

# **Act, Constitution, Canons, Rules of Order, Regulations and Policy Manual**

Includes appendices with Historical Documents

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# **DIOCESAN HANDBOOK**

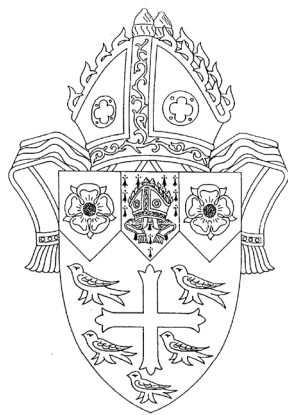
AS OF JANUARY 2023



# THE ACT, CONSTITUTION, CANONS, RULES OF ORDER, REGULATIONS AND POLICY MANUAL

*of the Diocese of New Westminster*

*Anglican Church of Canada*



As of January  
2023



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## ***Act of Incorporation***

*An Act to incorporate the Anglican Synod of the Diocese of New Westminster  
[Statutes of British Columbia 1893, Chapter 45 with amendments to 1961  
(1900, 1915, 1961)]*

[18<sup>th</sup> April, 1893]

Whereas a petition has been presented from the Bishop and the Synod of the Diocese of New Westminster, such Diocese consisting of the Districts of New Westminster, Yale, Kootenay and Lillooet, and a large portion of the Cariboo District, praying that the Synod should be incorporated, and it is expedient to grant the prayer of the said Petition:

*Preamble*

Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:--

1. The Lord Bishop of the Diocese of New Westminster, the licensed Clergy of the said Diocese, the Diocesan officials and the Lay Delegates at present being the members of the Synod of the Diocese of New Westminster, and such other persons as may hereafter become or be elected members thereof, according to the constitution and canons of the said Synod, shall be and they are hereby constituted and declared to be a body politic and corporate by the style and title of "the Synod of The Diocese of New Westminster," hereinafter called "the Synod." *[S.B.C. 1893, c.45, s.1]*

*Incorporation*

- (a) Provided always that the 120<sup>th</sup> Meridian of West Longitude shall hereafter be deemed to be and shall be the eastern boundary of the said Diocese of New Westminster for all purposes whatsoever, and that none of those portions of the said Diocese of New Westminster lying east of the said Meridian shall hereafter form part of the said Diocese, and all licensed clergy, lay delegates and other persons of such eastern portions of the said Diocese, now being members of the said Synod, shall hereafter be divested of all property and membership rights in the said Synod. *[S.B.C. 1900, c.45, s.1]*
- (b) Provided further that the portion of the said Diocese of New Westminster described as follows: Commencing at

*Boundaries of Diocese*

a point where the summit of the Cascade Range touches the present north-west boundary of the Diocese of New Westminster, and following the summit of the Cascade Range east of Lillooet Lake to the mouth of the Fraser Canyon, one mile north-east of the Town of Yale; thence running due east to the one hundred and twentieth meridian; thence due north following the present eastern boundary of the Diocese of New Westminster to its northernmost point; and thence following the present northern boundary of the Diocese of New Westminster to the point of commencement, is hereby excluded from and shall not hereafter form part of the said Diocese, and all the licensed clergy, lay delegates and other persons of such excluded portion of the said Diocese, now being members of the said Synod, shall, subject to the provisions of section 16 of an Act of the Legislature for the year 1915, entitled 'An Act to incorporate the Anglican Synod of the Diocese of Cariboo,' hereafter be divested of all property and membership rights in the said Synod. [*S.B.C. 1915, c.5, s.17*]

2. It shall be lawful for the Corporation of the Bishop of New Westminster, or any other corporation, or any person or persons, to transfer any property, real or personal, held in trust by him or them for the uses of the Church of England, or the Church of England in British Columbia or the Anglican Church of Canada, to the Synod, to be held in trust for the same purposes. [*amended S.B.C. 1961, c.72, s.2*]

*Transfer of property to Synod*

3. The Synod may from time to time and at all times hereafter acquire by purchase, lease, gift, devise, bequest, or otherwise, and may hold, possess, and enjoy, real and personal property of every nature and kind and of any and every estate and interest situate within or without the Province for or in favour of the uses or purposes of the Synod or in trust, and from time to time may sell, convey, exchange, lease, or otherwise deal with or dispose of such property or any part thereof. [*re-enacted S.B.C. 1961, c.72, s.3*]

*Synod may acquire lands, &c*

3a. The Synod may invest and reinvest any of its funds, including funds held in trust, in:

*Authorized investments*

- (a) any investments in which trustees are authorized from time to time under the laws of the Province to invest trust funds; and;
- (b) any investment authorized from time to time under the laws of Canada for the investment or lending by life

insurance companies of their funds. [S.B.C. 1961, c.72, s.4]

3b. The Synod may borrow such sum or sums of money from time to time as it may deem necessary for its purposes, either with or without security, and may mortgage or pledge any or all of its real or personal property and issue or become party to promissory notes, bills of exchange, bonds, debentures, or other securities for the securing any sum or sums so borrowed or for securing any part of the purchase money of any real or personal property. [S.B.C. 1961, c.72, s.4]

*The Synod may borrow and give security*

4. (1) The Synod may from time to time adopt and make a Constitution, Canons and Rules of Order of the Synod, and may alter, amend or annul the same or any of them from time to time.

*Constitution, Canons and Rules of Order*

(2) The Constitution, Canons and Rules of Order of the Synod as at present in force shall be the Constitution, Canons and Rules of Order of the Synod until the same be altered, amended, or annulled by the Synod. [S.B.C. 1961, c.72, s.5]

5. (1) The said Constitution, Canons and Rules of Order as altered and amended from time to time shall be entered in a book kept for such purpose by the Registrar of the Synod, and such book shall be deposited among the records of the Synod.

*Certified copy of the canons &c, to be received in Courts*

(2) A copy of the said Constitution, Canons and Rules of Order or any part thereof or extract therefrom certified under the hand of the Registrar or the Clerical or Lay Secretary of the Synod shall be admitted and received as evidence of the same or part thereof or extract therefrom, as the case may be, and of the contents thereof, in any Court of the Province, and for all purposes, without proof of the signature of the said Registrar or Clerical or Lay Secretary. [S.B.C. 1961, c.72, s.6]

6. The term “Church of England”, “Church of England in Canada” or “Anglican Church of Canada” when used in this Act and in all deeds, documents, or writings that have heretofore or may hereafter be executed, shall for the purposes of this Act be taken to mean and include that body of Christians in Canada which is acknowledged by the Archbishop of Canterbury as a body in full communion with the Church of England, as by law in England established. [amended S.B.C. 1961, c.72, s.7]

*Church of England, Church of England in Canada and Anglican Church of Canada*

7. Any Parish in the Diocese of New Westminster, the limits whereof have been defined by the Executive Committee of the Synod, may become incorporated in the following manner:-

*Incorporation of  
Parishes*

- (1) The Parish Officers, consisting of the Rector or Incumbent, the two church wardens, two sidesmen for the time being, and two vestrymen elected for that purpose by the electors, shall make and sign a declaration in writing, setting forth -
  - (a) The intended corporate name of the Parish;
  - (b) The names of those who are to be the first trustees, who shall in every case comprise the two churchwardens and two sidesmen;
  - (c) The mode in which their successors are to be elected or appointed;
  - (d) That the Rector or other Priest in charge of such Parish shall be ex-officio a trustee and presiding officer of such Parish Corporation; and
  - (e) Such other particulars as the said officers may think fit, providing the same are not contrary or repugnant to law; [*amended S.B.C. 1961, c.72, s. 8(1)*]
- (2) The declaration shall be made and signed in three parts, and each part thereof shall be certified under the hand and seal of the Lord Bishop of New Westminster, as being approved of by the Executive Committee of the Synod and the Bishop, and shall be signed and acknowledged by the parties making the same before a Notary Public, who shall certify to the same having been so signed and acknowledged under his hand and seal of office;
- (3) (a) The declaration, shall be forwarded to the Registrar of Companies in duplicate together with the fees for filing and publication as provided in Schedule A hereto, and the said Registrar shall:
  - (i) retain and register the same and return the duplicate copy certified to that effect;
  - (ii) on registration as aforesaid issue a certificate under his seal of office showing that the Parish is incorporated under this Act; and

- (iii) at the cost of the Parish publish a notice of the issuance of such certificate of incorporation in the Gazette.
- (b) One copy of such declaration shall be delivered to the Registrar of the Synod to be deposited among the records of the Synod. [*S.B.C. 1961, c.72, s. 8(2)*]
- (4) The persons who signed such declaration, and their successors, shall thenceforth be a body corporate and politic in fact and in name, by the name set forth in such declaration, and shall have all the powers, rights, and immunities vested by law in such bodies, with power –
  - (a) To take, receive, purchase, and otherwise acquire and hold real and personal property, and the same to manage, lease, and, with the consent of the Executive Committee and the Bishop, mortgage, sell, or otherwise dispose of;
  - (b) To sue and be sued in any Court;
  - (c) To make and use a corporate seal, and alter the same at pleasure;
  - (d) To elect and appoint such officers, agents, and servants as may be necessary for conducting the business and management of such Corporation, or any property belonging to the same;
  - (e) To make by-laws, rules, and regulations for the management of the affairs of the said Corporation, and to alter, amend, and rescind the same; providing always that all such by-laws, rules, and regulations, and all amendments thereof, shall be assented to by the Executive Committee of the Synod and the Bishop before they shall become operative, and such assent shall be certified under the hand and seal of the Lord Bishop of New Westminster; [*amended S.B.C. 1961, c.72, s. 8(3)*]
- (5) A copy of such by-laws, rules, and regulations so made and assented to and as altered and amended from time to time shall be delivered to the Registrar of the Synod to be deposited among the records of the Synod; and a copy thereof or of any part thereof or extract therefrom certified under the hand of the said Registrar or the Clerical or Lay Secretary of the Synod shall be admitted and received as evidence of the same or part thereof or

extract therefrom, and the case may be, and of the contents thereof, in any court of the Province, and for all purposes, without proof of the signature of the said Registrar or Clerical or Lay Secretary. [*S.B.C. 1961, C.72, S. 8(4)*]

- (5a) All documents now on file with the Registrar-General of Titles for the Province or the Registrar of Titles at the City of Victoria, pursuant to the provisions of this Act, shall be transmitted to and filed with the Registrar of Companies. [*S.B.C. 1961, c. 72, s. 8(5)*]
- (6) The real and personal property and other assets of such Corporation only shall be liable for the debts of the Corporation, and no officer, church wardens, or vestrymen shall be individually or personally liable for any debt or other liability of such Corporation;
- (7) The fees payable under this Act shall be paid into the Consolidated Revenue Fund of the Province

8. This Act may be cited as The Anglican Synod of the Diocese of New Westminster Incorporation Act, 1893. [*S.B.C. 1961, c.72, s. 9*]

### ***Schedule A***

Filing declaration.....	\$5.00
Filing by-laws or amendments thereto.....	2.50

Publication in the British Columbia Gazette, according to the scale of charges defined in Schedule A of the “Statutes and Journals Act”.



# ***Constitution***

## **CONSTITUTION OF THE SYNOD OF THE DIOCESE OF NEW WESTMINSTER**

### ***Article 1: Principles***

We hold and maintain the Doctrine and Sacraments of Christ, as the Lord has commanded in His Holy Word, and as the Anglican Church of Canada has received and explained the same in “The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Anglican Church of Canada, together with the Psalter, as it is appointed to be said or sung in Churches, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons,” [cf. Solemn Declaration 1893] and in the Thirty-nine Articles of Religion. And the Synod shall hold and maintain the same.

We acknowledge and accept the Constitution and Canons of the General Synod of the Anglican Church of Canada and the Provincial Synod of the Ecclesiastical Province of British Columbia and the Yukon;

It is the right of the Bishop to issue and to authorize additional services for use within the Diocese subject to such limitations as may be imposed by the General Synod of the Anglican Church of Canada and/or the Provincial Synod of British Columbia and Yukon. Further, it is the right of the Bishop to adapt the authorized services of the Anglican Church of Canada to local circumstances and to direct and sanction the use of additional prayers subject to such limitations as may be imposed by the General Synod of the Anglican Church of Canada and/or the Provincial Synod of British Columbia and Yukon.

### ***Article 2: Composition of Synod***

#### *Composition*

- 2.1 The Synod shall consist of, as voting members:
- (a) The Bishop of the Diocese.
  - (b) All Voting Licensed Clergy as defined in Canon 1, Paragraph 1.22.
  - (c) The Chancellor, Vice-Chancellor, Registrar, Legal Assessor, Treasurer, Assistant Treasurer, and Secretaries.

- (d) The Lay Delegates duly elected or appointed pursuant to Articles 2.2 and 2.3 below; and,
  - (e) Voting Members of Diocesan Council not included in sub-paragraphs (a), (b), (c) or (d).
- 2.2 Each parish shall be entitled to a number of Lay Delegates and Alternate Lay Delegates based on the number of baptized persons of the age of 15 years or over on its Parish List as follows:

	Lay Delegates	Alternate Lay Delegates
for less than 200	2	3
for 200 but fewer than 400	3	3
for 400 but fewer than 600	4	4
for 600 but fewer than 800	5	5
for 800 or more	6	6

- Each of the foregoing Lay Delegates and Alternate Lay Delegates shall be communicants of at least one year's standing and shall be at least 15 years of age.
- 2.3 In addition to the foregoing, each Parish shall be entitled to an additional Lay Delegate and an additional Alternate Lay Delegate who shall be a communicant of at least one year's standing and shall be at least 15 years of age and less than 24 years of age, at the time of the election.

### *Meetings*

- 2.4 Synod shall meet at least once every two years at a time and place directed by the Bishop of the Diocese. However, for the purpose of electing a Bishop in the case of a vacancy of the See, a special session of Synod shall be summoned by the Diocesan Council. Notices of any session of Synod shall be given by the Secretaries of Synod and shall be mailed to all members of Synod at least thirty days prior to the opening of a session of Synod. If Diocesan Council directs that elections be held at a session of Synod to elect the Clerical Secretary, Lay Secretary, Treasurer, members of Diocesan Council, members of Bishop's Advisory Committee on Appointments and members of the Court of the Diocese of New Westminster, the notices of that session of Synod shall include a notice of such elections. A session of Synod at which Diocesan Council has directed such elections be held is hereinafter referred to as a "regular Synod".
- 2.5 The Bishop of the Diocese; or in the alternative, a Coadjutor or Suffragan Bishop; or in the further alternative, the Bishop's appointee shall preside at all meetings of the Synod.

- 2.6 A quorum for the transaction of the business of the Synod shall consist of the Bishop of the Diocese; or, in the alternative, a Coadjutor or Suffragan Bishop (to the extent applicable); or in the further alternative, the Bishop's appointee as president of Synod, and not less than one-fourth of the Licensed Clergy of the Diocese, and not less than one-fourth of the Lay Delegates entitled to take part in the proceedings. Any less number than herein set out may adjourn the Synod from day to day until a quorum can be obtained. Entitled to take part in the proceedings shall mean any duly elected or appointed delegate, notice of whose election or appointment has been given as required by Canon 9.48. Synod may extend the time for such notification.

### *Voting*

- 2.7 All votes of the members of Synod shall be taken collectively except at Synods called for the election of a Bishop, where votes of both orders shall be taken and counted separately.
- 2.8 On matters of Doctrine, voting by Orders may be taken at the discretion of the Bishop.
- 2.9 With the exception of elections, no act or resolution of the Synod shall become valid without the concurrence of the Bishop and (unless otherwise specified) a simple majority of the members of Synod present.
- 2.10 In the case of the absence of the Bishop no resolution passed at the Synod meeting shall be deemed binding until assented to by the Bishop in writing under the Bishop's seal. However, all elections shall be valid and the results of such elections binding even if the Bishop is absent.
- 2.11 All proposed changes to the Constitution, Canons and Rules of Order shall be submitted to the Constitution and Canons Committee at least sixty days before the meeting of the Synod.
- 2.12 Any resolution seeking amendment of the Act of Incorporation of the Synod or any resolution to amend the Constitution or any of the Canons passed by Synod, including all amendments thereto, shall require a two-thirds majority of the members of Synod present and the approval of the Bishop provided that the Bishop may withhold consent until the next regular Synod and then bring the amendment before that Synod again for reconsideration.
- 2.13 Notwithstanding any other provision of this Constitution, the Constitution and Canons Committee may recommend to Diocesan Council such corrections and alterations to the Constitution and Canons as it considers necessary provided that such correction or alteration relates only to matters of form and not to matters of substance, and provided further that any such correction or alteration (apart from

clerical or formatting changes) shall be reported to the next following regular meeting of Synod and may be set aside by a simple majority of those voting.

### ***Article 3: Officers of Synod***

#### *The Secretaries*

- 3.1 There shall be two Secretaries of Synod, one Clerical and one Lay, who shall be elected by the members of Synod at each regular Synod and shall assume office at the end of that regular Synod and continue in office until the final adjournment of the next regular Synod. The Secretaries shall be eligible for consecutive re-election no more than twice after they are first elected or appointed. If any vacancy shall occur between regular Synods, the Diocesan Council shall fill such vacancy.
- 3.2 The Secretaries shall be responsible for the compilation of a single set of minutes of sessions of Synod and shall deliver the minutes to their successors within thirty days following the final adjournment of the regular Synod next following their election.

#### *The Treasurer*

- 3.3 The Treasurer:
  - (a) shall be elected by the members of Synod at each regular Synod and shall hold office until a successor is elected, provided that, if the office becomes vacant between regular sessions of the Synod, the Diocesan Council shall appoint a successor who shall hold office until the next regular session of Synod. Such person so elected or appointed need not be a delegate from any Parish.
  - (b) shall be an ex-officio member of the Synod and of the Diocesan Council and shall have all speaking and voting rights and privileges of a Delegate.
  - (c) shall be bonded to the satisfaction of the Diocesan Council, in some well established guarantee company for the due and faithful performance of the duties of Treasurer.
  - (d) shall administer all finances and funds of the Diocese, including trust funds, and shall report to Synod and to the Diocesan Council when Synod is not in session.
  - (e) shall consult with the Bishop in relation to the appointment of the Assistant Treasurer.

*The Auditor*

- 3.4 The Diocesan Council shall appoint an Auditor or Auditors who shall be Chartered Professional Accountant(s), whose report shall be approved by Synod at each regular Synod. The Auditor shall not be a Delegate of any Parish.

**Article 4: Diocesan Council***Membership*

- 4.1 The Executive Committee, which shall hereafter be referred to as Diocesan Council, shall consist of the following voting members:
- (a) the Bishop or, in the Bishop's absence, the Bishop's Commissary or the Diocesan Administrator;
  - (b) any Coadjutor or Suffragan Bishop;
  - (c) the two most senior Legal Officers in attendance (being in order of seniority the Chancellor, the Vice-Chancellor, the Registrar and the Legal Assessor);
  - (d) the Treasurer (or the Assistant Treasurer in the absence of the Treasurer);
  - (e) the Chair of the Standing Committee on Ministry and Mission Development;
  - (f) two members chosen by the Dean and Archdeacons of the Diocese from their number in accordance with Article 4.3;
  - (g) one Ordained and one Lay person may be appointed by the Bishop who shall continue in office, at the pleasure of the Bishop, from the time of appointment until the final adjournment of the regular Synod next following appointment, and
  - (h) two persons from each Regional Archdeaconry, one Lay and the other Ordained, who shall be elected in accordance with Article 4.4, and
  - (i) two youth representatives, who shall be elected in accordance with Article 4.5.
- 4.2 The following persons, although not *ex officio* members, may (if not already members under another provision of Article 4.1) be invited to attend meetings of Diocesan Council in a reporting / advisory capacity from time to time, as the Bishop may consider necessary:
- (a) the Executive Archdeacon;
  - (b) the Director of Finance and Property;
  - (c) the Director for Mission and Ministry Development;

- (d) the Registrar and/or Legal Assessor;
- (e) the Assistant Treasurer;
- (f) a recording secretary appointed by the voting members of Diocesan Council;  
and
- (g) such other persons as may be invited by the Bishop to attend Diocesan Council from time to time.

### *Diocesan Council Elections and Appointments*

#### ***Members elected or appointed by the Dean and Archdeacons***

- 4.3 The procedures for the electing or appointing of members of Diocesan Council referred to in Article 4.1(f) shall be as follows:
- (a) The Dean shall, on not less than 14 days' notice, convene a meeting of the Archdeacons and the Dean which meeting shall be held at least 7 days prior to the commencement of Synod for the purpose of choosing the two members of Diocesan Council referred to in Article 4.1(f). The decision shall be made by consensus or, failing consensus, by secret ballot. The Dean and each of the Archdeacons will be considered to have been nominated unless they have stated to the meeting that they do not wish their name to stand for Diocesan Council. With the unanimous consent of the Dean and the Archdeacons the time limits set out in this Article 4.3(a) may be abridged.
  - (b) To be eligible for nomination and election, nominees:
    - (i) must be the Dean or an Archdeacon of the Diocese holding a licence as such;
    - (ii) must have confirmed their consent to having their names placed in nomination;
    - (iii) may nominate themselves; and,
    - (iv) may be the current incumbent as long as they have not served as a member of Diocesan Council elected or appointed under this Article 4.3 for more than 3 years 6 months immediately prior to the date of the election.
  - (c) In the event any member of Diocesan Council so chosen is unable or unwilling to act, or shall no longer be either the Dean or an Archdeacon, or there shall be a vacancy for any other reason, then the Dean shall convene a meeting to elect a replacement which meeting shall ordinarily be held prior to the next meeting of Diocesan Council, unless the Bishop shall give consent to the election being held at later date. The procedure for such

meeting shall follow, as closely as possible, the procedure set out in Article 4.3(a). The person so elected shall serve the balance of the term of the person being replaced.

