharist in order to reinforce the link of the gathered community with those “shut-in”;
 - c. using the designated parish communion vessels for this pastoral ministry;
 - d. preferably with one or more parishioners;
 - e. using the form of administration found in:
 - i. The Book of Alternative Services (p.256-260)
 - ii. The Book of Common Prayer (p.582)
 - iii. or in some other approved resource that might include:
 - “The Peace” as a mutual greeting
 - One or more Collects
 - Sunday’s Gospel, or some other scripture reading
 - Prayers that include an expression of penitence a prayer for forgiveness, and the Lord’s Prayer
 - the administration of the Sacrament
 - a prayer of thanksgiving and the Grace
3. In emergency cases, or when the person receiving the sacrament is extremely weak in health, the prayers may be reduced: the Lord’s Prayer, Administration of the Sacrament, and a concluding thanksgiving would be the barest minimum.

[In setting these Qu’Appelle Episcopal Guidelines, we acknowledge the work of the Diocese of Nova Scotia.]

PASTORAL STANDARDS

A. CHILDREN AS COMMUNICANTS ⁸

Baptized children may take full part in Holy Communion.

The following guidelines are to be followed in congregations which have agreed to admit children to Holy Communion before confirmation. (Part 2 provides guidelines for making a decision on this matter).

Guidelines for implementing a decision in favour of children as Communicants:

1. This is a permissible practice, not a required one. The decision as to when a child will begin to take a full part in the Holy Communion will be made by the child's parents or guardians, and by the parish priest.
2. Once a child has been admitted to Communion, he/she has the right to continue as a communicant, even in a congregation which does not normally admit children to Communion.
3. The admission of children to Holy Communion should be set in an ongoing educational program involving both parents and children. Instruction about the sacrament should be given as the children grow older. (Suggested times for this would be ages 5 years, 7 to 9 years and 12 years.) Such instruction may be given by the parish clergy or by persons within the parish commissioned for the task, and by parents who themselves have been instructed.
4. There may be children who, in the judgement of the priest, might receive Communion, but whose parents are not regular participants in worship. If such parents give their permission, these children may be brought into association with responsible adults who are regular worshipers, and who will accept responsibility for accompanying them and supervising them at the Holy Communion when their parents are not present.
5. There may well be within a parish families who conscientiously cannot permit their children to take full part in the Communion before Confirmation. Therefore, care must be taken that the ordering of services and courses of instruction do not cause undue difficulties for such parents and children.
6. A child's first Communion is a most important event, but first Communion should not be over-emphasized in public celebration. A simple announcement to the congregation would be appropriate. The child should be made aware of the importance of the event through preparation and family celebration.

Deciding in a Congregation whether children should receive Communion

1. In congregations where provision has not been made for children to take a full part in Holy Communion before Confirmation, the question of admitting children to Communion should be reviewed at least every 3 years.
2. Parish Council and/or Vestry should discuss and study the subject of children who are

⁸ May 1987

not yet confirmed receiving Holy Communion. Care must be taken that all members of a congregation be as fully informed as possible, particularly those families which have young children who are not yet confirmed.

3. In multi-point parishes study and decision will be made at vestry level, and the Parish Council shall be informed of these decisions.
4. When a decision for or against implementing the practice has been made, the rector and a warden shall inform the Bishop in writing of the decision and shall describe the process by which the study and decision has been made.
5. When the congregation decides to proceed with the practice of having children as communicants before confirmation, then the “Guidelines” in Part 1 shall be followed.

B. APPLICATION OF DIVORCED PERSONS TO MARRY IN THE CHURCH ⁹

Diocesan Matrimonial Commission Guidelines

Introduction

1. The work of the Diocesan Matrimonial Commission is governed by General Synod Canon XXI, and Diocesan Canon 18.D. *Please consult Canon XXI whenever application is made to the Commission.* Clergy are reminded that Canon XXI is intended to be a pastoral aid in the preparation of all who come to be married in the Church.