### ***Regional Archdeaconry Representatives***

4.4 The procedures for the election of members of Diocesan Council referred to in Article 4.1(h) shall be as follows:

#### *Eligibility / Nominations*

- (a) To be eligible for nomination and election, nominees:
  - (i) must be a baptized member, or have their names on the Parish List of any Parish of that Regional Archdeaconry;
  - (ii) must have confirmed their consent to having their names placed in nomination;
  - (iii) may but need not be members of Synod ;
  - (iv) may be the current incumbent as long as they have not have served as a member of Diocesan Council elected or appointed under this Article 4.4 for more than 3 years 6 months immediately prior to the date of the election.
- (b) In order to be included in the Synod Convening Circular, nominations shall be received in writing by the Nominations Committee no later than 45 days prior to Synod to be included in the Synod Convening Circular. However, nominations may be made after this date, and from the floor of Synod, up to the time appointed by Synod for the close of nominations. In the event a Synod is not held during the required period and a Regional Archdeaconry meeting is called under Article 4.4(g) below, then nominations may be made, including from the floor of the meeting, up to the time appointed by the meeting for the close of nominations.

#### *Voting*

- (c) In this Article 4.4:
  - “Electors” means all members of Synod whose names are on the Parish List of a Parish within the Regional Archdeaconry for which an election is being called under this Article 4.4, as of the date of the election; and
  - “Parish” as used in this Article 4.4 shall include a Mission.
- (d) At each regular Synod, the Electors shall, unless no position is then vacant, gather together and shall elect to Diocesan Council one Lay and one

Ordained member who shall each hold office for a term ending upon the final adjournment of the regular Synod next following the date which is 1 year 6 months following their election or appointment.

- (e) All elections shall be held by secret ballot at the regular Synod.
- (f) The Lay and Ordained candidate for election receiving the greatest number of votes cast (respectively) under this Article 4.4 shall be duly elected.

Replacement

- (g) In the event any member of Diocesan Council so elected is unable or unwilling to act, or shall no longer be a person whose name is on the Parish List of a Parish within the Regional Archdeaconry which elected that member to Diocesan Council, or there shall be a vacancy for any other reason, then the Regional Archdeacon shall call upon the Lay and Ordained Electors to meet together and to elect a person to be a member of Diocesan Council. The Regional Archdeacon shall give notice of such meeting by a notice in writing mailed at least 21 days prior to the date fixed for the meeting, setting out the date, time, place and purpose of the meeting. Such meeting shall ordinarily be held prior to the next meeting of Diocesan Council, unless the Bishop shall give consent to the election being held at later date. The person so elected shall serve the balance of the term of the person being replaced.

***Diocesan Youth Representatives***

- 4.5 The procedures for the election or appointment of members of Diocesan Council referred to in Article 4.1(i) shall be as follows:

Eligibility

- (a) To be eligible for nomination and election (or appointment under Article 4.5(f)), nominees:
  - (i) must be a baptized member, or have had their names on the Parish List of any Parish of the Diocese for at least one year prior to the election / appointment;
  - (ii) must be at least 15 years of age and less than 24 years of age, at the time of the election or appointment;
  - (iii) must have confirmed their consent to having their names placed in nomination (or to their appointment);
  - (iv) may but need not be members of Synod; and,



- (v) may be the current incumbent as long as they have not served as a member of Diocesan Council elected or appointed under this Article 4.5(a) for more than 3 years 6 months immediately prior to the date of the election or appointment.

*Voting*

- (b) In this Article 4.5:
  - “Electors” means all members of Synod whose names are on the membership roll of a Parish within the Diocese for which an election is being called under this Article 4.5, as of the date of the election; and
  - “Parish” as used in this Article 4.5 shall include a Mission.
- (c) At each regular Synod, the Electors shall, unless no position is then vacant, gather together and shall elect to Diocesan Council persons meeting the description set out in Article 4.5(a) above who shall each hold office for a term ending upon the final adjournment of the regular Synod next following the date which is 1 year 6 months following their election or appointment. All elections shall be held by secret ballot at the regular Synod.
- (d) The candidate for election receiving the greatest number of votes cast under this Article 4.5 shall be duly elected.
- (e) All elections for members of Diocesan Council referred to in Article 4.1(i) shall be held by secret ballot at the regular Synod and the term of office shall be as set out in Article 4.5(c).

*Replacement*

- (f) In the event any member of Diocesan Council so elected is unable or unwilling to act, or shall no longer be a person whose name is on the Parish List of a Parish within the Diocese, or there shall be a vacancy for any other reason, the position on Diocesan Council shall be declared vacant. Any such vacancy may be filled by appointment by the Bishop of a person in the Diocese who shall be communicant of at least one year's standing and shall be at least 15 years of age and less than 24 years of age, at the time of the appointment.

***Powers, Duties and Meetings***

- 4.6 The Diocesan Council shall function as the agent of Synod when Synod is not in session and may authorize the fixing of the seal of the Synod whenever necessary. By way of example only and without limitation, the Diocesan Council’s roles may include deliberating and deciding upon policy matters, approving Diocesan plans

- and overall budgets, reviewing progress and executing plans, authorizing program matters, and financial transactions deemed of sufficient importance to warrant review, and debating and deciding upon matters arising from the Regional Archdeaonries through their elected representatives. The Diocesan Council shall recommend to Synod, when necessary, constitutional and canonical amendments and strategic policy decisions, and may direct the preparation of reports and plans for presentation to the Synod.
- 4.7 The Bishop, the Bishop's Commissary or the Administrator, together with twelve other voting members shall form a quorum of the Diocesan Council. The meeting shall be chaired by the Bishop or the Bishop's appointee or, during a vacancy in the See, by the Administrator or the Administrator's assignee.
- 4.8 The Diocesan Council:
- (a) Shall from time to time enact such regulations as may be deemed necessary for the administration of the Constitution and Canons and in the carrying out of the business entrusted to it by the Synod. These regulations shall be published;
  - (b) Shall meet face to face on a regular basis, a minimum of four times a year of which at least two meetings shall be held prior to July 1 and at least 2 meetings shall be held after August 31;
  - (c) Subject to the instructions from the Synod, shall have control, management and administration of all Christian stewardship and financial development for and on behalf of the Synod; and
  - (d) May delegate authority to one or more of the Standing Committees or any task force or other committee it may establish from time to time.

### ***Agenda Committee***

- 4.9 The Bishop shall before the first meeting of Diocesan Council following a regular Synod, appoint an Agenda Committee that will be tasked with shaping the agenda for in-person meetings of Diocesan Council so that there are opportunities for meaningful conversation amongst Diocesan Council members.
- 4.10 The Agenda Committee shall consist of the Executive Archdeacon and three other members of Diocesan Council and shall serve at the pleasure of the Bishop.

### ***Diocesan Committees***

- 4.11 The Diocesan Council shall appoint and establish terms of reference for:

- (a) a Standing Committee on Mission and Ministry Development with responsibility for:
    - (i) identifying the ministry needs of the Diocese as a whole and of each of its various areas; and
    - (ii) congregational development, expansion and revitalization; and
  - (b) a Standing Committee on Finance and Property with responsibility to oversee activity and planning with respect to management and finances in the diocese, with the overarching purpose of encouraging and facilitating mission and ministry.
- 4.12 The Diocesan Council and/or the Standing Committees described in Articles 4.11(a) or (b) above may appoint or dissolve such other Committees as is deemed necessary or advisable from time to time, or in accordance with Canons or Regulations enacted from time to time.
- 4.13 Diocesan Council shall have the power to clarify the terms of reference of any Standing Committee or other committee of Diocesan Council appointed from time to time.
- 4.14 Unless the Diocesan Council shall by regulation decide otherwise, appointments to all Committees shall be made at the first meeting of Diocesan Council following a regular Synod and such appointments shall usually be for three year terms but may be less.
- 4.15 The Diocesan Council shall by regulation establish a system to ensure that persons rotate on and off all Committees in order to maintain continuity of membership while injecting new members and ideas and with those concepts in mind should strive to retire and replace approximately 50% of the committee members in any given 3 year period.
- 4.16 All Committees shall report to Diocesan Council.



# Canons

## CANONS

### *Canon 1: Definitions*

- 1.1 “Administrator” means, during a vacancy in the See, the person appointed pursuant to Canon 2, paragraphs 2.6 - 2.8, below.
- 1.2 “Assistant Bishop” means a Bishop appointed by the Diocesan Bishop.
- 1.3 “Bishop” means the Bishop of the Diocese, or any Coadjutor Bishop, Suffragan Bishop, Assistant Bishop, Administrator or Bishop’s Commissary acting for the time being in the Bishop’s place and stead upon the Bishop’s authority or the authority of the Metropolitan, save for where otherwise provided or where the context requires.
- 1.4 “Bishop of the Diocese” means the Bishop of the Anglican Diocese of New Westminster.
- 1.5 “Bishop’s Commissary” means a cleric of the Diocese of not less than ten years’ standing, appointed under the hand and seal of the Bishop and as designated under Canon 4, paragraph 4.2 to exercise, in place of the Bishop, such duties as the Bishop may define. The Bishop’s Commissary may not confirm or ordain any person unless the Bishop’s Commissary is in episcopal orders.
- 1.6 “Clergy” includes Bishops, Bishop’s Commissaries, Coadjutor Bishops, Suffragan Bishops, Assistant Bishops, Priests and Deacons and “Bishops” includes Archbishops.
- 1.7 “Coadjutor Bishop” means a duly elected and employed bishop with right of succession.
- 1.8 “Dean” means the Dean of the Diocese (see further Canon 4)
- 1.9 “Diocese” means, unless otherwise specified, the Anglican Diocese of New Westminster.
- 1.10 “Licensed Clergy” means all Clergy licensed to and actually engaged in a definite sphere of work within the Diocese, whether parochial or otherwise, and whether stipendiary or non-stipendiary and shall include Clergy holding the Bishop's license and serving in Her Majesty's Canadian Armed forces, either inside or outside the Diocese but shall not include Clergy that only hold:
  - (a) a licence styled “honorary”, “on leave” or “permission to officiate” and/or

- (b) any form of permit that is not a license.
- 1.11 “Metropolitan” means the Metropolitan or acting Metropolitan of the Ecclesiastical Province of British Columbia and the Yukon of the Anglican Church of Canada.
- 1.12 “Mission” means an ecclesiastical division within an existing Parish which is supported, in whole or in part, by the Diocese, and which has not been organized as a Parish.
- 1.13 “National Canons” mean the Canons of the General Synod of the Anglican Church of Canada.
- 1.14 “Parish” means an ecclesiastical district whose boundaries have been defined and wherein a congregation or congregations have been established for the worship of Almighty God and served by a cleric or clergy holding the licence of the Bishop of the Diocese.
- 1.15 “Parish List” means the membership roll, or list of persons formally registered as members of a Parish.
- 1.16 “Priest in charge” means the priest who has been appointed to have responsibility for a Parish, regardless of the title by which such priest is known.
- 1.17 “Provincial Canons” mean the Canons of the Synod of the Ecclesiastical Province of British Columbia and the Yukon of the Anglican Church of Canada.
- 1.18 “Qualified Retired Clergy” means those Clergy retired from the Diocese, and not holding a license, that (i) have completed 10 years' service as Licensed Clergy in the Diocese in the 15 years immediately preceding retirement, (ii) are resident in the Diocese and (iii) are not under Ecclesiastical Censure or process.
- 1.19 “Regional Archdeaconry” means a defined area of the Diocese as defined by the Bishop over which a Regional Archdeacon has been given oversight.
- 1.20 “Regional Deanery” means a defined area of the Diocese and within a Regional Archdeaconry as defined by the Bishop over which a Regional Dean has been given pastoral responsibility.
- 1.21 “Suffragan Bishop” means a duly elected and employed bishop who may have territorial jurisdiction as ordered by the Bishop of the Diocese.
- 1.22 “Voting Licenced Clergy” means and includes Licenced Clergy and Qualified Retired Clergy.
- 1.23 For the purposes of this document, words importing the singular shall include the plural and vice versa; and words importing gender shall include any gender. This document is to be read as if all changes in grammar, number and gender rendered necessary by the context had been made, specifically including a reference to a person as a corporation and vice-versa

## ***Canon 2: Election of the Diocesan Bishop***

### *The Episcopal Election Committee*

- 2.1 The Office of Diocesan Bishop shall be declared vacant:
- (a) upon the death or permanent incapacity of the Diocesan Bishop while in office;
  - (b) upon the removal of the Diocesan Bishop as the consequence of ecclesiastical discipline; or
  - (c) upon the actual date of the retirement or resignation of the Diocesan Bishop.
- 2.2 The Diocesan Bishop shall give the Metropolitan and the Diocesan Council at least ninety days notice of their intent to retire or to resign the Office of Diocesan Bishop.
- 2.3 Upon the announcement of the intent of the Diocesan Bishop to resign or retire, or the death, permanent incapacity or removal of the Diocesan Bishop, the Diocesan Council shall, within thirty days, appoint an Episcopal Election Committee ('the Committee') using the following criteria:
- (a) The Committee shall consist of eleven members:
    - (i) A Chair, either lay or ordained, chosen by the Diocesan Council;
    - (ii) Five clergy, drawn from the canonically resident bishops, priests and deacons of the Diocese, and
    - (iii) Five lay members who are qualified to be members of their Parish Vestry pursuant to Canon 8 or Canon 9 and have been so for at least two years.
  - (b) The membership of the Committee shall reflect the diversity of the Diocese with particular attention to:
    - (i) gender identity,
    - (ii) age,
    - (iii) ethnic and cultural identity, and
    - (iv) theological perspectives.
  - (c) The members of the Committee shall be drawn from all the regional archdeaconries of the Diocese.
  - (d) The Committee shall be responsible for establishing an electoral process that is:
    - (i) transparent,

- (ii) fair,
  - (iii) accountable,
  - (iv) committed to discernment and
  - (v) guided by a pastoral concern for the nominees.
- (e) The Committee shall determine how electronic and social technology is to be used in the electoral process.
- 2.4 The Committee shall carry out those duties set out in paragraphs 2.13, 2.15, 2.16, 2.20, and 2.26.
- 2.5 Diocesan Council shall provide the Committee with the requisite financial and personnel resources to complete its responsibilities pursuant to this Canon and any relevant Regulations.

### *The Administrator*

- 2.6 Upon the vacancy in the Office of the Diocesan Bishop and there being no Coadjutor Bishop, the Administrator of the Diocese shall be:
- (a) the Suffragan Bishop or, in the absence of or inability to act on the part of the Suffragan Bishop,
  - (b) the Dean of the Diocese or, in the absence of or inability to act on the part of the Dean,
  - (c) the most senior Archdeacon who is able and willing to act as Administrator.
- 2.7 The seniority of the Archdeacon shall be determined by the date of appointment as an Archdeacon to the office of Archdeacon. If they have equal seniority in this respect, then seniority between them shall be decided by which of them has been licensed as an ordained person in the Diocese for the longest length of time.
- 2.8 The Administrator shall have the powers and responsibilities of a Diocesan Bishop as these are set out in the Constitution and Canons of the Diocese. The Administrator may not confirm or ordain any person unless the Administrator is in episcopal orders.
- 2.9 Diocesan Council shall provide the Administrator with the requisite financial and personnel resources to complete their responsibilities pursuant to this Canon and any relevant Regulations.



*Nomination of Candidates*

- 2.10 The election of a Bishop shall be made at an Electoral Synod called pursuant to the provisions of this Canon, the Rules of Order of the Diocese and any relevant Regulations.
- 2.11 Diocesan Council, within thirty days of the death in office, permanent incapacity or removal from office of the Diocesan Bishop or upon receiving notice of the intention of the Diocesan Bishop to resign or retire, shall obtain permission from the Metropolitan pursuant to the Provincial Canons to summon an Electoral Synod for the election of a Bishop. Upon receipt of the Metropolitan's permission an Electoral Synod shall be convened by the Metropolitan on a date approved by Diocesan Council no less than three months and no more than six months from the effective date of the vacancy in the Office of Diocesan Bishop.
- 2.12 The Metropolitan shall chair the Electoral Synod unless the Metropolitan shall be unable or unwilling to act or is a candidate for election as Diocesan Bishop, in which case, the next senior Bishop in the Province who is able and willing to act and who is not a candidate for election as Diocesan Bishop shall chair the Electoral Synod. The Chair of the Electoral Synod shall not be entitled to a vote.
- 2.13 The Episcopal Election Committee shall:
- (a) receive the nominations of persons eligible for the office of Diocesan Bishop;
  - (b) oversee the process of vetting the qualifications of those persons nominated for the Office of Diocesan Bishop;
  - (c) plan and execute a fair and transparent process by means of which qualified nominees are presented to the members of the Electoral Synod for their review; and
  - (d) ensure that all necessary information regarding the nominees is available to the members of the Electoral Synod no less than fourteen days before the date of said Synod.
- 2.14 No person shall be nominated for the Office of Diocesan Bishop unless that person qualifies for such position according to the Constitution and Canons of the Anglican Church of Canada and the Constitution and Canons of the Ecclesiastical Province of British Columbia and Yukon. These qualifications are as follows:
- (a) The nominee must be at least thirty years of age.
  - (b) The nominee's learning, training or experience shall meet the needs of ministry as a bishop.
  - (c) The nominee has neither directly or indirectly secured or attempted to secure the Office of Diocesan Bishop by any improper means.

- (d) The nominee is not guilty of any crime or immorality.
  - (e) The nominee does not hold or taught nor has held or taught within five years previously anything contrary to the Doctrine or discipline of the Anglican Church of Canada.
  - (f) The nominee must be a priest or bishop in holy orders of the Anglican Church of Canada or of some church in full communion with the Anglican Church of Canada.
  - (g) If the nominee is a priest or bishop of a church in full communion with the Anglican Church of Canada, they must fulfill the requirements of Canon IV of the General Synod of the Anglican Church of Canada.
- 2.15 All nominees shall be required to undergo a process to confirm their qualifications for the Office of Diocesan Bishop in the Anglican Church of Canada which will include a criminal records check with vulnerable sector from the jurisdictions set forth in any relevant Regulations.
- 2.16 Each nominee must be nominated by at least four members of Synod, at least two of whom shall be ordained members and at least two of whom shall be lay members. The names of the nominators shall be made public and no nominator may nominate more than one candidate. The Nominee must give their consent to their nomination to the Chair of the Episcopal Election Committee.

### *The Electoral Synod*

- 2.17 At least thirty days prior to the Electoral Synod Diocesan Council shall appoint a Returning Officer and a Deputy Returning Officer to oversee the balloting process at the Electoral Synod. The Returning Officer shall have the power to appoint such assistants as the Returning Officer shall deem appropriate. The Deputy Returning Officer shall undertake such duties as are assigned by the Returning Officer and shall act as the acting Returning Officer in the absence of the Returning Officer.
- 2.18 On the day and at the place appointed, after the celebration of the Holy Eucharist, the Chair shall proceed to organize the meeting in accordance with the Rules of Order of the Electoral Synod.
- 2.19 The Members of the Electoral Synod are set forth in Article 2.1 and the quorum for an Electoral Synod is set forth in Article 2.6 of the Constitution of the Diocese.
- 2.20 Following the celebration of the Holy Eucharist, the Episcopal Election Committee shall formally table the names of the nominees for the Office of Diocesan Bishop. After the nominations, the members of the Electoral Synod present and voting shall vote in their respective orders until a person is elected Diocesan Bishop or ten ballots have been conducted. All voting shall be by secret ballot and conducted as follows:

- (a) On the conclusion of each balloting the Chair shall declare the voting on that balloting closed.
  - (b) The ballots shall be counted and a written report from the Returning Officer shall be given to the to the Chair, indicating,
    - (i) the number of ballots not included in the results of the voting and the reasons why these ballots are not included;
    - (ii) the number of votes of each order required for an election;
    - (iii) the results, by order, of the voting.
  - (c) Upon receipt of the report of the Returning Officer, the Chair shall announce:
    - (i) the number of ballots cast in each order;
    - (ii) the number of ballots not included in the results of the voting and the reasons why these ballots are not included in the count;
    - (iii) the number of votes in each order required for an election;
    - (iv) the number of votes cast in each order for each candidate, and
    - (v) whether or not there has been an election.
  - (d) If the balloting does not result in an election, balloting shall continue pursuant to sub-paragraphs (a), (b) and (c) above with the exception that the names of the following candidates shall be removed from the list of candidates for election:
    - (i) any candidate who has received no votes in either or both Orders,
    - (ii) any candidate who has (or, in the case of a tie, the candidates who have) received the lowest number of lay and clerical votes in aggregate, unless the number of votes received, although the lowest of all candidates, is at least one- fifth of the votes in either order, and
    - (iii) any candidate who has given or caused to be given signed written notice to the Chair stating that the candidate wishes to withdraw from the election.
  - (e) If no candidate is elected after ten ballots, the Chair shall determine the will of the Electoral Synod as to whether the Electoral Synod shall recess for a specific period of time, adjourn indefinitely or continue balloting.
- 2.21 No person shall be held to be duly elected Diocesan Bishop unless that person shall have first obtained the majority of the votes of the members of both orders present and voting on the same ballot.

*Reconvening an Electoral Synod*

- 2.22 Paragraphs 2.23 to 2.27 apply only if an Electoral Synod has been adjourned under subparagraph 2.20(e).
- 2.23 The Diocesan Council shall determine the date and location of the reconvened Electoral Synod in consultation with the Metropolitan. Notice shall be sent to the members of the Electoral Synod at least fourteen days before the reconvening of the Electoral Synod as well as any requisite information regarding any newly-nominated candidates.
- 2.24 Following the adjournment new nominations may be made whose candidacy will be reviewed according to the requirements of this Canon above and any relevant Regulations. Any new nominations must be submitted within sixty days of the adjournment of the Electoral Synod.
- 2.25 No person who either withdrew or whose name was removed from the ballot pursuant to subparagraph 2.20(d) during the previous Electoral Synod may be re-nominated.
- 2.26 When the Electoral Synod reconvenes, the Electoral Election Committee shall table:
- (a) the names of those candidates who were validly nominated previously who did not withdraw their names in the previous election and who have consented to their names being re-submitted to the Electoral Synod, and
  - (b) the names of any candidates nominated pursuant to paragraph 2.24 above.
- 2.27 Balloting shall resume as pursuant to paragraphs 2.19, 2.20 and 2.21 above. If no candidate is elected after ten ballots, the Chair shall determine the will of the Electoral Synod as to whether the Electoral Synod shall be adjourned or whether further balloting shall take place, and:
- (a) If the Electoral Synod chooses to adjourn, it shall reconvene pursuant to paragraphs 2.19, 2.20, and 2.21 above; or
  - (b) If the Electoral Synod chooses to continue balloting, balloting shall continue until there are two nominees remaining, then:
    - (i) Prior to any ballot on which there remains only two nominees, the Chair may prescribe that, if an election does not occur after a specified number of ballots, the Electoral Synod shall be adjourned for not less than seven days nor more than thirty days;
    - (ii) When the Electoral Synod reconvenes, balloting will continue until one of the two nominees is elected or the Electoral Synod chooses to adjourn indefinitely; and

- (iii) If the Electoral Synod chooses to adjourn indefinitely, it shall reconvene pursuant to paragraphs 2.19, 2.20, 2.21 and 2.23 above.

*Confirmation of Election*

- 2.28 No person shall be consecrated and/or installed as Diocesan Bishop until their election is confirmed by a majority of the House of Bishops of the Ecclesiastical Province of British Columbia and Yukon in accordance with the Canons of the Ecclesiastical Province.
- 2.29 Prior to their consecration and/or installation, the Diocesan Bishop-elect shall:
  - (a) promise obedience to the Constitution and Canons of the Diocese and
  - (b) agree to fulfill the shared commitments and obligations of the clergy of the Diocese as these are expressed in the Regulations and Policies of the Diocese.
- 2.30 The Consecration of the Diocesan Bishop-elect is within the jurisdiction of the Metropolitan in consultation with the Diocesan Council.
- 2.31 The Installation of the Diocesan Bishop-elect is within the jurisdiction of the Administrator of the Diocese in consultation with the Diocesan Council.

*Regulations, Electoral Synod Rules of Order and Diocesan Profile*

- 2.32 Diocesan Council may:
  - (a) make Regulations consistent with this Canon and matters related to the nominating and election of a Diocesan Bishop and
  - (b) make Rules of Order for the Electoral Synod consistent with this Canon and any relevant Regulations.
- 2.33 Diocesan Council shall maintain a Diocesan Profile that shall be reviewed annually and, if necessary, revised.

*Mandatory Review of the Electoral Process*

- 2.34 Within thirty days of its first regular meeting following the consecration and/or installation of the Diocesan Bishop, Diocesan Council shall establish an Electoral Process Review Task Force.
- 2.35 The Task Force shall review the electoral process just completed and shall report back to Diocesan Council with any recommendations regarding the electoral process which may include revisions to the Canon and to any relevant Regulations.

- 2.36 The Task Force shall complete its report within twelve months of its appointment.

### ***Canon 3: Coadjutor, Suffragan and Assistant Bishops***

#### *Election of a Coadjutor or Suffragan Bishop*

- 3.1 When the Diocesan Bishop has given notice of their intent to resign or retire as Bishop within the following twelve months, the Bishop or the Synod, by three-fourths vote, may request the election of Coadjutor Bishop. The election of a Coadjutor Bishop shall take place on a date and at a place fixed by the Diocesan Bishop after consultation with the Diocesan Council.
- 3.2 When the Diocesan Bishop believes that the mission and ministry of the Diocese requires additional episcopal leadership, the Diocesan Bishop or the Synod by three-fourths vote, may request the election of a Suffragan Bishop. The election of a Suffragan Bishop shall take place on a date and at a place fixed by the Diocesan Bishop after consultation with the Diocesan Council.
- 3.3 The nomination election, consecration and installation of a Coadjutor Bishop shall take place pursuant to Canon 2 and any relevant Regulations with the exception that the Diocesan Bishop, if present, shall preside over the Electoral Synod.
- 3.4 The nomination, election, consecration and installation of a Suffragan Bishop shall take place pursuant to the provisions of Canon 2 and any relevant Regulations with the exception that:
- (a) the nominees for the Office of Suffragan Bishop shall be submitted to and approved by the Diocesan Bishop, and
  - (b) the Diocesan Bishop, if present, shall preside over the Electoral Synod.

#### *Duties and Privileges of a Coadjutor or Suffragan Bishop*

- 3.5 The Coadjutor and/or Suffragan Bishop shall perform such Diocesan duties and exercise such Episcopal authority in the Diocese as assigned by the Diocesan Bishop.
- 3.6 The Coadjutor and/or Suffragan Bishop shall have a seat in the Synod and the same right of voting therein as any other voting licensed Clergy registered for a Synod.
- (a) In the absence of the Diocesan Bishop, the Coadjutor Bishop shall preside.
  - (b) In the absence or unwillingness of the Coadjutor Bishop to preside, then the Suffragan Bishop shall preside.
  - (c) In the absence or unwillingness of the Suffragan Bishop to preside, then the Administrator or Commissary of the Diocese shall preside.

- 3.7 The Coadjutor and/or Suffragan Bishop shall be a member of the Diocesan Council.
- 3.8 The Coadjutor Bishop shall become the Diocesan Bishop without any further election when any vacancy occurs in the See.
- 3.9 The Coadjutor Bishop has seniority over any Suffragan Bishop.

*Assistant Bishop*

- 3.10 When the Diocesan Bishop believes that the mission and ministry of the Diocese requires additional episcopal leadership, the Diocesan Bishop, in consultation with Diocesan Council, may appoint an Assistant Bishop.
- 3.11 No person shall be appointed as Assistant Bishop who is not in episcopal orders and does not fulfill the qualifications for the Office of Bishop as stated in Canon 2, paragraphs 2.14 and 2.15.
- 3.12 Prior to their appointment, an Assistant Bishop shall:
  - (a) promise obedience to the Constitution and Canons of the Diocese and
  - (b) agree to fulfill the shared commitments and obligations of the clergy of the Diocese as these are expressed in the Regulations and Policies of the Diocese.
- 3.13 The Assistant Bishop shall perform such Diocesan duties and exercise such Episcopal authority in the Diocese as assigned by the Diocesan Bishop.
- 3.14 The Assistant Bishop shall have a seat in the Synod and the same right of voting therein as any other voting licensed Clergy registered for a Synod.
- 3.15 The Assistant Bishop shall not be a member of the Diocesan Council.
- 3.16 The Coadjutor and Suffragan Bishops have seniority over any Assistant Bishop.

***Canon 4: Diocesan Officers***

*The Dean*

- 4.1 The Bishop shall appoint the Dean of the Diocese. The Dean may but need not be the Rector of the Cathedral.

*Bishop's Commissary*

- 4.2 In the event that the Bishop leaves the Diocese or is temporarily incapacitated for a period in excess of one month, the Bishop shall appoint a Commissary by letter

under the hand and seal of the Diocese. Such an appointment shall continue in force until revoked in writing by the Bishop.

- 4.3 The Commissary may be the Dean, an Archdeacon or, a senior member of the Clergy of the Diocese. In the event that a Bishop's Commissary is required and none has been formally appointed, the default Bishop's Commissary shall be the Executive Archdeacon.

#### *Archdeacons*

- 4.4 The Bishop may appoint Archdeacons who shall assist the Bishop in the administration of the Diocese as directed by the Bishop. Archdeacons shall hold office at the pleasure of the Bishop.

#### *Regional Deans*

- 4.5 Regional Deans may be appointed by the Bishop after consultation with the Licensed Clergy of the relevant Regional Deanery, and they shall hold office at the pleasure of the Bishop. They shall perform such duties as shall be assigned to them by the Bishop.

#### *Honourary Canons*

- 4.6 The Bishop may appoint Honourary Canons.

#### *The Chancellor*

- 4.7 The Bishop shall appoint a Chancellor, who shall hold office at the pleasure of the Bishop.

- 4.8 The Chancellor:

- (a) shall be:
  - (i) a Communicant member of the Church;
  - (ii) a member of the Bar of the Province of British Columbia; and
  - (iii) of at least ten years' standing as a barrister or solicitor.
- (b) shall advise and assist the Bishop, or in the Bishop's absence, the Coadjutor Bishop, Suffragan Bishop, Administrator or Commissary, on all pertinent matters and shall advise the presiding officer of session of Synod on points of order and other questions referred by the presiding officer.



- (c) shall perform such other duties as required by the Bishop.

*The Vice-Chancellor*

- 4.9 The Bishop may appoint a Vice-Chancellor, to hold office at the pleasure of the Bishop.
- 4.10 The Vice-Chancellor shall be:
  - (a) a Communicant member of the Church;
  - (b) a member of the Bar of the Province of British Columbia; and
  - (c) of at least five years' standing as a barrister or solicitor.
- 4.11 The Vice-Chancellor shall assist the Chancellor and shall act for, and on the Chancellor's behalf, during the absence or inability of the Chancellor, attend to the Chancellor's duties.
- 4.12 Either the Registrar or the Legal Assessor may simultaneously serve as Vice-Chancellor.

*The Registrar*

- 4.13 The Bishop shall appoint a Registrar, who shall hold office at the pleasure of the Bishop.
- 4.14 The Registrar:
  - (a) shall be:
    - (i) a communicant member of the Church;
    - (ii) a member of the Bar of the Province of British Columbia; and
    - (iii) of at least five years' standing as a barrister or solicitor.
  - (b) shall be a member of the Committee on Constitution and Canons.
  - (c) shall act as a legal advisor to the Bishop and perform such other duties as may be required by the Bishop.
  - (d) shall perform the duties of the Legal Assessor during the absence of the Legal Assessor and during a vacancy in the office of the Legal Assessor.

*Legal Assessor*

- 4.15 The Bishop shall appoint a Legal Assessor, who shall hold office at the pleasure of the Bishop.
- 4.16 The Legal Assessor:
- (a) shall be:
    - (i) a Communicant member of the Church;
    - (ii) a member of the Bar of the Province of British Columbia; and
    - (iii) of at least five years' standing as a barrister or solicitor.
  - (b) shall be a member of the Committee on Constitution and Canons.
  - (c) shall act as a legal advisor to the Bishop and perform such other duties as may be required by the Bishop.
  - (d) shall perform the duties of the Registrar during the absence of the Registrar and during a vacancy in the office of the Registrar.

*Assistant Treasurer*

- 4.17 The Bishop may, in consultation with the Treasurer and with the concurrence of Diocesan Council, appoint an Assistant Treasurer, who shall hold office at the pleasure of the Bishop.
- 4.18 The Assistant Treasurer shall:
- (a) be a communicant member of the Church.
  - (b) assist the Treasurer in their duties as directed by the Treasurer.
  - (c) perform the duties of the Treasurer during the absence of the Treasurer and during a vacancy in the office of the Treasurer.

***Canon 5: Appointment, resignation and retirement of Clergy***

- 5.1 All clerical and lay appointments at the Diocesan Synod Office come under the Bishop's jurisdiction.
- 5.2 All resignations of clergy shall be submitted to the Bishop in writing. Where clergy are licensed to a particular parish, copies of such written resignations shall be provided to the Church Wardens.

*Bishop's Advisory Committee on Appointments*

- 5.3 There shall be a Bishop's Advisory Committee on Appointments.
- 5.4 The Bishop's Advisory Committee on Appointments shall consist of:
- (a) the Bishop, who shall chair the meetings;
  - (b) the Executive Archdeacon;
  - (c) three Ordained and three Lay Persons elected by Orders at Synod, who shall hold office for a term ending upon the final adjournment of the Regular Synod next following such election; and
  - (d) any persons appointed under paragraph 5.6, below.
- 5.5 Members pursuant to subparagraphs 5.4(c) and 5.4(d) above shall not serve more than two consecutive terms.
- 5.6 Diocesan Council shall have the authority to fill by appointment any vacancy which may occur between regular sessions of Synod which appointments shall be effective until the final adjournment of the regular Synod next following such appointment.
- 5.7 When the Bishop's Advisory Committee on Appointments is considering an appointment to a parish vacancy for which a Search Committee has been convened pursuant to Canon 9, paragraph 9.40, the following persons shall be added as fully participating and voting members with respect to any and all discussions of the Advisory Committee relating to such appointment:
- (a) two members of the Search Committee, elected by the Search Committee; and;
  - (b) the Regional Archdeacon for the Parish concerned, or their delegate.

*Appointments, Leaves and Resignations*

- 5.8 Applications for clerical appointment in the Diocese shall be made to the Bishop but no appointment shall be made to a Parish by the Bishop without consulting the Search Committee of that Parish and the Bishop's Advisory Committee on Appointments.
- 5.9 Notwithstanding Paragraph 5.8, in the event the Bishop has proposed multiple candidates for a clerical appointment and the Search Committee of the Parish has refused to consent to the appointment of any of the candidates, the Bishop thereafter may make a clerical appointment to that Parish.
- 5.10 All requests for leaves of absence shall be made in writing to the Bishop.

- 5.11 Ordinarily an appointment or assignment shall be expected to cease when the appointee reaches full pensionable age as determined by reference to the applicable provisions of the General Synod Pension Plan of the Anglican Church of Canada. However, application may be made to the Bishop for authority to continue from year to year. Such application shall be reviewed in consultation with the Parish Council of the Parish concerned.
- 5.12 The Bishop may also call on the Bishop's Advisory Committee on Appointments to assist in respect of chaplaincies and other appointments, both clerical and lay, which come under the Bishop's jurisdiction.

### *Required Licenses and Permissions*

- 5.13 All clergy appointed to a particular ministry within the Diocese must hold a license from the Bishop for the exercise of that ministry.
- 5.14 No person shall officiate within the Diocese for more than two consecutive weeks in the same Parish without a written license or permission from the Bishop.

## ***Canon 6: The Cathedral***

### *Diocesan Cathedral*

- 6.1 Christ Church Parish, Vancouver, B.C., or such other church designated by the Bishop, shall be the Cathedral of the Diocese.

### *The Chapter of Christ Church Cathedral in Vancouver*

- 6.2 The Chapter shall consist of:
- (a) the Dean;
  - (b) the Rector of the Cathedral of the Diocese, if not the Dean;
  - (c) the Archdeacons of the Diocese, and
  - (d) such Licensed Clergy and lay members of Synod as the Bishop may from time to time appoint, to a maximum of sixteen in number, for a term not to exceed three years, of whom one shall be nominated to the Bishop by the Cathedral Parish.
- 6.3 The Chapter shall perform such duties as the Bishop shall from time to time assign to it.

*Holy Trinity Cathedral*

- 6.4 It is recognized that, for historical reasons, the Parish Church of the Holy Trinity, New Westminster, shall be by courtesy designated Holy Trinity Cathedral in perpetuity although not presently being the Cathedral of the Diocese.

***Canon 7: Regional Archdeacons and Regional Deaneries***

- 7.1 The Bishop may, in consultation with the Diocesan Council, create:
- (a) Regional Archdeacons, and/or
  - (b) Regional Deaneries,
- and alter or adjust their boundaries.

*Regional Deanery Conferences*

- 7.2 The Regional Deanery Conference of the Regional Deanery shall be composed of all licensed Clergy, Lay Delegates and Alternates to Diocesan Synod, Church Wardens, Treasurers, and Secretaries of the Church Committees of the Congregations of the Regional Deanery.
- 7.3 A Regional Deanery Conference shall be convened at least once a year to provide opportunities for fellowship, learning and encouragement among all the Congregations of the Regional Deanery, and to deal with such matters of business as may be brought before it.

*The Clericus*

- 7.4 The Clericus shall consist of all Licensed Clergy within a Regional Deanery and shall meet at least three times a year to promote personal and professional growth, fellowship and co-operation, and to deal with such matters of business as may be brought before it.

***Canon 8: Creation and amendment of Parishes, Parish Corporations, and Parish Names***

*Records*

- 8.1 A record of the names and boundaries of every Parish shall be kept and maintained by the Registrar of the Diocese.

*New Parishes*

- 8.2 The Bishop, in consultation with Diocesan Council, may establish and name new Parishes and set their boundaries.
- 8.3 Subject to the Bishop's approval, Diocesan Council may propose names for new Parishes.

*Parish Name-Changes*

- 8.4 Any Parish may apply to the Bishop to change its name.

*Parish Boundary-Changes*

- 8.5 The Bishop, in consultation with Diocesan Council and the Parish in question, may alter boundaries of any existing Parish.

*Merger*

- 8.6 The Bishop may initiate the merger of Parishes, whether incorporated or not, in either of the following cases:
  - (a) The Parishes have voted to merge by a two-thirds majority of those attending their respective Vestry Meetings specially called on 14 days' notice for the purpose, or
  - (b) Diocesan Council shall have voted at two consecutive meetings by a two-thirds majority of those attending to merge the Parishes.
- 8.7 Where Diocesan Council intends to put merger of Parishes to a vote under paragraph 8.6 above, Diocesan Council must first:
  - (a) give three months' notice in writing to the Priest in charge and Church Wardens of the Parish; and
  - (b) give the Parish a right of audience at the meetings at which Diocesan Council shall consider the resolution to merge.
- 8.8 In the event that any Parish shall contest its merger after the first meeting at which Diocesan Council votes to merge it:
  - (a) the Priest in charge and Church Wardens may apply to the Bishop in writing before the second Council meeting at which merger is to be considered; in which case

- (b) the Bishop shall then appoint a Commission of not fewer than three people, with each Regional Deanery in which the Parishes are situated represented; and
  - (c) the Commission shall study the question and consult with the Parishes, the Regional Deaneries, the relevant Standing Committees of Diocesan Council and representatives of the Diocese and shall report its recommendation as to whether the parishes should be merged or not, together with any recommendations about the terms and manner of merger.
  - (d) The Commission's report shall be considered by Diocesan Council when it deliberates at its second meeting to consider merger.
- 8.9 The Bishop shall not be bound to merge any Parish in any case.
- 8.10 When the Bishop has given consent, the formal process of merger shall be confirmed and initiated by the Bishop's letter to the Priest in charge and Church Wardens of the Parishes involved announcing the Bishop's consent to merger.
- 8.11 The process of merger shall be completed within 18 months of its formal initiation but the Bishop may extend the time limit.
- 8.12 Where in the course of a merger of Parishes a Parish is closed, the disposition of the proceeds of its assets shall be determined by Diocesan Council in consultation with its Standing Committees.

*Closure*

- 8.13 The process to consider closure of a Parish may be initiated by the Bishop, Diocesan Council, or the relevant Parish.
- 8.14 The Bishop may initiate the process of closing a Parish in the following cases:
- (a) The parish has voted by a two-thirds majority of those attending a Vestry Meeting specially called on 21 days' notice for that purpose, to request closure, or
  - (b) Diocesan Council has voted at two meetings by a two-thirds majority of those attending to close the Parish.
- 8.15 Where Diocesan Council intends to put closure of Parishes to a vote under paragraph 8.6 above, Diocesan Council must first:
- (a) give three months' notice in writing to the Priest in charge and Church Wardens of the Parish, and
  - (b) give the Parish a right of audience at the meetings at which Diocesan Council shall consider the resolution to merge.