Process/Documentation

1. The Incumbent of the parish where the proposed marriage is to be celebrated will submit the application for permission to marry under this Canon on behalf of the applicants. If a priest other than the Incumbent is to officiate at the proposed marriage, the Incumbent still submits the application. See Canon page 117: Part IV, section 26.(b), (c), (d).
 - (a) Application forms are to be obtained by the Incumbent from the Secretary of the Commission.
 - (b) A checklist of necessary documents (*see Appendix 1*) is provided with each application from.
 - (c) The Incumbent will forward completed applications together with required documents to the Secretary of the Commission care of the Synod Office.
 - (d) The Canon provides for special situations in which the Incumbent may find it necessary to arrange for another person to conduct the interviews and help the couple to complete their part of the application and assemble the documentation. *See Canon page 117: section 26. (c); (i), (ii), (iii).*
 - (e) “If either applicant has entered into two or more marriages that have been dissolved, the Commission shall not grant permission unless special circumstances justifying permission are proved.” *See Canon page 118: section 29.(b).*
 - (f) All applicants are entitled under the Canon to have their completed application forwarded to the Commission by the Incumbent.
 - (g) **Caution: No date of marriage should be made final until permission to marry in the Church has been received in writing from the Bishop.**

C. STATEMENT ON THE ISSUE OF CONFIDENTIAL INFORMATION IMPARTED TO CLERGY¹⁰

It is the historic obligation of the members of the clergy of the Anglican Church of Canada to regard as a sacred trust all confidential information imparted to them either under the seal of the confessional or revealed to them in their capacity as pastors.

However, in certain circumstances, this historic obligation of confidentiality is subject to specific legislation in many jurisdictions.

It is also subject to the obligation to give evidence under compulsion of a court of law or other legally authorized body.

The priest/penitent relationship enjoys no privilege under the various federal and provincial Evidence Acts except for Newfoundland and Quebec. The general rule of law is that a person testifying in a court or other tribunal is required to answer all questions relating to confidential information. A person who refuses to testify is in contempt and could be penalized accordingly.

A priest compelled to testify must always have in mind the historic obligation of confidentiality and should declare that obligation to the tribunal. If the priest is requested to break this obligation, the judge should decide whether compelling disclosure of the communication would be a greater benefit in the administration of justice than excusing the priest from testifying.

If the judge requires that the priest so testify, the priest should seek permission to consult the Diocesan and Chancellor and be represented by legal counsel.

There are a number of other circumstances where the sacred obligation of confidentiality imposes a serious moral dilemma for the priest concerned. On these occasions the priest ought to consult with his or her Diocesan and Chancellor.

¹⁰ 1987

D. GUIDELINES FOR DEALING WITH ALLEGATIONS AGAINST THE CLERGY OF SEXUAL ABUSE ¹¹

Theological Basis

1. We believe that all human beings have been made by God and in the image of God. Anyone who professes to love God is obliged, therefore, **"to respect the dignity of every human being"** as the B.A.S. baptismal liturgy requires us to promise. John clearly supports this theology in his first letter.
2. Not only are we obliged, as followers of Jesus, to look for the image of God in all people, but we also, like him, are called to defend, protect and provide for those who are weaker or more vulnerable to harm in our society.
3. When anyone is abused by a Christian believer, not only is that person harmed, but the church is also harmed. Each time this happens someone, or many persons, will find the church less attractive, and the Christian gospel more difficult to believe.
4. When someone is abused by an employee of the church the implications are usually more hurtful and affect a wider circle of people. Whether we like it or not, there is a double standard to which people in leadership positions are always subject. That is why, in both the B.C.P. and the B.A.S. forms of ordination, the clergy are required to promise to do their best to be **"wholesome examples"** to all people.
5. The burden of responsibility for appropriate and helpful behaviour in a pastoral relationship rests with the ordained person. People who come to a pastor for help are particularly vulnerable but the authority of the pastor's position can be used to put anyone in a vulnerable state. Quite simply, sexual abuse by clergy is never acceptable. The clergy are always held responsible in such cases. When this does happen it must be named as sin.
6. When such cases occur the church must respond with a concern for healing and justice. The following guidelines set out the steps that will be followed in this diocese in order to assure that people are dealt with fairly, that justice and healing can be found by those who have been abused, and that the abusers receive treatment as necessary.

Guiding Principles

1. It is always a violation of ministerial ethics and professional behaviour for clergy to abuse the authority of the pastoral relationship by engaging in inappropriate sexual behaviour.
2. ***"Clergy misconduct involving sexual abuse is defined as sexual activity or contact (not limited to sexual intercourse) in which the pastor or pastoral counsellor takes advantage of the vulnerability of the parishioner, client, or employee by causing or allowing the parishioner, client, or employee to engage in sexual behaviour with the pastor or pastoral counsellor within the professional relationship"***.¹²
3. Allegations of sexual abuse by clergy will be taken seriously and dealt with promptly.
4. Children and young people are especially vulnerable and are therefore of particular concern in cases of sexual abuse.

¹¹ January 1992

¹² Clergy Misconduct: Sexual Abuse in the Ministerial Relationship - a manual published by the Center for the Prevention of Sexual and Domestic Violence, 1991, p.52

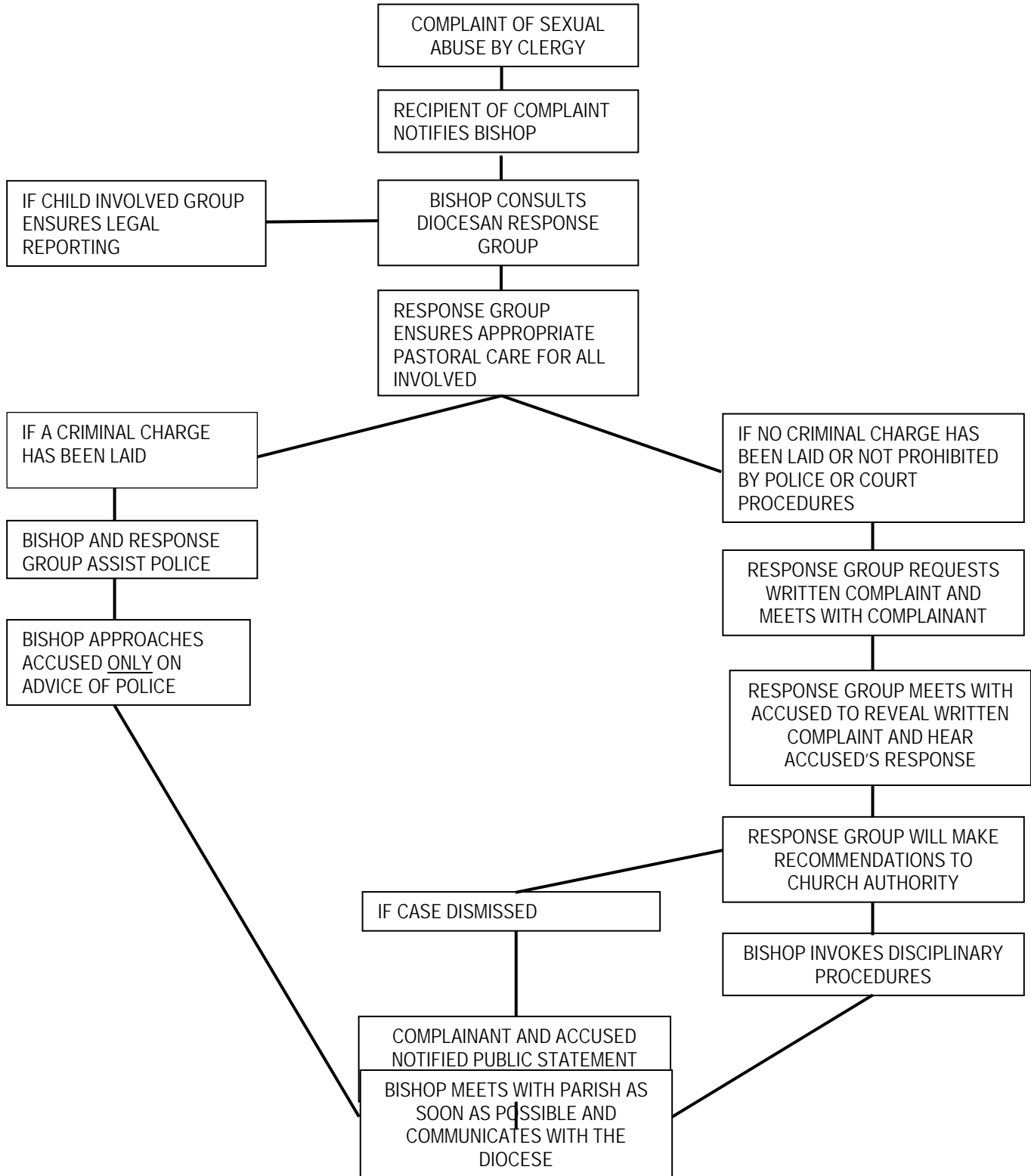
5. An accused person will be presumed innocent until proven otherwise.
6. Church authority will be committed to seeking justice and providing support for both the stated victim and the alleged offender.
7. In cases of sexual misconduct in which legal charges may arise church authority will encourage investigation and the determination of responsibility.