- 8.16 In the event that a Parish contests its closure after the first meeting at which Diocesan Council votes to close it:
- (a) the Priest in charge and Church Wardens may apply to the Bishop in writing before the second meeting at which closure is to be considered, in which case
  - (b) the Bishop shall then appoint a Commission of not fewer than three people, one of whom shall be from the Regional Deanery in which the Parish is situated, and
  - (c) the Commission shall study the question and consult with the Parish, the Regional Deanery, the Standing Committee on Mission and Ministry Development and representatives of the Diocese and shall report its recommendations as to whether the Parish should be closed or not, together with any recommendations about the manner of closure.
  - (d) The Commission's report shall be made to Diocesan Council and to the Parish. The report shall be considered by Diocesan Council when it deliberates at its second meeting to consider closure.
- 8.17 The Bishop shall not be bound to close a Parish in any case.
- 8.18 Once the above steps have been completed, and with the Bishop's consent, the formal process of closure shall be confirmed and initiated by the Bishop's letter to the Priest in charge and Church Wardens announcing the Bishop's consent either to the request of the Parish or to the resolution of Diocesan Council to close the parish. The process of closure, once formally initiated by the Bishop shall be completed within 18 months, but the Bishop shall have power to extend the time limit.
- 8.19 In any formal Parish closure, the Trustees (or, in the case of an unincorporated Parish, the Church Wardens together with the Priest-in-charge) shall provide Diocesan Council with audited financial statements to cover the period of time since the last audited annual statements and also any financial documentation that shall be requested by Diocesan Council to show the disposition of the Parish's property, and the Church Wardens shall deliver over to the Diocesan Registrar for safekeeping the Parish books, records and documents.

Notwithstanding the foregoing, Diocesan Council may by resolution or regulation direct that the financial statements required by this paragraph be for a shorter or longer period than set out above and permit such financial statements to be unaudited rather than audited.

- 8.20 Where a Parish is closed, its net assets shall be transferred to the Diocesan Mission and Ministry Fund (or such equivalent alternative Fund as may be established from time to time) for its use in developing worship or ministry centres anywhere in the Diocese or for the establishment or development of ministry programs anywhere in the Diocese. Such transfers shall be subject to any trusts and to any reserve fund



established by Diocesan Council for the provision of a continuing ministry to replace the parish.

- 8.21 Where a Parish is closed, the Bishop in consultation with Diocesan Council shall, pursuant to paragraph 8.5, amend the boundaries of neighbouring Parishes to include the area of the closed Parish.
- 8.22 The Bishop may appoint replacement Trustees to the Parish Corporation of any closed incorporated Parish, as necessary

### ***Canon 9: Parish Organization***

#### *Vestry Membership*

- 9.1 The Priest in charge of a parish, or that person’s delegate, shall maintain the Parish List. No one shall have their name on the Parish List of more than one Parish in the Diocese at the same time.
- 9.2 The Vestry of a Parish shall consist of all baptized persons of the age of fifteen or over:
  - (a) who are accustomed worshippers within the Parish and;
  - (b) whose names have been on the Parish List of the Parish for at least the three months preceding the Vestry Meeting.
- 9.3 For the purposes of subparagraph 9.2(a) above, indicia of an “accustomed worshipper” may include, among other things, a person’s:
  - (a) frequent attendance;
  - (b) material commitment of time, talents, or financial resources; or
  - (c) receipt of the ministrations of the Parish because of illness or other incapacity,

though the presence of such factors shall not necessarily be determinative of a person’s status as an accustomed worshipper.
- 9.4 Any questions as to a person's right to be on a Parish List, the date from which a person’s place on a Parish List is deemed to be effective, or whether or not a person qualifies as an “accustomed worshipper” within the Parish shall be determined by the Church Wardens of the Parish.

#### *Vestry Meetings*

- 9.5 Each parish must hold an Annual Vestry Meeting before the end of February in each year.

- 9.6 Vestry meetings may be held for purposes including, without limitation, receiving reports, approving budgets, and electing Officers and Delegates / Alternate Delegates to Synod.
- 9.7 A meeting of the Vestry shall be called by the Priest in charge or one of the Church Wardens by notice in writing picked up, delivered, mailed or sent electronically to all those persons on the Parish List of the Parish, at least 14 days prior to the date fixed for the Vestry Meeting. Where a number of persons in the same family residing at the same address are on the Parish List of the Parish a notice addressed to and picked up, delivered or mailed to one of such persons shall be deemed to be a proper notice to all such persons. Such notice shall set out the date, time, place, and purpose of the meeting. The Priest in charge of the Parish shall be responsible for the announcing of such a meeting at all regular Sunday services of worship at least eight days prior to the date fixed for the meeting.
- 9.8 An Extraordinary Vestry Meeting:
- (a) may be called by the Priest in charge of a Parish or Church Wardens at any time, and
  - (b) shall be called by them when a group representing no less than 10% of the members of a Parish requests the same, by delivering to the Priest in charge or Church Wardens of the Parish a petition setting out their names, together with a proposed agenda indicating the purpose of the proposed meeting and any motions to be discussed.
- 9.9 In the event of a properly-made request for an Extraordinary Vestry Meeting being refused by the Priest in charge of a Parish or Church Wardens, an appeal may be made in writing by the petitioners to the Bishop stating the reasons for requesting a Vestry Meeting. The Bishop shall consider the matter and may require, if considered appropriate, that the Priest in charge of the Parish convene the Extraordinary Vestry Meeting as requested.
- 9.10 Vestry meetings shall be chaired by the Priest in charge or some other member of Vestry as may be appointed by the Priest in charge or the meeting.
- 9.11 A vestry clerk shall be appointed by the Priest in charge at the start of every Vestry Meeting. It shall be the responsibility of the vestry clerk to record minutes of proceedings and resolutions of all Vestry meetings.
- 9.12 The minutes shall be read, corrected and approved by the Vestry at its next meeting, and once confirmed, shall be signed by the chair of the meeting, after which they shall be available for the inspection of any Parishioner at any reasonable time.

No act or resolution of Vestry shall be valid unless it receives the votes of a majority of the voting members of Vestry present and voting at the meeting. Proxy voting is not permitted.

- 9.13 In the case of protest against the legality of elections at any Vestry meeting, such protest shall be made in writing to the Diocesan Council which shall rule either that the election is valid or order that a new Vestry Meeting for the purpose of convening a new election be held within 30 days of the date of their decision.

*Parish Officers*

- 9.14 Legal responsibility for the administration of the Parish rests with the Trustees (in the case of incorporated Parishes), or the Church Wardens together with the Priest in charge (in the case of unincorporated Parishes) (each respectively, for the purposes of this section, the “Responsible Persons”).
- 9.15 The duties of the Responsible Persons include, without limitation:
- (a) to oversee, care for and administer, buildings, records, and funds of the Parish;
  - (b) to make an annual report, and
  - (c) to have prepared, in accordance with paragraph 9.51, annual financial statements for presentation to the Trustees (in the case of an incorporated Parish), Church Wardens, Parish Council, and the Annual Vestry Meeting,
- provided however that the Responsible Persons may also delegate these responsibilities to other persons.
- 9.16 The Responsible Persons shall also assist in guiding the implementation of the programs of the Parish and share with the Priest in charge the pastoral and spiritual concerns of the Parish.

*Trustees*

- 9.17 Incorporated Parishes shall have at least five Trustees (whether elected or ex officio) or such greater number as may be required by the Bylaws and/or Declaration of Incorporation of the incorporated Parish.
- 9.18 (a) The Priest in charge, and (subject to applicable bylaws) at least two Church Wardens, are Trustees by function of their office.
- (b) Additional Trustees shall be appointed or elected pursuant to the bylaws of each respective Parish.
- 9.19 To be eligible to be a Trustee, a person must, at the time they become a Trustee, be:
- (a) serving in a clerical role which entitles them to be a Trustee (for example, the Priest in charge of the Parish); or

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

### *Church Wardens*

- 9.20 Every Parish shall have at least two Church Wardens.
- 9.21 To be eligible to be a Church Warden, a person must, at the time of their election or appointment, be:
- (a) a member of the Parish with the right to vote at Vestry Meetings and a communicant of at least one year's standing; and
  - (b) at least eighteen years of age.
- 9.22 Of the Church Wardens, one (known as the "Rector's Warden") shall be appointed by the Priest in charge of the Parish and the other (known as the "People's Warden") shall be elected by the Vestry, or both may be elected by the Vestry, if the Priest in charge so prefers.
- 9.23 If there be no Priest in charge of the Parish at the time fixed for the appointment or election of Church Wardens, one Church Warden shall be appointed by the Bishop, and shall remain in office until the Priest in charge of the Parish has been appointed and has nominated a Church Warden. The other Church Warden shall be elected by the Vestry.
- 9.24 If the office of a Church Warden who must be elected by the Vestry shall become vacant before the Annual Vestry meeting, a meeting of the Vestry shall be called within 30 days to elect a successor. If the office of a Church Warden who may be appointed by the minister in charge of the parish shall become vacant before the Annual Vestry Meeting, the minister shall appoint a successor or cause a meeting of the Vestry to be called within 30 days to elect a successor.

### *Associate Wardens*

- 9.25 In addition to the Church Wardens, a Vestry may choose to have up to two Associate Wardens, one of whom may be elected and the other may be appointed by the Priest in charge.
- 9.26 Any such Associate Warden(s) shall assist the Church Wardens and attend to any duties delegated to them by the Church Wardens.

*Treasurer*

- 9.27 Each Parish shall have a Treasurer who shall report to and take direction from the Responsible Persons.
- 9.28 The Treasurer shall be appointed or elected at the Annual Vestry Meeting as Vestry shall see fit. The Responsible Persons may remove or replace the Treasurer, in consultation with the Parish Council.
- 9.29 The Treasurer, under the direction of the Responsible Persons, shall keep financial books of account for the Parish and prepare periodic financial statements for the Responsible Persons, Parish Council, and Diocese.

*Parish Council*

- 9.30 There shall be in each Parish a Parish Council. If a Parish is incorporated and every person who is a member of Parish Council is also a Trustee of the Parish, then the Board of Trustees and the Parish Council shall be for all intents and purposes one body.
- 9.31 The duties of the Parish Council shall be to assist the Trustees (if any), Priest in charge and the Church Wardens in the general business of the Parish and in all aspects of the ministry of the Parish.
- 9.32 The Parish Council shall consist of:
  - (a) the Priest in charge of the Parish;
  - (b) all Licensed Clergy of the Parish;
  - (c) the Church Wardens and the Associate Warden(s) (if any),
  - (d) the Lay Delegates and the Alternate Lay Delegates;
  - (e) the Treasurer, and
  - (f) at least two Members-at-large.
- 9.33 At each Annual Vestry Meeting, Vestry shall determine if there shall be more than two Members-at-large to be elected and shall elect all Members-at-large.
- 9.34 No person shall be a member of the Parish Council unless at the time of election or appointment to the Parish Council that individual is a member of the Vestry who has the right to vote.
- 9.35 The Priest in charge shall be the chair of the Parish Council, but may delegate the chair to another member.
- 9.36 The Parish Council shall appoint or elect a person to record contributions and issue statements and receipts to all contributors.

- 9.37 A Secretary shall be appointed by the Priest in charge at the start of every Parish Council Meeting. It shall be the responsibility of the Secretary to record minutes of proceedings and resolutions of all Parish Council meetings.
- 9.38 The minutes shall be read, corrected and approved by the Parish Council at its next meeting, and once confirmed, shall be signed by the chair of the meeting, after which they shall be available for the inspection of any Parishioner at any reasonable time.

### *Search Committee*

- 9.39 Where a vacancy of a Priest-in-Charge of a parish arises, a Search Committee shall be convened at such a time as the Bishop may direct.
- 9.40 The Search Committee shall be comprised of the individuals holding the offices of Church Wardens, the Associate Wardens (if any), the Lay Delegates and Alternate Lay Delegates, as of the date the vacancy arose. Such individuals shall remain members of the Search Committee until the vacancy in question is filled; however, in the event that a member resigns from the Search Committee or is otherwise unable to continue serving on the Search Committee, the chairperson(s) may appoint a replacement for that person.
- 9.41 The Search Committee shall choose a chairperson, but if the Search Committee is unable to do so meetings of the Search Committee shall be chaired by a person appointed by the Bishop. If the person so appointed is not appointed from among the Search Committee's members, that person shall have no vote.

### *Terms of Office*

- 9.42 Subject to paragraphs 9.25 and 9.41, Church Wardens and all other officers and Committees shall continue in office until their successors are appointed or elected.

### *Lay Delegates to Synod*

- 9.43 The Vestry of a Parish shall elect, at the Annual Vestry Meeting, up to the number of Lay Delegates and Alternate Lay Delegates to which that Parish is entitled under Article 2.2 of the Constitution. If more candidates than the allocated number of delegates for the Parish are nominated, the elections shall be by secret ballot.
- 9.44 If a Lay Delegate is unable to attend a session of Synod then at any time prior to the commencement of registration for Synod the Lay Delegates and the Alternate Lay Delegates may meet for the purpose of electing one of the Alternate Lay Delegates to replace the Lay Delegate and failing such election taking place, at any

time during the registration for Synod the Priest in Charge of the Parish and the Church Wardens may appoint one of the Alternate Lay Delegates to replace the Lay Delegate. A Lay Delegate so replaced shall automatically assume the office of Alternate Lay Delegate.

- 9.45 In the event of a vacancy in the office of Lay Delegate before the Annual Vestry Meeting the Lay Delegates and the Alternate Lay Delegates shall meet for the purpose of electing one of the Alternate Lay Delegates as a Lay Delegate. Immediately upon that election being made, and the Alternate Lay Delegate having accepted the position, the office of Alternate Lay Delegate held by that person shall immediately become vacant.
- 9.46 In the event of a vacancy in the office of Alternate Lay Delegate before the Annual Vestry Meeting, the Parish Council shall by election fill that office with one of the Members of the Parish Council.
- 9.47 The Priest in charge of the Parish or if absent, the People's Warden, shall notify the Secretaries of Synod in writing of the names and addresses of those elected Lay Delegates and Alternates:
- (a) on or before the last day of February of each year; and,
  - (b) immediately after any change under paragraphs 9.45 – 9.47.

*Services, Rites and Ceremonies*

- 9.48 The Priest in charge of the Parish, subject to the Rubrics of the Book of Common Prayer and the direction of the Bishop, shall control the conduct and ordering of all services, rites and ceremonies in the Parish including the music to be sung or used.

*Financial Accounts and Required Records*

- 9.49 Every Parish shall keep and maintain, at a minimum, the following permanent records:
- (a) register book(s) for Baptisms, Confirmations, Marriages and Burials;
  - (b) a Vestry book;
  - (c) book(s) for entering the Minutes of Committee Meetings;
  - (d) financial book(s) of accounts;
  - (e) Annual Financial Statements (as defined in paragraph 9.51), of which at least one copy of the current version of the Bylaws and the Declaration of Incorporation are easily accessibly to the members of the Vestry;

- (f) a Parish List;
  - (g) register of current and past members of Parish Council including names, addresses and terms of office;
  - (h) for incorporated Parishes, a register of Trustees and all minutes of meetings of the Trustees and any sub-committees;
  - (i) for incorporated Parishes, all incorporating documents and bylaws both current and historic, of which at least one copy of the current version of the Bylaws and the Declaration of Incorporation are easily accessible to the members of the Vestry; and
  - (j) copies of the current version of each of the Policy Manual, Constitution, Canons and Regulations of the Diocese, of which at least one copy of each are easily accessible to the members of the Vestry.
- 9.50 The Responsible Persons, together with the Treasurer, shall ensure that annual financial statements (the “Annual Financial Statements”) shall be prepared and provided to the Parish Council, Church Wardens, and the Annual Vestry Meeting.
- 9.51 The Annual Financial Statements shall show comparison figures with the immediate prior year and shall include a statement of Revenue and Expense, a Balance Sheet and Statements of all special funds of the Parish.
- 9.52 Copies of the Annual Financial Statements shall be provided to the Diocese as soon as possible after the Annual Vestry Meeting.
- 9.53 The Annual Financial Statements shall be audited unless the Diocesan Council, by regulation, shall otherwise direct.

### ***Canon 10: Alternative Parish Structures***

- 10.1 In this Canon a “geographical area” means one or more Parishes or Missions, or all or any part of a Regional Deanery or Regional Archdeaconry.
- 10.2 A new or alternative form of Parish or congregational organization structure may be established in one or more geographical areas of the Diocese:
- (a) at the request of a geographical area(s); or
  - (b) at the initiation of the Bishop,
- in such form and with such regulations as shall be determined by the Bishop and Diocesan Council.
- 10.3 When a Parish or Mission is unable, in the opinion of the Bishop, to manage its affairs adequately :



- (a) the Bishop, normally after having first consulted with the Regional Archdeacon, Regional Dean and one or more of the Legal Officers of the Diocese, may take such action as the Bishop deems appropriate or necessary including but not limited to establishing a new or alternative form of Parish or congregational organization structure and shall advise Diocesan Council of such action;
- (b) if any action is taken by the Bishop under this paragraph 10.3, which action amends the Parish or congregational organization structure on a temporary or permanent basis, the same shall be implemented in accordance with such written instrument as shall be determined by the Bishop for such period as the Bishop may establish, not exceeding 120 days.
- (c) within the aforesaid 120 days, Diocesan Council and the Bishop shall either:
  - (i) pursuant to paragraph 10.2, pass a regulation formalizing the new or alternative Parish Structure implemented under this paragraph 10.3; or
  - (ii) pursuant to paragraph 10.2 pass a regulation to establish some other new or alternative structure under paragraph 10.2; or
  - (iii) reinstate the structure existing immediately prior to implementation of the new or alternative structure under this paragraph 10.3, and call a Vestry Meeting to effect the election of a new Parish Council and Church Wardens and such reinstatement shall take effect after completion of the said elections;

and failing such action under this clause, a Vestry meeting shall be called to elect a new Parish Council and Church Wardens in accordance with Canon 9, which Vestry meeting shall be held within 30 days of the expiration of the said 120 days and the Organizational structure implemented under this paragraph 10.3 shall be replaced by the structure prescribed under Canon 9 after completion of the said elections; and,

- (d) The time limits set out in this paragraph 10.3 may be extended, prior to or after the expiration thereof, by resolution of Diocesan Council with the assent of the Bishop.

10.4 Notwithstanding paragraph 10.3, the Bishop has the inherent jurisdiction to amend the organizational structure of a Parish or Mission where the Bishop is of the opinion that the same is desirable or necessary.

10.5 The provisions of Canon 9 are expressly waived and are deemed to have no application to Parish Organizations and structures implemented under provision of this Canon, save and except:

- (a) where Canon 9 refers to the election of Synod Delegates and Alternates of each Congregation; and,
  - (b) to the extent that the regulation or instrument implementing the new or alternative structure provides otherwise.
- 10.6 Alternative organizational structures established pursuant to paragraphs 10.2, 10.3 or 10.4 may be amended or rescinded at any time and from time to time.
- 10.7 Notwithstanding Article 2.2 of the Constitution, Canon 9 or paragraph 10.5 of this Canon 10:
- (a) The number of Lay Delegates to which a Mission is entitled, if any, shall be determined in the sole discretion of the Bishop, provided that the number shall not exceed the number that it would be entitled to send if it was a Parish.
  - (b) If the Bishop does not grant a Mission the right to send any Delegates to Synod, it may send a lay observer to Synod and that observer shall have all the rights of a Delegate to Synod other than the right to vote.

### ***Canon 11: Diocesan, Parish, and Mission Buildings and Land***

- 11.1 In this Canon 11:
- (a) “acquisitions” include, without limitation, purchases, leases of a year or more, trades, and gifts;
  - (b) “disposals” include, without limitation, sales, leases having a term (including all possible options to renew or other extensions) of one year or more, trades, gifts and the granting of mortgages and all other financial and non-financial encumbrances, whether registered or not.
- 11.2 No land or buildings shall be acquired, disposed of, developed, or redeveloped, and no buildings shall be constructed, altered or demolished, by the Diocese, or any Parish or Mission, without the review and approval of Diocesan Council.
- 11.3 Notwithstanding paragraph 11.2 above, the Bishop may waive the requirement for Diocesan Council approval of any lease of a rectory of a Parish or Mission to clergy of that Parish or Mission during the term of their appointment.
- 11.4 Diocesan Council shall establish a procedure for reviewing proposed property acquisitions, disposals, development and redevelopment for parish or diocesan projects, and retaining a repository of property related information in the Diocesan archives.

- 11.5 For the avoidance of doubt: the foregoing provisions of this Canon are in addition to and not substitution for federal, provincial and local laws dealing with relationships between landlords and tenants.

***Canon 12: Diocesan Archivist***

- 12.1 There shall be an Archivist of the Diocese who shall be appointed by the Bishop and remain in office at the pleasure of the Bishop.
- 12.2 The Archivist shall be responsible for and advise on matters relating to archival records, and implement such relevant Regulations as may be passed by Diocesan Council.
- 12.3 Synod shall provide a secure place of deposit for the archival records of the Diocese.
- 12.4 The expenses necessary for the purposes of this Canon shall be provided for by the Diocesan Budget.

***Canon 13: Constitution and Canons Committee***

- 13.1 There shall be a Constitution and Canons Committee, which shall be a standing committee of Synod and which shall consist of:
- (a) The Registrar;
  - (b) The Legal Assessor, and
  - (c) No fewer than three other members, to be appointed by the Bishop after consultation with Diocesan Council,
- each of whom shall hold office at the Bishop’s pleasure.
- 13.2 The Bishop shall designate one of the members to be chairperson of the Committee.
- 13.3 In addition to performing other duties as may be assigned to the Committee from time to time, the Committee shall review drafts of proposed Regulations prior to their consideration by Diocesan Council.