Policy And Procedure

1. There will be a Diocesan Response Group whose duty will be to advise the Bishop or other appropriate church authority relating to allegations of inappropriate sexual behaviour that come to the attention of church authority. The areas of responsibility will be investigation, pastoral response, and adjudication.
2. The Diocesan Response Group may make recommendations about dealing with all aspects surrounding such allegations, including but not limited to recommendations concerning the alleged victim, the family and friends of the alleged victim, the alleged offender and the family of the alleged offender, the congregation immediately involved, and the other clergy of the diocese.
3. The membership of the Diocesan Response Group will be three persons: a) a senior priest of the diocese, b) a lawyer who is knowledgeable in the area of sexual abuse law, and c) a person, clerical or lay, who is knowledgeable in the field of human relationships including sexual abuse. After consultation with Diocesan Council or the Executive, the bishop will appoint the members for a three year term. Members will be eligible for re-appointment.
4. When a complaint of unethical sexual behaviour by a clergy person becomes known to any member of the diocese, such complaint should be reported promptly to the bishop. (If the complaint is against the bishop it should be reported directly to the Metropolitan.)
5. The bishop will then consult with the members of the Diocesan Response Group to determine whether more information is needed, and what action needs to be taken.
6. If the alleged victim is a child the bishop and the Diocesan Response Group will insure that the complaint is reported to legal authorities as required by provincial law.
7. If the complaint leads to a criminal charge the bishop and Response Group will assist the police in all appropriate ways in their investigation.
8. Unless prohibited by police or court procedures, when allegations come from an adult the Response Group will request a written complaint. Either the Response Group as a whole, or its delegate, will meet with the complainant to hear the story. The complainant may have an advocate present at the meeting. The complainant will be assured that it is not necessary to meet the alleged abuser face to face. Such a meeting will not be arranged unless requested by the complainant.
9. Unless prohibited by police or court procedures, the Response Group, or its delegate, will meet with the accused to reveal the written complaint and to hear the accused's response. The accused may have an advocate present at the meeting.