***Canon 14: Finance***

- 14.1 Subject to instructions from Synod, Diocesan Council shall be responsible for the management and administration of all funds and assets of Synod and the administration of funds and assets entrusted to Synod.

- 14.2 Diocesan Council may delegate some or all of those responsibilities to the Standing Committee on Finance and Property, which shall carry out such responsibilities in accordance with Regulations prepared by Diocesan Council.
- 14.3 A formula for determining the annual fair share assessment and apportionment of the Parishes and Missions of the Diocese shall be fixed by Synod, which regulation shall be altered or amended only by Synod.
- 14.4 All fair share assessment monies shall be paid by the Parish or Mission by equal monthly instalments to the Diocese.

### ***Canon 15: Diocesan Funds***

- 15.1 Diocesan Council may establish by Regulation specific funds to hold certain assets of the Diocese (each, for the purposes of this Canon, a “Fund”).
- 15.2 Such Funds may include:
  - (a) the Fair Share Fund; and
  - (b) the Mission and Ministry Fund.
- 15.3 Diocesan Council shall be responsible for administering each Fund. Diocesan Council may delegate some or all of its administrative functions in relation to a Fund to any standing committee or other committee of Diocesan Council, or any other person or persons, provided that such delegation may be revoked by Diocesan Council, and such delegates shall be responsible to and report to Diocesan Council.
- 15.4 In relation to each Fund, Diocesan Council shall pass regulations in relation to:
  - (a) the purpose(s) of the Fund;
  - (b) procedures governing the Fund administrators (whether Diocesan Council, or its delegate(s)) and their proceedings not inconsistent with this Canon
  - (c) guidelines for use by the Fund administrators in setting priorities for the use of monies in the Fund;
  - (d) how the income and capital of the fund are to be invested and/or otherwise dealt with;
  - (e) the procedure, form and method of application to obtain grants from the Fund;
  - (f) the terms and conditions upon which grants are advanced;
  - (g) the terms of repayment of any monies advanced by way of loan having regard both to the importance of the proposed use within the life of the

Diocese and to the importance of preserving the capital of the Fund for future use, and/or

- (h) any other matters relevant to each Fund.
- 15.5 Allocations of funds for disbursement from any Fund shall be made by the Fund administrators subject to the final approval of the Bishop.

***Canon 16: Election of General Synod Delegates***

- 16.1 The Synod shall elect as many delegates to General Synod as the Diocese may be entitled to from time to time.
- 16.2 To be eligible for election as a delegate to the General Synod of the Anglican Church of Canada (“General Synod”), a person must be either:
- (a) a member of a Parish who has the right to vote at a Vestry Meeting in accordance with Canon 9, Paragraph 9.2; or,
  - (b) among the Licensed Clergy of the Diocese.
- 16.3 If for any reason elections are required to be held to elect delegates to General Synod by a particular date and a regular Synod has not been scheduled so that such elections can be held on or before that date, Diocesan Council may authorize by regulation an election that may be held in any way chosen by Diocesan Council including but not limited to a special session of Synod, Regional Archdeaconry meetings, mail or electronic voting.

***Canon 17: Election of Provincial Synod Delegates***

- 17.1 The Synod shall elect as many delegates to Provincial Synod as the Diocese may be entitled to from time to time.
- 17.2 To be eligible for election as a delegate to the Anglican Provincial Synod of British Columbia and the Yukon (“Provincial Synod”), a person must be either:
- (a) a member of a Parish who has the right to vote at a Vestry Meeting in accordance with Canon 9, Paragraph 9.2; or,
  - (b) among the Licensed Clergy of the Diocese.
- 17.3 If for any reason elections are required to be held to elect delegates to Provincial Synod by a particular date and a regular Synod has not been scheduled so that such elections can be held on or before that date, Diocesan Council may authorize by regulation an election that may be held in any way chosen by Diocesan Council including but not limited to a special session of Synod, Regional Archdeaconry meetings, mail or electronic voting.

***Canon 18: Court of the Diocese of New Westminster****Interpretation*

## 18.1 In this canon:

- (a) “accused” shall refer to any person charged with an offence under any canon on church discipline;
- (b) “applicant” shall refer to any party in the position of plaintiff with respect to any matter referred to the court;
- (c) “Bishop” shall refer to the bishop of the Diocese and shall include an Administrator of the Diocese or Bishop’s Commissary;
- (d) “Canon XVIII” shall refer to Canon XVIII of the canons of the General Synod;
- (e) “Canons” shall include the canons of the Diocese as well as canons of Provincial Synod and General Synod;
- (f) “cause” includes any matter referred to the court;
- (g) “charge” is an accusation of any breach of discipline under the Canons;
- (h) “commission” shall refer to the commission of the Bishop requiring the Court to deal with a cause;
- (i) “complainant” shall include any person who instigates a charge or complaint;
- (j) “complaint” shall refer to the document upon which a charge is based;
- (k) “Court” shall mean the Court of the Diocese of New Westminster;
- (l) “Panel” shall mean the five-person panel chosen from among the court’s members to hear a matter, pursuant to paragraph 18.4;
- (m) “party” shall include any party to the proceedings;
- (n) “President” shall mean the person referred to in paragraph 18.8 below;
- (o) “proceeding” shall include any cause or matter referred to the court;
- (p) “Provincial Court of Appeal” shall mean the provincial court of appeal of the Ecclesiastical Province of British Columbia and Yukon;
- (q) “Registrar” shall mean the registrar of the court;
- (r) “respondent” shall include any party responding to any matter referred to the court;

- (s) “Supreme Court of Appeal” shall mean the supreme court of appeal for the Anglican Church of Canada;
- (t) “Supreme Court” shall mean the Supreme Court of the Province of British Columbia.

*Court*

18.2 There shall be a Court to be known as the “Court of the Diocese of New Westminster”.

18.3 Members of the Court shall include:

- (a) The Bishop;
- (b) The Legal Officers of the Diocese, being the Chancellor, the Vice-Chancellor (if any), the Registrar, and the Legal Assessor;
- (c) Three clergy to be elected at Synod, none of whom need be members of Synod.
- (d) Three lay members, to be elected at Synod, none of whom need be members of Synod but all of whom must be communicants of at least three years’ standing in the Diocese, and of the age of twenty-three or more.

18.4 In the event of any matter brought before the Court, a five-person Panel shall be chosen from among the members set out above, which shall be comprised of:

- (a) The Bishop, unless the matter comes before the Court after the Bishop has exercised initial jurisdiction pursuant to Canon XVIII, in which case the Bishop must recuse themselves;
- (b) One of the Legal Officers of the Diocese, to be chosen by the Bishop or, if the Bishop has exercised initial jurisdiction pursuant to Canon XVIII, by the drawing of lots;
- (c) Three (or where the Bishop has exercised initial jurisdiction, four) additional members, to be chosen by the drawing of lots from among the three clergy and three lay members of the Court, provided that at least one clergy and one lay member is included.

18.5 Where the Bishop has referred a question to the Court for determination, the Bishop may choose to recuse themselves from the Panel, in which case a replacement shall from among the other members of the Court by the drawing of lots.

18.6 No member of the Court shall be disqualified from membership of a Panel by reason of that member dealing in any way with a charge or preliminary investigation, but no member of the Court may be a member of the Panel in relation

- to any charge or complaint in which such member may have an interest and in such case another member of the Court shall be selected by lots to join the Panel.
- 18.7 Any vacancy which may occur in the membership of the elected members of the Court by death, resignation or otherwise shall be filled by a replacement appointed by the Diocesan Council, to stand until the next session of Synod.
- 18.8 The Panel shall be presided over by the Bishop, or if the Bishop is not a member of the Panel, another member thereof elected by the Panel.
- 18.9 The Panel shall from time to time appoint a Registrar or acting Registrar of the Court (for the purposes of this Canon, the “Registrar of the Court”), and such other officers as may be found necessary.
- 18.10 The Panel may sit in any place in the Diocese and at such time as the President may order and direct.

### *Jurisdiction*

- 18.11 The Court shall have the jurisdiction within the Diocese conferred on a diocesan court by Canon XVIII of the canons of the General Synod of the Anglican Church of Canada.
- 18.12 Without limiting the generality of the foregoing:
- (a) The Court shall have cognizance and may try any member of the church within the Diocese, clerical or lay, for any disciplinary offence as defined in Canon XVIII.
  - (b) The Court shall also have jurisdiction to determine any other question which may be referred to it by the Bishop.
- 18.13 Nothing in this canon infringes on the authority of the Bishop as set out in Canon XVIII.

### *Initial Disciplinary Jurisdiction*

- 18.14 The Bishop may elect to exercise initial jurisdiction as set out in Canon XVIII to investigate and determine any matter falling within the jurisdiction of the Court.
- 18.15 The Bishop shall be at liberty to determine the procedures to be used in such exercise of initial jurisdiction, provided that such procedures shall comply with the principles set out in part V of Canon XVIII.



*Procedure*

- 18.16 Notwithstanding anything in this canon and unless the Court otherwise directs, any proceedings may be disposed of by:
- (a) agreement;
  - (b) consent order; or
  - (c) where the parties have waived such hearing or compliance, by a decision of the Court given,
    - (i) without a hearing; or
    - (ii) without compliance with any other requirement of this canon.
- 18.17 It shall be the duty of the President to see that all of the proceedings of the Court as well as any sentence are duly recorded by the Registrar of the Diocese and retained with all proceedings in the matter, and the decision of the Court and any sentence shall be in writing.
- 18.18 All decrees, citations, orders and other instruments under seal, shall be issued by the Registrar of the Court and shall bear date on the day on which they are respectively issued.
- 18.19 The seal of the Court shall bear the device of the seal of the Synod.
- 18.20 No member of the Court shall divulge the sentence recommended by it until such time as the sentence has been approved and confirmed, and further, no member of the Court will disclose the vote of any particular member of the Court.
- 18.21 The judgment of the Court shall in all cases be that of the majority of the Panel.
- 18.22 Any action, ruling, decision, direction, order or judgment of the Panel shall stand as that of the Court.

*Appeals Regarding Hearings*

- 18.23 Every person whose case may have been disposed of and decided adversely to such person, who shall make it appear that new evidence having an important bearing on the case has been discovered since the hearing, the existence of which was unknown by such person at the time of the hearing may, within six months of discovery of such new evidence, petition the Bishop for a rehearing of the case, and such person may apply by petition to the Bishop for an arrest of sentence or judgment, upon causes to be shown; and the Bishop shall, upon receiving such petition, refer the same with or without comment to the Court and the Court's decision on the above questions, shall be final insofar as this Diocese is concerned.

- 18.24 The decision of the Court and any sentence imposed in accordance with the provisions of this canon shall be subject to appeal to the Provincial Court of Appeal of the Ecclesiastical Province of British Columbia and Yukon, or to the Supreme Court of Appeal of the Anglican Church of Canada in accordance with the canons of the Provincial and General Synods constituting the said courts, and within such time periods as may be provided for in those canons.
- 18.25 On notice of appeal by an accused person being given and served as provided in the previous section from any conviction or sentence, the Bishop or Court from whose conviction or sentence the appeal is asserted shall not proceed to enforce such sentence against the accused until further order of the court appealed to.

### *Rules*

- 18.26 Diocesan Council shall enact, by regulation, rules to regulate the practice and procedure of the Court, and every matter deemed expedient for carrying out the objects of this canon (for the purposes of this canon, the “Rules of Court”). Notwithstanding the generality of the foregoing the Court may, from time to time, suspend, repeal, vary, or revive any such Rules of Court, but no order made by the Court shall have the effect of altering any matter defined by this canon.
- 18.27 Matters not provided for by the Rules of Court shall be regulated by analogy to the Supreme Court Civil Rules or such other rules of the Supreme Court of British Columbia as may be in force from time to time.

# ***Rules of Order***

## **RULES OF ORDER**

### *1. Definitions*

1.1 In these Rules:

- (a) “Chair” means the person presiding at a meeting of the Synod;
- (b) “member” means a member of the Synod.

1.2 These Rules shall apply to all meetings of the Synod and, *mutatis mutandis*, to all meetings of the Diocesan Council or committees of the Council or Synod.

### *2. The Chair*

2.1 The Chair is responsible for preserving order and decorum at meetings of the Synod by:

- (a) recognizing members who wish to speak and determining the order of speakers,
- (b) inviting the mover of a motion to present the opening and closing arguments on the question;
- (c) facilitating discussion and enabling the members to hear and listen to each other,
- (d) ensuring that all voices are heard and that none dominate,
- (e) ruling, when necessary, that speeches be limited to the time limits specified in section 4.8,
- (f) ruling whether proposed procedural motions or amendments to motions are in order, and
- (g) putting the question to a vote when all views have been sufficiently expressed.

2.2 The Chair may request the advice of the Chancellor or the Legal Assessor on questions of order and shall rule on such questions stating the applicable rule or practice without argument or debate.

2.3 Any member may appeal the Chair’s ruling on a question of order and the Synod shall decide the appeal without debate, by a two-thirds majority vote.

### *3. Sessional Committees*

- 3.1 There shall be a Resolutions Committee, consisting of at least four members, who shall be appointed by the Bishop at least 90 days prior to the meeting of Synod. The Resolutions Committee shall:
- (a) receive all substantive resolutions not of a constitutional or canonical nature to be presented to Synod;
  - (b) have the power, on consultation with the mover and seconder of each motion,
    - (i) to amend the wording of resolutions for clarity; and
    - (ii) to consolidate two or more resolutions dealing with the same matter;
  - (c) ensure that no resolution presented is:
    - (i) outside the jurisdiction of the Synod;
    - (ii) unclear or ambiguous;
    - (iii) inaccurate;
    - (iv) impossible of performance; or
    - (v) calculated to be a source of embarrassment to the Church;
  - (d) report to Synod whether any resolution is contradictory to any policy, Canon Article or Regulation of the Diocese and, if so, to advise Synod what action might be taken to resolve the contradiction; and
  - (e) prepare a No Debate list of motions.
- 3.2 Prior to and during the Synod the Constitution and Canons Committee shall:
- (a) receive all resolutions of a constitutional or canonical nature;
  - (b) fulfil the requirements of the Resolutions Committee with respect to such resolutions; and
  - (c) consider the effect of such resolutions on the provision in the Constitution, Canons, Regulations or Rules of Order in question, as well as any consequential effects in other parts of the Constitution, Canons, Regulations and Rules of Order.
- 3.3 In addition to the Resolutions Committee and the Constitution and Canons Committee, the Bishop shall appoint the following committees and determine their terms of reference:
- (a) Nominations Committee;

- (b) Messages Committee;
- (c) Memorials Committee;
- (d) Registration Committee; and
- (e) Credentials Committee.

3.4 The Synod may appoint additional committees during the session as required.

#### *4. Order and Decorum*

4.1 Members are responsible for assisting debate by:

- (a) identifying themselves and addressing all remarks to the Chair;
- (b) confining their remarks strictly to the motion being considered;
- (c) stating their positions clearly, succinctly and without repetition;
- (d) maintaining an impersonal tone and avoiding personal comments; and
- (e) declaring conflicts of interest to the Chair prior to participating in debate.

4.2 A member wishing to speak shall rise and address the Chair.

4.3 When two or more members rise at the same time, the Chair shall determine the order in which they shall speak.

4.4 A member called to order while speaking shall sit down, unless permitted by the Chair to explain.

4.5 A member, if not interrupting a speaker, may at any time request that the motion being debated be read for clarification of the debate.

4.6 No member shall speak more than once on the same question, except the mover of the motion, who shall have the right to reply at the close of debate.

4.7 A member who has spoken on a question may speak in explanation if recognized by the Chair, but may not introduce new information.

4.8 No speaker may speak for more than three minutes in debate, except the mover of a motion, who may not speak for more than five minutes in presenting a motion, and for three minutes in reply at the close of debate.

4.9 The seconder of a motion shall have the right to speak immediately after the mover, but may defer speaking until a later time in the debate.

4.10 The mover of a motion may delegate the right of reply to the seconder.

4.11 An address by the Bishop is in order at any time.

### *5. Courtesies of the Synod*

- 5.1 The Chair may invite a person who is not a member of the Synod to sit with the Synod or to address the Synod but that person shall not participate in debate or vote.

### *6. Privileges of the Synod*

- 6.1 At the request of the Chair, the Synod may by majority vote grant privileges of the floor to any person who is not a member of Synod, who may then participate in debate, but not vote.

### *7. Reports of Committees*

- 7.1 Reports of any committee or other body required to report to the Synod shall be in writing and signed by the chair of the committee or other body.
- 7.2 Before any motion involving the spending of money, not already provided for, is put to the Synod for a vote, it shall be referred by the Chair to the Standing Committee on Finance and Property or other appropriate or special Committee for a report as to whether the money proposed to be spent is presently available, or if not, what steps should be taken to provide such money should such motion be adopted by Synod.

### *8. Notices of Motion and No Debate List*

- 8.1 Members may give notices of motion to the Chair of the Resolutions Committee of the Synod by sending the same to the Chair of the Resolutions Committee not less than six weeks before a regular meeting of the Synod.
- 8.2 The Chair of the Resolutions Committee shall cause notices of motion given pursuant to subsection (1) to be printed in the notice of the meeting in the order in which they were received.
- 8.3 Members may give notices of motion during a meeting of the Synod at times provided in the agenda.
- 8.4 Motions of which notices are given pursuant to subsection (1) shall be considered in priority to motions of which notices are given pursuant to subsection (3).
- 8.5 There shall be a No Debate List of resolutions prepared by the Resolutions Committee and the Constitution and Canons Committee consisting of motions which, in the opinion of the relevant Committee, do not require debate.
- 8.6 The No Debate List shall be circulated on the floor of Synod not less than two hours prior to its consideration.

- 8.7 Any member of Synod may request that a motion be removed from the No Debate List by:
- (a) giving written notice to the Resolutions Committee stating that the member will speak against the resolution;
  - (b) providing notice of motion in writing and duly seconded to amend the resolution; or
  - (c) providing written notice to the Resolutions Committee that the member requires clarification of the resolution.
- 8.8 When the No Debate List is presented to Synod, there shall be an omnibus motion to adopt all the resolutions on the List, which shall be decided without debate.
- 8.9 If the omnibus motion is defeated, each resolution on the List shall be presented individually to the Synod and decided without debate or amendment.

### *9. Motions*

- 9.1 No motion or amendment shall come before the Synod unless it is seconded and in writing.
- 9.2 No motion shall contain a preamble, however a motion may be accompanied by explanatory material setting out the rationale of the motion, but such explanatory material shall not form part of the motion.
- 9.3 No original motion, except a procedural motion, shall be received without notice unless permitted by the Synod.
- 9.4 No motion that would result in a new expenditure may be considered unless it identifies a proposed source of funding or is qualified as being subject to available funding.
- 9.5 When a motion has been read by the Chair it cannot be withdrawn without the consent of the Synod.
- 9.6 When a motion is being considered, no other motion shall be received except
- (a) to adjourn,
  - (b) to consider it clause by clause,
  - (c) to divide a complex motion,
  - (d) to postpone it until a certain time,
  - (e) to postpone it indefinitely,
  - (f) to refer it,

- (g) to amend it, or
  - (h) that the debate be closed,
- and such motions shall have precedence in the order named.
- 9.7 No more than one amendment to a proposed amendment of a motion shall be in order at one time.
- 9.8 Motions to adjourn, or to close the debate shall be decided without debate.
- 9.9 With respect to a motion to close debate:
- (a) When a motion or an amending motion has been made and seconded, any member who has not spoken on the motion or amendment may move that the debate be closed and a vote taken on the motion or the amendment.
  - (b) The Chair shall not accept a motion that the debate be closed if in the opinion of the Chair the motion that the debate be closed is an abuse of the rules or would deny members of the Synod an adequate opportunity for discussion.
  - (c) When the Chair accepts a motion that the debate be closed that motion, when seconded, shall be decided without debate.
  - (d) A motion that the debate be closed, to be carried, requires a two-thirds majority of all of the members of the Synod voting together.
  - (e) When a motion that the debate be closed is carried the chair shall immediately call the question on the motion or amendment before the Synod. When a motion that the debate be closed is lost, discussion shall continue on the motion or amendment before the Synod.
- 9.10 Debate on a motion to refer shall be restricted to questions whether to refer and to whom.
- 9.11 Debate on a motion to postpone a motion to a certain time shall be restricted to the specified time.
- 9.12 When amendments to a motion are proposed, the amendments and the original motion shall be put in the reverse order to that in which they were made.
- 9.13 When the Chair declares that a question is being put no further debate shall be allowed and no member shall rise.

## *10. Voting*

- 10.1 When a question is put, all members present shall vote, except that a member who declares a conflict of interest to the Chair may abstain from voting. Any such abstentions shall be recorded in the minutes.



- 10.2 When required by any three members of Synod, the vote of Synod upon any question may be taken by orders voting separately. In that case, a majority of each order shall be necessary to an affirmative vote. When a vote by orders is required, the question shall be put first to the order of the mover.
- 10.3 In voting, those who vote in the affirmative shall so signify first, and then those who vote in the negative.
- 10.4 A question once determined shall not again be drawn into discussion at the same meeting of the Synod without the unanimous consent of Synod.