10. If the Response Group thinks it is possible that an abuse has occurred the Group will then inform the accused that a) the accused's innocence will be presumed until proven otherwise, but b) the accused will be suspended from ecclesiastical work temporarily (with pay and without prejudice) until the Group's investigation is completed and a decision is made. The relevant parish or faith community will be informed of this action.
11. The Response Group will make recommendations to appropriate church authority. Several options are possible:
 - (a) Dismiss the case and report to the complainant
 - (b) Provide for further investigation
 - (c) Recommend disciplinary action (See Canon XVIII of General Synod)
 - (d) Advise that criminal charges be laid
 - (e) Other.
12. When an accused person is exonerated a public statement to this effect will be made and distributed as widely as possible.
13. If, in the judgement of the Response Group, ministerial ethics have been violated, the Group will attempt to help the victim obtain appropriate therapeutic services and pastoral care.
14. The Response Group will also attempt to help the offender obtain appropriate therapeutic services and pastoral care.
15. When appropriate, in the judgement of the Response Group, the bishop will inform the parish of the circumstances of the complaint and the subsequent action that has been taken. The bishop will also arrange, if necessary, appropriate means to help the parish and diocesan community deal with the situation.

DIOCESAN INVESTIGATIVE PROCEDURES FOR COMPLAINTS OF SEXUAL ABUSE BY CLERGY



E. STEPS TOWARD ORDINATION VIA SEMINARY TRAINING IN THE DIOCESE OF QU'APPELLE 13

The Incumbent should give a copy of this guide to any person inquiring.

At Parish Level:

1. When a person feels called to the Ordained Ministry, or when a worshipping community discerns that a particular person be called from among them to Ordained Ministry, the following steps are required:
 - (a) A consultation takes place between the Incumbent and inquirer. The Incumbent informs the Bishop and a meeting between the Bishop and the inquirer is arranged **no later than November 15th** if the inquirer wishes to be considered for the next ACPO Conference which usually takes place in the spring.
 - (b) Parish Council and/or Vestry must be supportive and in agreement.
 - (c) A support group is established by Vestry/Parish Council to assist and guide the prospective candidate in the process of discerning, praying and thinking through the implications and practicalities of his/her call.
 - (d) The Bishop issues the INFORMATION QUESTIONNAIRE to the inquirer.
 - (e) The Candidate completes the INFORMATION QUESTIONNAIRE and forwards it to the Bishop with a curriculum vitae; letters of recommendation from the Incumbent, Vestry, the Parish Support Group, and from previous employer(s). Names of referees must also be submitted to the Bishop.

*[See the document **Procedure Toward Ordained Ministry Via Seminary Training** for further details. This document is available through the Synod Office.]*

At Diocesan Level

1. The Bishop refers the candidate to the Diocesan Committee on Ordained Ministry, which interviews and assesses the candidate and his/her spouse. More than one interview may be requested by the Committee.
2. The Committee, taking into account all recommendations submitted, makes recommendations to the Bishop regarding the candidate's readiness to proceed to the Advisory Commission on Postulants for Ordination (ACPO). ACPO determines the candidate's suitability for training for Ordained Ministry.
3. If a person received a positive recommendation from ACPO he/she will become a postulant of the diocese at a time when full-time training is begun.
4. During training, the Committee On Ordained Ministry keeps a keen interest in the postulants' progress by letter and/or an annual visit.
5. The final stages leading toward ordination are arranged by the Bishop. The postulant is considered to be an ordinand when these plans are completed and confirmed in writing by the Bishop.

[See the document *Procedure Toward Ordained Ministry Via Seminary Training* for further details. This document is available through Synod Office.]

COURTESY GUIDELINES

A. DEPLOYMENT OF CLERGY & LAY PROFESSIONALS

Preamble

1. The following guidelines are intended to clarify the expectations and processes whereby a priest or lay professional transfers from one jurisdiction to another for both long term and short term ministry. The underlying premise is that both sending and receiving bishops should be fully involved in initiating the process and managing it through to completion. They should be fully informed of all decisions, and never taken by surprise or embarrassment.
2. It is recognized that clergy and lay professionals are ordained or otherwise affirmed for ministry in the whole church. They should not be made to feel guilty for considering moving to another diocese. No Bishop should keep individual clergy on a protected or “untouchable” list permanently. Nevertheless Bishops have the responsibility to share with one another whether the welfare of the church really is being promoted by the move of an individual priest at any particular time. The timing should feel reasonably right for all parties.
3. Normally Incumbents should not move before completing 4-5 years in their present position; for curates and others newly ordained, a period of at least 2 years is a reasonable expectation.