### *11. Suspension of the Rules of Order*

- 11.1 A motion to suspend a Rule of Order and Procedure shall take precedence over all other motions, shall be decided without debate, and to be carried requires the affirmative votes of two thirds of the members present.

### *12. Unprovided Cases*

- 12.1 When a question of order is not covered by these Rules, the Chair may refer to Kerr and King's *Procedures for Meetings and Organizations* for guidance.

## ELECTORAL SYNOD RULES OF ORDER

### *1. Interpretation and General*

- 1.1 The Rules of Order of the Synod shall prevail except to the extent that they contradict these rules.
- 1.2 In the event of a conflict between these rules and Canons, the Canons shall prevail.
- 1.3 In these Rules:
  - (a) “Ballot Device” means an electronic or mechanical device used in replacement of a paper ballot;
  - (b) “Balloting” includes the taking of a ballot by paper ballots or electronic means;
  - (c) “Canons” mean the Canons of the Diocese of New Westminster unless otherwise stated;
  - (d) “Chair” means the person holding the chair of the Electoral Synod;
  - (e) “Nominee” has the meaning ascribed by rule 6.1;
  - (f) “Returning Officer” includes the Assistant Returning Officer when the Returning Officer is not available;
  - (g) “Visitor” has the meaning ascribed by rule 5.1.
- 1.4 The following persons, if they are not Members of the Electoral Synod, shall have the privilege of speaking at the Synod as and when permitted by the Chair:
  - (a) All members of the Credentials Committee;
  - (b) The Returning Officer and the Deputy Returning Officer;
  - (c) The Synod Planning Committee Chair;
  - (d) The Director of Finance and Property;
  - (e) The Synod Office Staff;
  - (f) Such other persons as Synod may, by resolution, approve.

## *2. Chair*

- 2.1 The Electoral Synod shall be presided over by a Chair who shall be the Metropolitan or such other Bishop chosen in accordance with Canon 2.12.

## *3. Returning Officer and Staff*

- 3.1 In accordance with Canon 2.17 Diocesan Council shall appoint the Returning Officer and Deputy Returning Office. The Returning Officer may appoint staff to assist them. Persons hired by the Diocese to operate electronic balloting shall report to the Returning Officer.
- 3.2 In the event of a vacancy or absence of both the Returning Officer and the Deputy Returning Officer the Chair in consultation with the Chancellor may appoint a person to fill that vacancy.
- 3.3 Until the results of a ballot are released pursuant to Canon 2.20.b and Canon 2.20.c, the Returning Officer and their staff shall keep such results confidential.

## *4. Conduct of the Synod*

- 4.1 Unless the Chair otherwise directs, the Members of the Electoral Synod shall be seated by Order, in the areas so designated.
- 4.2 Unless the Chair otherwise directs, Members must be on the floor of Synod during voting. The Chair may permit Members of the Electoral Synod to leave the floor of Synod between votes.

## *5. Visitors*

- 5.1 Persons who are not Members of the Electoral Synod (“Visitors”) shall withdraw from the area designated for Members of the Electoral Synod at the conclusion of the opening Eucharist.
- 5.2 Each Visitor:
  - (a) may, unless the Chair otherwise directs, sit in the designated visitors' gallery;
  - (b) is in attendance at the pleasure of the Chair; and
  - (c) shall remove themselves from the visitor's gallery or the Synod at any time when requested or ordered to do so the Chair.
- 5.3 Subject to rules 5.1 and 5.2, Nominees who are not Members of the Electoral Synod shall be entitled to attend the Electoral Synod as Visitors.

### *6. Nominations and Withdrawals*

- 6.1 “Nominee” is a person who has been nominated in accordance with Canons 2.14, 2.15 and 2.15.
- 6.2 In no instance shall a Nominee whose name was on a prior ballot have their name removed from the current or future ballot unless their name has been withdrawn by means of one of the following:
- 6.3 The Nominee delivers a written withdrawal notice to the Chair by a method acceptable to the Chair. Notices of withdrawal must be received by the deadline specified by the Chair. Notices received after the said deadline will not take effect until after the current ballot.
- 6.4 The Nominee’s name has been removed by means of the process set forth in Canon 2.20 (d).

### *7. Balloting*

- 7.1 All paper ballots and Ballot Devices shall be distributed to the Members of the Electoral Synod in the manner authorized by the Returning Officer.
- 7.2 Each Member receiving a paper ballot or Ballot Device must retain possession of the same and return such paper ballot or Ballot Device to or at the direction of the Returning Officer. Lost or misplaced Ballot Devices and paper ballots shall be immediately reported to the Returning Officer. No lost or misplaced paper ballot or Ballot Device shall be replaced unless the Returning Officer, in their discretion, believes that adequate provision has been made to ensure that the lost or misplaced Ballot or Ballot Device cannot be improperly used. Members failing to return a Ballot Device may be charged for the same. Defective Voting Devices shall be returned to the Returning Officer for repair or replacement.
- 7.3 Before balloting begins, the Members of the Electoral Synod shall be instructed on how to use the Ballot Device and shall be taken through some sample ballots to ensure they are comfortable with the devices and to ensure that the Returning Officer is comfortable with the accuracy of such devices.
- 7.4 The time of each ballot shall be set by the Chair provided that balloting shall not start prior to 20 minutes after the results of the prior ballot have been received unless the Synod by simple majority agrees otherwise and the Chair assents to such decision of the Synod.
- 7.5 Balloting shall take place in the areas designated by the Chair in consultation with the Returning Officer. The Returning Officer may make accommodation to assist handicapped Members of the Electoral Synod to cast their ballots.

- 7.6 All balloting shall take place by way of Balloting Devices unless the Returning Officer in consultation with the Chair otherwise directs.
- 7.7 If paper ballots are used no person other than the Returning Officer and those working for the Returning Officer shall handle or touch any paper ballot after it has been cast.
- 7.8 The results of each ballot shall be provided to the Chair by the Returning Officer in accordance with Canon 2.20.b and reported to the Members of the Electoral Synod by the Chair in accordance with Canon 2.20.c



# ***Regulations***

## **PART 1: SYNOD AND DIOCESAN COMMITTEES**

### ***Regulation 1 (1): Clerical and Lay Roll of Synod***

The Secretaries of Synod shall prepare a roll of Clerical and Lay Delegates, including all *ex officio* Members of Synod, which shall represent the official list of the Members of the Synod. All disputed cases shall be referred to the Credentials Committee as provided in the Rules of Order 3.3.e.

### ***Regulation 1 (2): Reports to Synod***

The written reports of any Committee submitted to Synod as described in Rules of Order 7.1 shall be taken as read. Any business arising out of such reports shall be dealt with according to Rules of Order 7, 8 and 9.

### ***Regulation 1 (3): Standing Committees***

#### *1. General*

- 1.1 “Standing Committees” mean:
- (a) the Standing Committee on Mission and Ministry Development,
  - (b) the Standing Committee on Finance and Property,
  - (c) the Constitution and Canons Committee and
  - (d) any other Committee established by Diocesan Council in accordance with the Constitution and Canons of the Diocese.
- 1.2 To the extent that this regulation conflicts with an Article of the Constitution or a Canon, the Constitution or Canon prevails.
- 1.3 Diocesan Council shall normally appoint all members of all Standing Committees that are not appointed by another Canon or by this Regulation at its first meeting following a Regular Synod as defined in Article 2.4 of the Constitution. Diocesan Council may, however, extend the appointment of persons to all or some of the Standing Committees until its second regular meeting following a Regular Synod.
- (a) Subject to any other part of this regulation, any other regulation, canon or article to the contrary, membership of the Standing Committee shall consist

of a minimum of eight members with voice and vote. At least three persons with voice and vote shall be ordained.

- (b) The member's term shall expire annually, at the end of the Diocesan Council meeting on or about the 15th of September.
  - (c) In appointing members of the Standing Committee, Diocesan Council shall consider geographic, ethnic, gender and other such criteria to ensure a diverse membership.
  - (d) Save for where a Diocesan Officer's membership of a Standing Committee is expressly provided for in the Constitution, Canons or Regulations, no person shall normally serve on a particular Standing Committee for more than five consecutive years. After a hiatus of two years a person may be re-appointed to the Standing Committee on which they previously served.
  - (e) If any member of a Standing Committee retires, is unwilling or unable to act or dies, Diocesan Council shall be responsible for appointment of a lay or clerical person, as the case may be, to complete the term of such member. Subject to the requirements of paragraph 1.3(a), the replacement member may be either a lay or clerical person.
  - (f) The Diocesan Council may by a two-thirds majority vote remove any person appointed to a Standing Committee.
  - (g) In addition to the members appointed as described above, the Diocesan Bishop shall be an ex officio member of all Standing Committees with voice and vote. The Diocesan Bishop may appoint a designate to attend in the Diocesan Bishop's place and stead which designate shall have voice but no vote. When the office of Diocesan Bishop is vacant, the Administrator shall have the rights of the Diocesan Bishop under this clause. The Commissary shall not be an ex officio member of a Standing Committee simply because the Diocesan Bishop is away or unable to attend a meeting of the Standing Committee.
  - (h) In making any appointment to a Standing Committee, the Diocesan Council shall be guided by the recommendation of the Diocesan Bishop who may consult with whomever they choose as to persons appropriate for the Standing Committee.
  - (i) Each Standing Committee shall have a Chairperson. Unless otherwise provided for herein or by the Constitution or Canons, the Chairperson of each Standing shall be appointed by the Diocesan Bishop with the concurrence of the Diocesan Council.
- 1.4 Each Standing Committee shall meet as frequently as required to fulfill the responsibilities of the Standing Committee. The time and place of the meeting shall be determined by the Standing Committee, or failing that, by the Chairperson.



- (a) Materials for items on the agenda of the Standing Committee shall normally be circulated at least four business days prior to the meeting at which the matter is to be discussed by the Standing Committee.
  - (b) The quorum for a Standing Committee shall be a simple majority of the voting members of the Committee.
  - (c) All meetings shall be guided by the Rules of Order of the Diocese as applicable to the context.
  - (d) The procedures authorized by Regulation in respect of meeting procedures, forms of meetings and resolutions, written resolutions and email polls shall apply to the Standing Committees.
- 1.5 A Standing Committee may appoint sub-committees, units or task forces to accomplish specific tasks within its area of responsibility. All such sub-committees, units and task forces shall report to the appointing Standing Committee unless otherwise directed by that Standing Committee.
- (a) The Chairperson of any sub-committee, unit or task force shall be appointed by the Standing Committee.
  - (b) The Standing Committee, in the consultation with the Chairperson of a sub-committee, unit or task force, shall appoint all other members to sub-committees, units or task forces.
- 1.6 Each Standing Committee shall report to Diocesan Council through its Chairperson.
- (a) If the Chairperson is not a member of Diocesan Council, the Standing Committee Chairperson shall be entitled to attend all Diocesan Council meetings with voice but no vote.
  - (b) Each Standing Committee Chairperson shall be responsible for ensuring that minutes of the Committee are taken and that such minutes, when approved by the Committee, are distributed to the members of Diocesan Council, the members of the Standing Committee and such other persons as the Chairperson deems appropriate.
- 1.7 Each Standing Committee shall be responsible:
- (a) for the preparation of budget proposals to be considered by the Standing Committee on Finance and Property for approval by Diocesan Council and Diocesan Synod;
  - (b) for the expenditure of all funds allocated for its use in accordance with the administrative policies and procedures of the Diocese;

- (c) for advising the Diocesan Bishop on the recruitment, appointment and evaluation of professional staff or contract persons assigned to support its area of responsibility.
- 1.8 Each Standing Committee shall deal with all matters referred to it by the Diocesan Bishop, the Diocesan Synod and/or the Diocesan Council.
- 1.9 Each Standing Committee shall have access, where appropriate, to premises, materials and other equipment under the control of the Diocese in order to fulfill its responsibilities.
- 1.10 Each Standing Committee may draw on the services of such staff or contract personnel as may, from time to time, be assigned to the Standing Committee by the Diocesan Bishop, Diocesan Synod or Diocesan Council.

## *2. The Standing Committee on Mission and Ministry Development*

- 2.1 The Standing Committee on Mission and Ministry Development shall provide strategic leadership using the Mission Priorities of the Diocese as a framework for all activities related to mission and ministry set by the Diocesan Synod, the Diocesan Bishop and/or the Diocesan Council.
- 2.2 The Standing Committee on Mission and Ministry Development shall:
- (a) advise and make recommendations on matters of mission and ministry development to Diocesan Council;
  - (b) review and make recommendations to Diocesan Council about important development projects in collaboration with the Standing Committee on Finance and Property;
  - (c) assist in the generation of new ideas and foster innovative approaches to ministry;
  - (d) pay attention to emerging ministries outside of existing parish structures;
  - (e) support the work of parish development in the Diocese;
  - (f) initiate and promote dialogue and conversation about mission and ministry development, and
  - (g) review anticipated property renovations as they relate to mission and ministry development and make recommendations to the Diocesan Bishop regarding such renovations.
- 2.3 In relation to Diocesan Units, Related Groups, and other designated Diocesan programmes within the Standing Committee's mandate, the Standing Committee shall:

- (a) promote the alignment of the functions of such Units, Related Groups and programmes with Diocesan Mission Priorities, and
  - (b) work with such Units, Related Groups and programmes on their goals and budgets.
- 2.4 The membership of the Standing Committee on Mission and Ministry Development shall be appointed in accordance with paragraph 1.3 of this Regulation with the following additions:
- (a) The Director of Mission and Ministry shall serve as a member of the Standing Committee with voice but no vote.
  - (b) In order to maintain continuity it is desirable that at least two-thirds of the membership of the Standing Committee remain each year.
- 2.5 The Standing Committee on Mission and Ministry Development shall meet at least once a year in a parish or other ministry centre of the Diocese.
- 2.6 The Standing Committee on Mission and Ministry Development shall, from time to time, meet jointly with the Standing Committee on Finance and Property to fulfill their joint responsibilities.

### *3. The Standing Committee on Finance and Property*

- 3.1 The Standing Committee on Finance and Property shall:
- (a) advise and make recommendations to Diocesan Council;
  - (b) initiate policy in areas assigned to it by Diocesan Synod, the Diocesan Bishop and/or Diocesan Council;
  - (c) assist in the generation of new ideas and foster innovative approaches to financial sustainability for the Diocese and for the parishes of the Diocese;
  - (d) promote, encourage, facilitate and monitor the current strategic plan and priorities of the Diocese as set by the Diocesan Bishop, the Diocesan Synod and/or the Diocesan Council;
  - (e) review and manage implementation of policy in the business and financial aspects of diocesan operations;
  - (f) make recommendations to Diocesan Council on financial matters, both parochial and extra-parochial, arising out of proposals to purchase, mortgage or sell diocesan properties;
  - (g) support the work of parish development in the Diocese, and
  - (h) provide the Diocesan Council with a monthly financial report.

- 3.2 The Standing Committee on Finance and Property shall:
  - (a) prepare an annual diocesan budget for consideration by Diocesan Council;
  - (b) review and manage the diocesan budget as approved by Diocesan Council, and
  - (c) recommend reception or other action regarding the diocesan budget to Diocesan Council.
  
- 3.3 The Standing Committee on Finance and Property shall:
  - (a) provide advice and recommendations to Diocesan Council in respect of grants and loans proposed to be made by Diocesan Council, including the Parish Loan Fund and the Parish Capital Grant Fund;
  - (b) arrange the funding, documenting of such grants and loan including any agreements or security in accordance with the Diocesan Grants and Loans Standard Terms as modified by any direction from Diocesan Council in respect of any particular grant or loan;
  - (c) administer those loans and grants;
  - (d) have the power to delegate to the Treasurer, a Legal Officer and/or Director of Finance, the duties listed in (c) and (d) above; and
  - (e) provide periodic financial reports regarding diocesan grants and loans to Diocesan Council.
  
- 3.4 The Standing Committee on Finance and Property shall administer all funds of the Diocese, including capital and trust funds. In fulfilling this responsibility, the Standing Committee shall:
  - (a) manage and invest such funds;
  - (b) hire external investment counsel and custodians;
  - (c) review investment policies and establish a sub-committee to advise the Standing Committee and the Diocese regarding investments;
  - (d) manage the investments of the Mission and Ministry Fund, and
  - (e) review and manage requests for release of monies from the Diocesan Consolidated Trust Fund by stakeholders in consultation with the Standing Committee on Mission and Ministry Development as appropriate to the request.
  
- 3.5 The Standing Committee on Finance and Property shall finalize the purchase, sale and transfer of diocesan properties in accordance with such Regulations and policies established by Diocesan Synod and/or Diocesan Council, including authorization and execution of the necessary documents or designate.

- (a) From time to time Diocesan Council may designate a special purpose committee such as a Diocesan Sales Committee or a Diocesan Purchase Committee to undertake the responsibilities listed above.
  - (b) Where a Diocesan Sales Committee or Diocesan Purchase Committee has been established, the Standing Committee on Finance and Property shall provide such assistance to such committee as may be requested by the committee or Diocesan Council.
- 3.6 The Standing Committee on Finance and Property may, from time to time, establish sub-committees with appropriate terms of reference. Such sub-committees may include:
- (a) an Audit Sub-Committee;
  - (b) a Budget Sub-Committee;
  - (c) an Investment Sub-Committee;
  - (d) a Clergy Compensation Sub-Committee, and
  - (e) a Property Development Sub-Committee.
- 3.7 The membership of the Standing Committee on Finance and Property shall be appointed in accordance with paragraph 1.3 of this Regulation with the following additions:
- (a) The Diocesan Treasurer shall be a voting member and the Chairperson of the Standing Committee.
  - (b) The Diocesan Registrar and the Diocesan Legal Assessor shall be voting members of the Standing Committee.
  - (c) The Assistant Treasurer, if Diocesan Council has appointed one, shall have voice but no vote.
  - (d) The Director of Finance or their designate shall have voice but no vote.
- 3.8 The Standing Committee on Finance and Property shall, from time to time, meet jointly with the Standing Committee on Mission and Ministry Development to fulfill their joint responsibilities.

#### *4. The Constitution and Canons Committee*

- 4.1 The duties and responsibilities of the Constitution and Canons Committee are described in:
- (a) Articles 2.11 and 2.13 of the Constitution;
  - (b) Canon 13, and

- (c) Rules of Order 3.2, 3.3 and 8.5.
- 4.2 Notwithstanding paragraph 1.3 of this Regulation, the membership of the Constitution and Canons Committee is defined in Canon 13 which, in accordance with paragraph 1.2 of this Regulation, takes precedence.
- 4.3 The Constitution and Canons Committee may, from time to time, meet jointly with any other Standing Committee to fulfill their joint responsibilities.

## ***Regulation 1 (4): Meeting Procedures***

### *1. Application and Interpretation*

- 1.1 This Regulation governs procedures applicable to meetings of Diocesan Council, the Agenda Committee and all Standing Committees and their sub-committees.
- 1.2 In this regulation:
  - (a) “Agenda Committee” means the Agenda Committee of Diocesan Council established by Articles 4.9 and 4.10 of the Constitution of the Diocese;
  - (b) “Alternate Meeting Format” means and includes:
    - (i) a meeting held in a meeting place with some participants attending by telephone, teleconference, video conference, or other means by which all the participants can hear and communicate with each other; or
    - (ii) a meeting held with all participants attending by telephone, teleconference, video conference, or other means by which all the participants can hear and communicate with each other; or
    - (iii) a meeting held by email poll;
  - (c) “Committee” means and includes, unless the context otherwise requires,
    - (i) each of the Standing Committees of Diocesan Council, and their sub-committee, and
    - (ii) the Agenda Committee.
  - (d) “Governing Instrument” means, unless the context requires otherwise:
    - (i) In the case of Diocesan Council, the provisions of the Constitution, Canon, Regulations or Rules of Order of the Diocese governing meetings of Diocesan Council;
    - (ii) In the case of a Committee, the provisions of the Constitution, Canon, Regulations or Rules of Order of the Diocese governing meetings of

the Committee and the provisions of any resolution of Diocesan Council governing meetings of the Committee.

- (e) “Group” means a Committee or Diocesan Council, as the context may require;
- (f) “resolution” includes all forms of resolutions including Written Resolutions and a proposed resolution may be referred to as a motion;
- (g) “Regular Meeting” means a meeting, called in accordance with the Governing Instrument(s), held in a place where all members of the Group can attend, and communicate with one another and includes meetings held pursuant to an Alternative Meeting Format;
- (h) “Written Poll” means a poll or vote conducted by communications in writing (including but not limited to a poll conducted in whole or in part by e-mail) and includes responses to such poll that are made in writing (including e-mail) or by telephone or verbally to the person or persons designated for receiving responses to the written poll;
- (i) “Written Resolution” means a resolution of Group, passed by a Written Poll by majority equal to the greater of:
  - (i) 75% of the members of the Group who have responded to the Written Poll within the time limited for responses; or
  - (ii) 60% of the members of the Group.

## *2. Precedence*

- 2.1 Where a provision of the Constitution or Canons or Rules of Order of the Diocese conflicts with this regulation, the provision of the Constitution or Canons or Rules of Order will take precedence over this regulation, only to the extent necessary to resolve the conflict.
- 2.2 Where a provision of a policy conflicts with this regulation, the provision of this regulation will take precedence over the policy, only to the extent necessary to resolve the conflict.
- 2.3 Where a Committee has passed a resolution or set a policy governing the conduct of its meeting, such resolution or policy shall take precedence after the Committee’s Governing Instrument(s).

### *3. Forms of Meetings and Resolutions*

- 3.1 Each Group shall meet from time to time as required in accordance with the provisions of its Governing Instrument(s).
- 3.2 The quorum for any meeting of any Group shall be as set out in Governing Instrument(s) for the Group. If no quorum is set in the Governing Instrument(s) for the Group, the quorum shall be simple majority of the voting members of the Group.
- 3.3 Subject to the terms of this regulation, each Group may meet by way of an Alternate Meeting Format, if the chairperson thereof approves meeting in that way.
- 3.4 Resolutions may be passed at a meeting held in any Alternate Meeting Format unless:
  - (a) In the case of a Committee, the chairperson of the Committee,
  - (b) In the case of Diocesan Council, if either the chairperson of the Agenda Committee or the Bishop (provided that in the case of disagreement, the Bishop's decision shall prevail),is of the reasonable belief that the matter being dealt with requires discussion or deliberations that cannot adequately be dealt with in the proposed Alternate Meeting Format.
- 3.5 If during discussion and deliberation the chairperson of the Group or the person standing in the chairperson's place for the purpose of the meeting, decides that a resolution should not be passed in an Alternate Meeting Format, the chairperson or person standing in the chairperson's place may defer the resolution to another form of Alternate Meeting Format which is more appropriate for adequately discussing and deliberating on the resolution, or may defer it to a Regular Meeting.
- 3.6 Written Resolutions passed shall be minuted provided that they may be minuted either in separate minutes of the Group or by including them in the body of or as a schedule to the minutes of the next Regular Meeting of the Group.
- 3.7 Where a Written Poll is not passed, it shall be minuted in the same manner as a Written Resolution that has passed.
- 3.8 Minutes of meetings, whether held in-person or pursuant to an Alternative Meeting Format, may be approved by Written Poll.

### *4. Written Resolution and Written Polls of Committees*

- 4.1 Written Polls may be submitted to any Committee by the chairperson of the Committee.



- 4.2 Where a Written Poll is submitted to any Committee:
- (a) the time for consideration shall be 72 hours unless otherwise set by the chairperson of the Committee.
  - (b) notwithstanding Section 4.2 (a), except in exceptional circumstances the expiration of the time for consideration of a Written Poll sent:
    - (i) before 1:00 p.m. on any day shall not be earlier than 5:00 p.m. of the following day; or
    - (ii) at 1:00 p.m. or later on any day shall not be earlier than 12:00 noon of the second following day.
  - (c) it shall be withdrawn and re-submitted to the Committee at a Regular Meeting or by an Alternate Meeting Format other than e-mail poll, where at least two members of the Committee advise that they wish to speak against the resolution proposed in the Written Poll.
  - (d) and where an amendment to it is moved and seconded but not accepted by the mover and seconder the chairperson of the Committee may consider withdrawing and re-submitting the Written Poll and amendment to the Committee at a Regular Meeting or by an Alternate Meeting Format.
  - (e) and where any member of the Committee provides a written notice to the chairperson of the Committee stating that the member requires clarification of a resolution proposed by Written Poll, such clarification shall be provided and the chairperson of the Committee shall consider whether the time for responding to such Written Poll shall be extended.

*5. Written Resolution and Written Polls of Diocesan Council*

- 5.1 Written Polls may be submitted to Diocesan Council by the Bishop or the chairperson of the Agenda Committee.
- 5.2 Where a Written Poll is submitted to Diocesan Council by the Bishop or chairperson of the Agenda Committee:
- (a) the time for consideration shall be not less than 72 hours unless the chairperson of the Agenda Committee or the Bishop shall set a shorter time for consideration.
  - (b) notwithstanding Section 5.2 (a), except in exceptional circumstances the expiration of the time for consideration of a written poll sent
    - (i) before 1:00 p.m. on any day shall not be earlier than 5:00 p.m. of the following day; or

- (ii) at 1:00 p.m. or later on any day shall not be earlier than 12:00 noon of the second following day.
- (c) where at least two members of Diocesan Council advise that they wish to speak against the resolution proposed in the Written Poll, it shall be withdrawn and re-submitted to Diocesan Council at a Regular Meeting or by an Alternate Meeting Format other than e-mail poll.
- (d) and where an amendment to it is moved and seconded but not accepted by the mover and seconder, the Agenda Committee may consider withdrawing and re-submitting the Written Poll and amendment to Diocesan Council at a Regular Meeting or by an Alternate Meeting Format.
- (e) and where any member of Diocesan Council provides a written notice to the Agenda Committee stating that the member requires clarification of a resolution proposed by Written Poll, such clarification shall be provided and the Agenda Committee shall consider whether the time for responding to such Written Poll shall be extended.

## *6. Agenda Committee of Diocesan Council*

- 6.1 The Agenda Committee shall review all matters coming before Diocesan Council and shall determine whether resolutions for Diocesan Council shall be submitted at a Regular Meeting or through an Alternate Meeting Format and if through an Alternate Meeting Format under which format. After making such a decision the Agenda Committee shall have the power to rescind or amend such decision and replace it with a new decision. Notwithstanding the foregoing, if the Bishop is of the reasonable opinion that a matter should be dealt with expeditiously and an e-mail poll is warranted, a resolution on such matter may be sent by e-mail poll.

## ***Regulation 1 (5): Episcopal Electoral Process***

### *1. Role of the Chancellor*

- 1.1 The Chancellor, as the chief legal officer of the Diocese, is responsible for interpreting, clarifying and advising Diocesan Council and the Episcopal Election Committee with reference to the Constitution, Canons, Regulations and Procedures of the Diocese of New Westminster, the Ecclesiastical Province of British Columbia and Yukon and the Anglican Church of Canada.
- 1.2 The Chancellor shall not be a member of the Episcopal Election Committee (hereafter ‘the Committee’).

## 2. Vetting of the Nominees for Bishop

- 2.1 Nominees shall provide the necessary documentation to confirm their eligibility pursuant to paragraph 2.14 of Canon 2 within the timeframe established by the Committee. The canonical requirements are as follows:
- (a) The nominee must be at least thirty years of age.
  - (b) The nominee's learning, training or experience shall meet the needs of ministry as a bishop.
  - (c) The nominee has neither directly or indirectly secured or attempted to secure the Office of Bishop by any improper means.
  - (d) The nominee is not guilty of any crime or immorality.
  - (e) The nominee does not hold or taught nor has held or taught within five years previously anything contrary to the Doctrine or discipline of the Anglican Church of Canada.
  - (f) The nominee must be a priest or bishop in holy orders of the Anglican Church of Canada or of some church in full communion with the Anglican Church of Canada as provided by the Canons of the Ecclesiastical Province of British Columbia and Yukon. If the nominee is a priest or bishop of a church in full communion with the Anglican Church of Canada, he or she must fulfill the requirements of Canon IV of the General Synod of the Anglican Church of Canada, including without limitation:
    - (i) The nominee is of the required age, of virtuous conversation, without crime and learned in Holy Scripture;
    - (ii) the nominee presents Letters *Bene Decessit*, or the equivalent credentials, from the bishop of the diocese or equivalent jurisdiction with which he or she was last connected;
    - (iii) the nominee promises in writing to submit in all things to the discipline of the Anglican Church of Canada; and
    - (iv) subscribes and makes the declarations required of clergy of the Anglican Church of Canada.
- 2.2 Diocesan Council shall provide sufficient funding for an independent, third-party professional review of each candidate's academic credentials, ordination credentials and ecclesiastical appointments

### *3. Discernment Process*

- 3.1 The review of the candidates is a process of discernment guided by the Holy Spirit. The Committee shall ensure that all members of the Electoral Synod have the relevant information about and engagement with the candidates necessary to make an informed decision.
- 3.2 Each candidate shall provide a personal response to the Diocesan Profile as well as a statement agreeing with the current 'Commitments of the Clergy of the Diocese'. If the candidate does not agree, he or she shall provide a written explanation for her or his disagreement. The response to the Diocesan Profile and the statement regarding the current 'Commitments' shall be made public by the Committee.
- 3.3 Each candidate shall be interviewed by the Committee prior to the Electoral Synod. These interviews shall be conducted as follows:
  - (a) The Committee shall draft a set of interview questions and provide these questions to each candidate in a timely fashion to ensure adequate preparation.
  - (b) Each candidate shall be interviewed in person in an appropriate venue.
  - (c) Each candidate shall be interviewed by two members of the Committee.
  - (d) The interviews shall be recorded by a trained technician.
  - (e) No interviews shall be posted by the Committee until all the interviews are completed.
  - (f) The interviews shall be transcribed and the transcription made public by the Committee.
  - (g) If a candidate refuses or otherwise fails to be interviewed within a reasonable time set by the Committee, the Committee may proceed with posting of all other interviews notwithstanding Section 3.3 (e) above.
- 3.4 The Committee may, with the consent of Diocesan Council, invite the candidates to the Diocese to provide the members of the Electoral Synod with an opportunity to meet each candidate. If such an event is planned, the Committee shall establish a process that is fair and transparent to the candidates and the members of the Electoral Synod.
- 3.5 Candidates shall not respond to personal queries from members of the Electoral Synod external to the process established by the Committee.
- 3.6 Members of the Electoral Synod shall respect the privacy of the candidates and shall abide by the process established by the Committee.

*4. Diocesan Liaison*

- 4.1 The Committee shall offer each candidate a Diocesan Liaison who will accompany the candidate through the electoral process.
- 4.2 A Diocesan Liaison may be an ordained or a lay person but shall not be a member of the Electoral Synod.
- 4.3 Candidates will be provided with current information regarding salary, benefits and housing costs in order to aid them in their discernment.

*5. Post-Synod Transition*

- 5.1 Sixty days prior to the Electoral Synod the Diocesan Council shall establish a Transition Committee to aid the Bishop-Elect during the transition.
- 5.2 The Transition Committee shall consist of such persons who, in the opinion of the Diocesan Council will facilitate:
  - (a) salary negotiations,
  - (b) relocation (if necessary),
  - (c) orientation to the Diocese of New Westminster and Metro Vancouver,
  - (d) orientation to the Anglican Church of Canada (if necessary),
  - (e) immigration process (if necessary) and
  - (f) other practical matters as may be required.

## **PART 2: FINANCIAL MATTERS**

### ***Regulation 2 (1): Remuneration of Clergy***

Diocesan Council shall establish a process by means of which the Standing Committee on Finance and Property shall annually review and make recommendations regarding the compensation of clergy and the rates for supply clergy. .

### ***Regulation 2 (2): Parish Audits and Financial Statements***

#### *1. Annual Financial Statements*

- 1.1      The Wardens of each Parish shall ensure that Annual Financial Statements conforming to Canon 9.52 are prepared and distributed to the Church Committee, Annual Vestry Meeting and Diocese.

#### *2. Audit Requirements for Annual Financial Statements*

- 2.1      In respect of the 2012 fiscal year and all fiscal years thereafter, the Annual Financial Statements:
- (a)      for parishes with revenues of \$750,000 or more shall be audited.
  - (b)      for parishes with revenues of \$250,000 or more but less than \$750,000 need not be audited but shall be prepared on a review engagement basis if not audited.
  - (c)      for parishes with revenues of less than \$250,000, need not be audited but shall be submitted for perusal and/or comment by the Diocesan financial department.
- 2.2      Notwithstanding Section 2.1 of this Regulation, audited Annual Financial Statements shall be provided to the Diocese by a Parish if requested by:
- (a)      any two of the Diocesan Treasurer, Assistant Treasurer and Business Administrator plus any one of the Diocesan Legal Officers; or
  - (b)      any two of the Bishop, Diocesan Treasurer and Chancellor.

### 3. Amendment

- 3.1 This Regulation may be amended from time to time by Diocesan Council with the concurrence of the Bishop.

## **Regulation 2 (3): Investment Strategy**

### 1. Governing Canons and Articles

- 1.1 Investment strategy is governed by Section 3A of *The Anglican Synod of The Diocese of New Westminster Incorporation Act, 1893* (as amended) and Canon 14 (Finance), Canon 15 (Diocesan Funds), Regulation 2 (6) (Anglican Initiatives Fund) and the By-laws of the Anglican Initiatives Fund, as applicable.
- 1.2 Related provisions are set out in Section 3 (Standing Committee on Finance and Property) of Regulation 1 (3) (Standing Committees).
- 1.3 Related statutory provisions include section 15.1 to 15.6 of the Trustee Act of British Columbia and section 492 of the Insurance Companies Act of Canada.

### 2. Purpose and Priority

#### 2.1 **General**

The purpose of this Regulation is to reduce to writing the investment strategy of the Diocese.

#### 2.2 **Specific**

This Regulation is made in order to:

- (a) Provide a summary and guidance to the Standing Committee on Finance and Property as to the types of investments it shall be authorized to make on behalf of the Diocese with respect to funds of the Diocese and funds held in trust by the Diocese and shall apply, subject to section 2.3, to all such funds;
- (b) Establish an investment policy as is required by section 492 of the Insurance Companies Act (Canada) in order that the benefit of Section 3A(b) of The Anglican Synod of the Diocese of New Westminster Incorporation Act can be made available to the Diocese;
- (c) Expand upon and clarify investment strategy generally and without limitation, as set out in the provisions of:
  - (i) Section 3A of The Anglican Synod of the Diocese of New Westminster Incorporation Act,
  - (ii) Canons 14 and 15; and,

- (iii) Regulation 2 (6) and the Bylaws of the Anglican Initiatives Fund.

### 2.3 **Priority**

This investment strategy is subject to any other requirement, policy or other mandatory criteria set out in any law, or the Constitution or Canons of the Diocese.

## *3. Investment Policy*

### 3.1 **General**

The Diocese shall adhere to investment and lending policies, standards and procedures that a reasonable and prudent person would apply in respect of a portfolio of investments and loans to avoid undue risk of loss and obtain a reasonable return. The responsibility to ensure that this provision is adhered to is delegated to the Standing Committee on Finance and Property.

### 3.2 **Investment Types**

Subject to section 3.3, investments made by the Diocese of its own funds and funds held in trust by it (collectively “diocesan investments” or “investments”) may be made in either of:

- (a) Any investments in which trustees are authorized from time to time under the laws of the Province to invest trust funds; or
- (b) Any investment authorized from time to time under the laws of Canada for the investment or lending by life insurance companies of their funds,

including without limiting the foregoing in any way, domestic and international investments in stocks, bonds, mortgages, bank deposits and mutual funds.

### 3.3 **Investment ratios**

Investment ratios shall be established by the Standing Committee on Finance and Property and approved by Diocesan Council from time to time as to the minimum and maximum limits for each type of investment that is utilized by the Diocese.

### 3.4 **Investment Guidelines et. al.**

The Standing Committee on Finance and Property may, from time to time, establish guidelines, reporting procedures, administrative policies, strategies, philosophies, and directions to investment counsel and others as it sees fit for the prudent management of funds of the Diocese and funds held in trust by the Diocese, provided that the same are not inconsistent with this Regulation. The drafting of the foregoing may be delegated to the Investment sub-Committee and recommended to the Standing Committee on Finance and Property.

### 3.5 **Loans**

Unless Diocesan Council shall in a specific instance require otherwise, all Loans to



parishes and related bodies shall be made in accordance with the Diocesan Grants and Loans Standard Terms as set out in the Schedule to this Regulation.

### 3.6 Management

Diocesan investments shall be managed as follows:

- (a) With respect to the Anglican Initiatives Fund, in accordance with parts 4 and 5 of the Anglican Initiatives Fund Bylaws and part 2 of Regulation 21 and Section 3.4 of Regulation 3;
- (b) With respect to all other diocesan investments, including but not limited to investments made by the Consolidated Trust Fund, by the Standing Committee on Finance and Property in accordance with sections 3.4 of Regulation 3.

## ***Regulation 2 (4): Fair Share Assessment and Diocesan Fair Share Fund***

### *1. General*

- 1.1 This Regulation is made by Synod and may only be amended by Synod.
- 1.2 The Fair Share Assessment and the Diocesan Fair Share Fund Assessment are the means by which the Parishes, as the members of the Diocese, participate together in God's mission by providing financial support to the ministries of the Diocese.
- 1.3 The Parishes' Fair Share Assessment of the Synod Budget and the Diocesan Fair Share Fund Assessment is to be determined transparently and fairly.
- 1.4 This Regulation supersedes Regulation 12 commencing in 2018.

### *2. Definitions*

- 2.1 In this Regulation:
  - (a) "Appeals Committee" means the committee described in Section 7.1;
  - (b) "Arrears Procedures" has the meaning set forth in Section 8.1;
  - (c) "Assessment" means the total of the Fair Share Assessment and the Diocesan Fair Share Fund Assessment;
  - (d) "Assessment Year" means the calendar year in which Assessment of a Parish is payable; "Closing Date" has the meaning set forth in Section 6.2(b);
  - (e) "Diocesan Fair Share Fund" has the meaning ascribed by Section 9.2 and is established for the purposes set forth in Section 4.1;

- (f) “Diocesan Fair Share Fund Assessment” means the assessment payable to the Diocesan Fair Share Fund under Section 3.3;
- (g) “Diocesan Fair Share Fund Assessment Rate” shall be a variable percentage rate set annually by Diocesan Council in accordance with and subject to the maximum rate provide by Section 3.4;
- (h) “Dramatic Revenue Drop Appeal” has the meaning ascribed by Section 7.4; “Fair Share Assessment” means the assessment payable under Section 3.1; “Fair Share Assessment Rate” has the meaning ascribed by Section 3.2;
- (i) “Former Assessment Regulation” means Regulation 12 as it exists when this Regulation is passed;
- (j) “Mission” means any present or future congregation established by the Bishop as a Mission until such time as that Mission shall become a Parish pursuant to Canon 13;
- (k) “Parish” includes all present parishes of the Diocese together with all future parishes created, merged or amalgamated under Canon 13;
- (l) “Parish Operating Receipts” in Regulation 24 means the aggregate of:
  - (i) Open Offerings;
  - (ii) Envelope or pledged support to defray current expenses;
  - (iii) Donations from individuals to defray current expenses;
  - (iv) Donations from parish organizations to defray current expenses including the payment of principal and interest;
  - (v) Sunday School Offerings;
  - (vi) Income on invested capital including interest on bank accounts, funds deposited in the Diocesan Consolidated Trust Fund, term deposits, etc. used to defray current expenses;
  - (vii) Gross rental income from the church and parish hall, plus the net rental income for use of all other Parish facilities and premises, including without limitation rectory, land, etc.; and
  - (viii) Income from any other source used to defray current expenses (including grants from any source unless otherwise excepted), annual income from bequests, capital funds including funds deposited in the Diocesan Consolidated Trust Fund, etc.

BUT does not include:

- (ix) All receipts for onward transmission, e.g. P.W.R.D.F., Anglican Appeal, Canadian Bible Society, Diocesan voluntary contribution

programmes (such as the care+share programme), Anglican Initiatives Fund, etc.;

- (x) Any diocesan grant or allocation made:
    - (A) under the Parish Development Grant programme,
    - (B) in respect of curacy support,
    - (C) as a ‘care+share’ grant or
    - (D) from the Diocesan Fair Share Fund
    - (E) outside grants for the mission and ministry of parishes;
  - (xi) All receipts, including grants from any source, specifically designated for capital purposes, such as building funds so long as they are not used to defray current expenses;
  - (xii) Bequests received by Parishes and used for (i) capital purposes or (ii) investment to produce income for operating purposes;
  - (xiii) Funds borrowed for either short-term or long-term purposes; and
  - (xiv) Funds resulting from the sale of capital assets of a Parish (e.g. a rectory, an organ) which are invested in the Diocesan Consolidated Trust Fund for future building purposes.
- (m) “Supporting Parishes” has the meaning ascribed by Section 3.3; and
- (n) “Three-Year Average Parish Operating Receipts” means the average of the Parish Operating Receipts for the fourth, third and second years prior to the year the Assessment is due, e.g. 2014, 2015 and 2016 Parish Operating Receipts are averaged for use in calculating the 2018 Assessment.

2.2 Notwithstanding Section 3.6, a Mission is not a Parish for the purposes of calculating the median Three-Year Average Parish Operating Receipts of all Parishes as defined in the definition of Supporting Parishes.

2.3 Amounts paid to any Diocesan voluntary contribution programme (such as the care+share programme) are not assessable.

2.4 Where a Parish:

- (a) has not been in existence for a sufficient number of years for it to be able to provide sufficient information to calculate a Three-Year Average Parish Operating Receipts;
- (b) has been created by merging with another Parish or Mission;
- (c) has been created by converting a Mission to a Parish;

- (d) has been split to create two or more Parishes or a Parish and a Mission; or
- (e) has had a change in circumstances similar to those set forth above;

then the Parish shall, in consultation with the Director of Finance and Property, propose a figure to be used for its Parish Operating Receipts and/or Three-Year Average Parish Operating Receipts, which figure shall be presented by the Parish or the Director of Finance and Property to the Standing Committee on Management, Finance and Property of the Diocese for ratification or amendment.