The following guidelines are recommended:

Inter-Diocesan Transfers

1. Any Bishop desiring to interview a priest or lay professional, or in responding to an applicant for a position from another diocese, should first consult with the Bishop of that diocese.
2. In Dioceses where it is permitted, parishes should be informed that before they can approach a person in another diocese, consultation must take place with their own Bishop who, in turn, would request permission of the Bishop of that diocese.
3. Clergy who desire to leave their present diocese and who want to make inquiries before submitting their resignation or notice, should first inform their own Bishop and the with his/her (*written*) consent or permission, proceed by approaching Bishops of other dioceses not individual parishes.
4. It is increasingly common for dioceses to advertise vacant positions in the Journal, local diocesan papers, or other publications. Such advertisements should always include a clause directing all potential applicants first to obtain the permission and blessing of their present Bishop before making application.
5. In the transfer to another diocese, matters to be negotiated by both dioceses include any outstanding debts or other obligations, accrued vacation time, date and method of announcement of the appointment, exchange of letters of transfer and bene decessit.

Short Term or Guest Ministry

1. Since Bishops bear responsibility for ministry within the diocese, they deserve to be consulted before invitations are issued to others from outside the diocese to minister within the diocese.
 - (a) Before Bishops accept invitations into other dioceses, they should ascertain that the local bishop has already been notified.
 - (b) Before a priest or lay leader is invited into a diocese for parish, diocesan, or other recognized ministry events, the local leaders and organizers must seek and obtain permission from the Bishop.
 - (c) Bishops with theological colleges, seminaries, or faculties of religious studies within their dioceses, will seek to affirm and respect the principle of academic freedom in these institutions, and encourage a wide spectrum of theological, spiritual, and liturgical inquiry into these institutions. At the same time colleges should seek to develop a trusting relationship with the local diocese and Bishop, and seek to avoid unnecessary embarrassment or confrontation.

APPENDIX 1

A. CHECK LIST FOR APPLICATIONS TO THE MATRIMONIAL COMMISSION

Application Notes:

1. Applications must be received by the first Wednesday of the month. If not received by that date, the application will not be considered until the following month.
2. There is a possibility of delay if the application is incomplete. The Decree Absolute or Certificate of Divorce is essential.
3. Court documents should be obtainable from the lawyer who handled the divorce, or from the court that issued the divorce judgement.
4. If both applicants are divorced please include copies of the court documents from both divorces.
5. If you were divorced outside of Canada, please contact the Commission Secretary to determine what documents are required for the application.
6. Please include any other material which you think would help the Commission to understand your application.

B. MATERIAL REQUIRED FOR ALL APPLICATIONS:

1. Application for Permission to Marry According to the Rites of the Anglican Church of Canada. (If both applicants are divorced, please state who is answering the questions of pages 4 and 5 of the Application.)
2. Proposed date for the marriage, if known.
3. If either applicant has been divorced more than once, a copy of the earlier divorce judgement.
4. Fee of \$20.00 (to cover photocopying, postage, and other expenses).

C. MATERIAL REQUIRED IF YOU WERE DIVORCED:

Before June 30, 1986:

1. Petition for Divorce
2. Response or Counter-Petition (if any)
3. Answer to Counter-Petition (if any)
4. Separation Agreement (if any)
5. Decree Nisi
6. Decree Absolute

After June 30, 1986:

1. Petition for Divorce
2. Response or Counter-Petition (if any)
3. Answer to Counter-Petition (if any)
4. Separation Agreement (if any)
5. Judgment
6. Certificate of Divorce

Copies of other judicial proceedings involving the validity of the marriage (if any), including an application in a court of law or an ecclesiastical commission to annul the marriage.