- 2.5 Where for any reason the Three-Year Average Parish Operating Receipts of a Parish is not ascertainable, or a Parish described in Section 2.4 fails to propose a figure to be used for its Parish Operating Receipts and/or Three-Year Average Parish Operating Receipts, then the Director of Finance and Property, in consultation with the Parish, shall propose a figure to be used for its Parish Operating Receipts and/or Three-Year Average Parish Operating Receipts which figure shall be presented by the Parish or the Director of Finance and Property to the Standing Committee on Management, Finance and Property of the Diocese for ratification or amendment.
- 2.6 If the Parish is not satisfied with the decision of the Standing Committee on Management, Finance and Property made under Sections 2.4 or 2.5, it shall have ten (10) days from the date of that decision to appeal to Diocesan Council who shall either hear the appeal or delegate the hearing of the appeal to the Appeals Committee.
- 2.7 Sections 2.4 to 2.6 shall also apply to Missions that pursuant to Section 3.6 are required to pay Assessment as if the Mission were a Parish.
- 2.8 Headings have been added for convenience only and shall neither expand, diminish nor limit the meaning of any provision of this Regulation.

### *3. Calculation of and Payment of the Assessment of a Parish*

- 3.1 Each Parish shall pay, in each Assessment Year, an assessment (the “Fair Share Assessment”) based on the Three-Year Average Parish Operating Receipts and calculated on the Fair Share Assessment Rate detailed in Section 3.2 below.
- 3.2 The Fair Share Assessment Rate for 2018 and ensuing years shall be
  - (a) \$1,200 on the first \$35,000 of the Three-Year Average Parish Operating Receipts;
  - (b) 15.5% on the portion of the Three-Year Average Parish Operating Receipts that exceeds
  - (c) \$35,000 and does not exceed \$150,000; and

- (d) 17.75% on the portion of the Three-Year Average Parish Operating Receipts that exceeds
  - (e) \$150,000.
- 3.3 Parishes whose Parish Operating Receipts are equal to or greater than the median Parish Operating Receipts of all Parishes (the “Supporting Parishes”) shall pay Diocesan Ministry Support Assessment based on the Three-Year Average Parish Operating Receipts and calculated on the Diocesan Fair Share Fund Assessment Rate detailed in Section 3.4 below.
- 3.4 The Diocesan Fair Share Fund Assessment Rate shall be a variable rate established annually by Diocesan Council which shall not exceed 1.75% of the Three-Year Average Parish Operating Receipts.
- 3.5 The Assessment of a Parish shall be payable in twelve (12) equal monthly instalments no later than the 22nd day of each month.
- 3.6 For the purposes of this Regulation, a Mission shall pay Fair Share Assessment as if it were a Parish commencing on the second anniversary of its creation unless the Diocesan Council, upon recommendation of the Bishop, shall require it to pay the Fair Share Assessment earlier than that date or shall extend the date for such commencement. The Diocesan Council, upon recommendation of the Bishop, may extend the commencement date for a Mission commencing payment of the Assessment for up to twenty-three months without approval of Synod. Any further extension shall be subject to the approval of Diocesan Synod.
- 3.7 The Diocese may set off amounts due by it to Parishes or Missions against amounts due by the Parish or Mission to the Diocese.
- 3.8 A Parish may voluntarily pay Fair Share Assessment in an amount greater than assessed.

#### *4. Diocesan Fair Share Fund*

- 4.1 The Diocesan Fair Share Fund is established to support existing and new Parishes and Missions based on the criteria set by Diocesan Council from time to time. Diocesan Synod may direct Diocesan Council on appropriate criteria.
- 4.2 Notwithstanding Section 4.1:
- (a) Diocesan Council may include in the criteria the support of Parishes whose Assessment has changed dramatically as a consequence of significant decline in Parish Operating Receipts as defined in Section 2.1 of this Regulation.
  - (b) Automatic support of Parishes whose Assessment has changed dramatically in 2018 over 2017 shall be provided in 2018 out of the Diocesan Fair Share

Fund in the manner set forth in the Schedule 1 to this Regulation. Further support to those Parishes may be provided if warranted out of the Diocesan Fair Share Fund in the manner set forth in the Schedule 2 to this Regulation.

- (c) Support of Parishes suffering dramatic drops in revenue may be provided with financial support out of the Diocesan Fair Share Fund in the manner set forth in Section 7.6(b) of this Regulation.
- 4.3 Payments required to be made under Schedule 1 and Schedule 2 to this Regulation shall form a first charge on the resources of the Diocesan Fair Share Fund.
- 4.4 The Supporting Parishes contribute to the Diocesan Fair Share Fund in the manner described in Part 3 of this Regulation and may voluntarily pay Diocesan Fair Share Fund in an amount greater than assessed.
- 4.5 Missions and those Parishes who are not Supporting Parishes may make a voluntary contribution to the Diocesan Fair Share Fund.
- 4.6 Diocesan Council may from time to time advance monies from the Diocesan Synod Budget to the Diocesan Fair Share Fund and may recover such advances from the Diocesan Fair Share Fund.
- 4.7 No Parish shall be required to accept funds from the Diocesan Fair Share Fund.

### *5. Reporting Requirements*

- 5.1 For the purpose of determining the Parish Operating Receipts, the Fair Share Assessments and the Diocesan Fair Share Fund Assessments, all Parishes and Missions shall provide the following information to the Director of Finance and Property (on a calendar year basis unless otherwise specified by the Director of Finance and Property) on or before the date set by Diocesan Council or, if no such date is set, then on or before the last day of February in each year:
  - (a) Annual Statement of Receipts and Disbursements;
  - (b) Annual Parish Financial Statements and Budgets;
  - (c) Annual Statistical Report in the form provided by the Diocese; and
  - (d) Such other information as the Director of Finance and Property or the Bishop shall request.

### *6. Procedure*

- 6.1 The Director of Finance and Property shall compile the data required in order to determine Fair Share Assessments and Diocesan Fair Share Fund Assessments of all Parishes and Missions and shall prepare preliminary calculations of Parish

Operating Receipts, Three-Year Average Parish Operating Receipts and Assessments. The preliminary calculations for a Parish shall be forwarded to the Parish Treasurer and Wardens for review. Copies shall be provided to the Standing Committee on Management, Finance and Property on request. In making such preliminary calculations, the provisions of Sections 2.4 to 2.7 shall be applied where they are applicable.

- 6.2 The Director of Finance and Property shall send with the preliminary calculations a notice:
  - (a) advising that the Diocesan Fair Share Fund Assessments calculations are subject to change based on appeals and re-assessments of the Parishes; and
  - (b) requesting written advice of discrepancies, errors or inaccuracies be reported to the Director of Finance and Property on or before a date (the “Closing Date”) set by the Director of Finance and Property, provided that the Closing Date shall not be earlier than six (6) weeks from the mailing date of the notice.
- 6.3 If a Parish reports any discrepancies, errors or inaccuracies in the preliminary calculations sent under Section 6.2 by the Closing Date, it shall provide such information and assistance as the Director of Finance and Property requests in order that the preliminary calculations can be revised by the Director of Finance and Property. If the Parish Treasurer or Wardens approve the revised preliminary calculations of Parish Operating Receipts, Three-Year Average Parish Operating Receipts, they shall be deemed correct and shall not be appealable. If the Parish Treasurer or Wardens do not approve the revised calculations or have not responded by the time set for hearing appeals, the Parish shall be entitled to appeal to the Appeals Committee.
- 6.4 A Parish shall be obliged to report any discrepancies, errors or inaccuracies in its Parish Operating Receipts and Three-Year Average Parish Operating Receipts which have the effect of reducing or misstating those items. Notwithstanding any provisions of this Part 6 to the contrary, failure to report the same shall not relieve the Parish of paying any additional Assessment that may have been charged had the same been properly reported and the same, at the option of the Standing Committee on Management, Finance and Property, shall be re- assessed and collected. Any re- assessment under this Section is appealable to the Appeals Committee.
- 6.5 If a Parish has not reported any discrepancies, errors or inaccuracies in the preliminary calculations sent under Section 6.2 by the Closing Date, the preliminary calculations of Parish Operating Receipts, Three-Year Average Parish Operating Receipts and Assessments shall be deemed correct and shall not be appealable.
- 6.6 After all preliminary calculations of Parish Operating Receipts, Three-Year Average Parish Operating Receipts and Assessments have been deemed correct,

- revised and agreed to or appeals heard and decided, the Parish Operating Receipts and Three-Year Average Parish Operating Receipts as so determined shall be used to calculate the final Assessments.
- 6.7 The final Assessments shall be sent to the Treasurer and Wardens of the Parish and paid in accordance with this Regulation.
- 6.8 If final Assessments have not been issued by January 15 of the Assessment Year, the Parish shall pay as interim monthly instalments 1/12th of the preliminary Assessment or the past year's Assessment. Once the final Assessment is determined, the monthly instalments up to that time shall be paid in full, less the sum of interim instalments actually paid. If a refund is due to the Parish, the Parish Treasurer may request that it be paid to the Parish by the Diocese or may deduct the refund from subsequent monthly instalments. Any deductions made under this Section shall be accompanied by a note of explanation.

### *7. Appeals*

- 7.1 The Appeals Committee shall consist of:
- (a) the Diocesan Treasurer (Chair),
  - (b) two clerics and two lay persons appointed by the Diocesan Council; and
  - (c) the Director of Finance and Property.
- All members of the Appeals Committee shall have both voice and a vote except the Director of Finance and Property who shall have voice but no vote.
- 7.2 A Parish may, on or before the Closing Date, appeal, in writing:
- (a) the calculation of its Parish Operating Receipts and Three-Year Average Parish Operating Receipts to the extent permitted by Part 6 of this Regulation. The Appeals Committee shall review the matter and affirm or substitute corrected calculations as it sees fit in the circumstances.
  - (b) the calculation of its preliminary Assessment on the grounds of accuracy or appropriateness or upon such other grounds as Diocesan Council may set from time to time. Diocesan Synod may direct Diocesan Council on appropriate criteria.
- 7.3 A Parish may appeal, in writing, on or before the date that is 6 weeks after issuance of the Parish's final Assessment to it, the calculation of its final Assessment on the grounds of accuracy or appropriateness or upon such other grounds as Diocesan Council may set from time to time. Diocesan Synod may direct Diocesan Council on appropriate criteria for establishing such grounds. However, for the purposes of such appeal, the preliminary calculations of Parish Operating Receipts, Three-Year Average Parish Operating Receipts and Assessments are deemed to be accurate for



the purpose of the appeal. The sole purpose of the appeal shall be to deal with inaccuracies or inappropriateness of the final Assessments in the light of the preliminary Assessments.

- 7.4 Parishes may appeal to the Appeals Committee for retroactive relief in respect of the prior year's Assessment on the grounds of a hardship created by a dramatic drop in revenue (in this Part 7 referred to as a "Dramatic Revenue Drop Appeal") if each of the following circumstances is true:
- (a) The Assessment in the prior year expressed as a percentage of the Parish's prior year's Parish Operating Receipts exceeded:
    - (i) 16.65% if the Parish was not a Supporting Parish in that year; or
    - (ii) 19.35% if the Parish was a Supporting Parish in that year;
  - (b) The Parish is financially unable to pay the full amount of the said Assessment; and
  - (c) The Parish has submitted a written request to appeal under this Section 7.4 no later than April 15 of the year following the year for which retroactive relief is requested or such later date as Diocesan Council may permit.
- 7.5 Each Dramatic Revenue Drop Appeal shall be made in writing documenting the matters set out in Section 7.4 and shall include:
- (a) The information required by Section 5.1 for the prior three years if it has not already been provided plus any corrections, if applicable;
  - (b) A budget for the current year;
  - (c) A description of what resources the Parish has available to it including all funds and other assets held by it or available to it and detailing to what degree, if any, funds or assets are restricted and what those restrictions are together with such further information as the Appeals Committee or the Diocesan Council may prescribe or the Director of Finance and Property shall request from time to time.
- 7.6 The Appeals Committee shall review each Dramatic Revenue Drop Appeal and if the Parish does meet the criteria set out in Section 7.4, it may recommend to Diocesan Council that the Parish be granted relief of all or part of the Assessment paid in the prior year that is in excess of the amount prescribed by Section 7.4(a). The Appeals Committee's recommendation shall provide reasons upon which the recommendation is made. Diocesan Council may accept or reject the recommendation in whole or in part. Diocesan Council may, but is not required to, receive further representations from the Parish. If Diocesan Council accepts, in whole or in part, the recommendation of the Appeals Committee that a Parish ought to be granted relief, it may provide relief by:

- (a) Reducing the Assessment for the prior year; or
- (b) Making a grant to the Parish from the Diocesan Fair Share Fund; or
- (c) Providing such other relief or assistance as Diocesan Council may consider to be appropriate in the circumstances;

in order to reduce the net Assessment actually paid or payable by the Parish to an amount equal to or in excess of:

- (d) 16.65% of the Parish's prior year's Parish Operating Receipts if the Parish was not a Supporting Parish in that year; or
- (e) 19.35% of the Parish's prior year's Parish Operating Receipts if the Parish was a Supporting Parish in that year.

In granting the foregoing relief, Diocesan Council is not limited by the recommendations of the Appeals Committee as to the scope of relief that may be granted. The decisions of Diocesan Council made under this Section 7.6 shall be final and binding on the Parish.

- 7.7 Notwithstanding any other provision of this Regulation 24 to the contrary, a grant as a result of a Dramatic Revenue Drop Appeal shall not be included in the Parish Operating Receipts for calculating Fair Share Assessment for future years.
- 7.8 If the Appeals Committee is of the opinion that the matter appealed properly falls under Section 2.4 of this Regulation, it shall refer the matter to the Chancellor for a decision as to whether the matter ought to proceed under this Part 7 or under Section 2.4 of this Regulation. The decision of the Chancellor shall be final. If the Chancellor is unable to deal with the matter, another legal officer of the Diocese chosen by the Bishop shall replace the Chancellor for this purpose.
- 7.9 If the Appeals Committee is of the opinion that they are unable to rectify an inequitable or unjust result within the grounds of appeal permitted, they may refer the matter to Diocesan Council for review and Diocesan Council may, but need not, provide further relief to the Parish including but not limited to providing funds from the Diocesan Fair Share Fund in accordance with the criteria established for that fund.
- 7.10 The Appeals Committee may prescribe forms to be used in making appeals. Nevertheless if an appeal is received prior to the last day for appeal under Sections 7.2, 7.3 or 7.4, as applicable, in a non-prescribed form, the appeal shall not be rejected due to form and the applicant shall be forthwith advised to re-submit the appeal in the proper form and within 14 days of being so advised, or such longer time as the Appeals Committee may prescribe, shall be permitted to re-submit the appeal in the proper form.

*8. Collection and Recovery of Unpaid Assessments*

- 8.1 Diocesan Council shall be responsible for ensuring that Assessments are paid and shall establish procedures for recovery of unpaid Assessments by establishing policies or regulations or both (herein called “Arrears Procedures”). Those Arrears Procedures shall specify the actions to be taken if a Parish is in arrears in paying its Assessment.
- 8.2 The Arrears Procedures shall not be limited to arrears of Assessment but may also address amounts due by Parishes to the Diocese for other financial matters, including but not limited to payroll remittances and insurance.
- 8.3 Unless the Arrears Procedures specify otherwise, if a Parish is three months or more in arrears in paying its Assessments the Appeals Committee shall be responsible to negotiate with that Parish in respect of the timely payment of the unpaid Assessment. Nothing in the prior sentence shall preclude the Director of Finance and Property or Treasurer from taking steps to obtain payment of Assessments in arrears prior to the Appeals Committee becoming involved.
- 8.4 Any arrangement negotiated with a Parish for recovery of unpaid Assessment is subject to approval of Diocesan Council and the Bishop if such negotiated arrangement includes either:
  - (a) payment of the unpaid Assessment over a payment period in excess of six months; or
  - (b) waiver of payment of any part of the Assessment.
- 8.5 Where a Parish is in arrears of payment of Assessment or any other amount due to the Diocese, and the Parish is also entitled to payment of funds due to it by the Diocese, the Diocese may set off any amount due to the Parish against any amount due by the Parish.
- 8.6 Unpaid Assessments shall be allocated pro rata between Fair Share Assessment and the Diocesan Fair Share Fund Assessment due from the Parish in question.

*9. Effective Date and Transition*

- 9.1 The purpose of this Part is to transition from the assessment system under the Former Assessment Regulation to the assessment system established under this Regulation.
- 9.2 The Diocesan Growth Fund established under the Former Assessment Regulation shall, effective January 1, 2018 be called the Diocesan Fair Share Fund and shall, from and including January 1, 2018, be regulated by this Regulation.
- 9.3 Diocesan Assessment (as defined in the Former Assessment Regulation) and Growth Fund Assessment (as defined in Former Assessment Regulation) will

continue to be calculated under the Former Assessment Regulation to and including the 2017 Assessment Year. Commencing in the 2018 Assessment Year:

- (a) Fair Share Assessment will come into effect, in replacement of Diocesan Assessment (as defined in the Former Assessment Regulation); and
  - (b) Diocesan Fair Share Fund Assessment will come into effect, in replacement of Growth Fund Assessment (as defined in the Former Assessment Regulation).
- 9.4 For the 2018 Assessment Year only, any reference in this Regulation to “past year’s Assessment” (or similar phrasing) shall be deemed to be a reference to the past year’s Assessment under the Former Assessment Regulation.
- 9.5 For the 2018 Assessment Year only, any reference to “Assessment” in Sections 7.4 to 7.6 of this Regulation, shall be deemed to be a reference to “2018 Adjusted Assessment” as that term is defined in Schedule 1 of this Regulation.
- 9.6 For clarity, in calculating Assessment, the definition of “Parish Operating Receipts” used for current and prior years will be the definition set out in this Regulation and not the definition set out in the Former Assessment Regulation.
- 9.7 The Former Assessment Regulation shall cease to be in force once all Assessment payable thereunder have been paid.

## ***Regulation 2 (5): Diocesan Fair Share Fund - Allocations***

### *1. Definitions*

#### **1.1 Regulation 2 (4) takes precedence**

In the event that any provision of this Regulation 2 (5) shall conflict with Regulation 2 (4), Regulation 2 (4) shall take precedence.

#### **1.2 Definitions**

In this Regulation 2 (5),

- (a) The definitions set out in Regulation 2 (4) apply to this Regulation 2 (5) unless the context otherwise requires; and
- (b) “Administrators” has the meaning set out in Section 3.1.

#### **1.3 Headings**

Heading have been added for convenience only and shall neither expand, diminish nor limit the meaning of any provision of this Regulation.

#### **1.4 Schedule**

Schedule A to this Regulation is hereby incorporated by reference.

## *2. General*

### **2.1 Authority and Purpose**

Pursuant to Section 4 of Regulation 2 (4) (Fair Share Assessment and Diocesan Fair Share Fund) this Regulation is made by Diocesan Council to deal with the allocations of monies from the Diocesan Fair Share Fund. It is effective from January 1, 2018.

- 2.2 Amendment: This Regulation may be amended by Diocesan Council or Synod. Schedule A of this Regulation may be amended by the Administrators in the manner set forth in Section 5.4 of this Regulation.

## *3. Administrators*

### **3.1 Responsibility of Administrators**

The Administrators of the Anglican Initiatives Fund (herein called the “Administrators”) shall be responsible for allocating funds from the Diocesan Fair Share Fund in accordance with Regulation 2 (4) and this Regulation.

### **3.2 Staff Support**

The Director of Finance and Property shall provide staff support to the Administrators.

## *4. Criteria for allocation of the Fund*

### **4.1 Purpose of the Fund**

The purpose of the Diocesan Fair Share Fund is to support ministry, growth and stability in existing and new Parishes and Missions and Diocesan Ministries approved by Diocesan Council within the meaning of Section 4.1 of Regulation 2 (4) and to provide transition funding in the manner prescribed by Section 4.2 of Regulation 2 (4). The Administrators shall only allocate funds where the application meets the purposes of the Fund and the criteria as set out below and pursuant to such additional criteria and guidelines as Diocesan Council shall set from time to time.

### **4.2 Purposes and Criteria for Allocations**

The Administrators shall consider the following purposes and criteria in making allocations:

#### **(a) Transitional Support**

The Funds shall be used for the purpose of assisting parishes and missions in the transition from the prior assessment formula to the current assessment formula. This shall be the first priority for funding.

(b) **Restrictions**

Funding is not available to parishes or missions for the following:

- (i) Outside programs,
- (ii) Extra parochial uses, or
- (iii) Capital projects or needs.

(c) **Guidelines**

Such guidelines as Diocesan Council may from time to time provide to the Administrators.

- (d) Applications will be reviewed not on a first come first serve basis, but on the basis of the criteria. No applications shall be considered between the deadlines set out in Section 5.1.

*5. Procedure*

5.1 **Application Review deadlines and Allocations**

The Administrators shall consider applications on at least a quarterly basis.

5.2 **Method and Amount of Allocations**

The Administrators may, but need not allocate all funds available in the Diocesan Fair Share Fund. Funds not distributed in one year shall be carried forward to the next year. The distribution of funds shall be subject to the receipt of all Diocesan Fair Share Fund Assessments. In the event of a shortfall or non-payment of Diocesan Fair Share Fund Assessments, Diocesan Council shall reduce or cancel grants in order to avoid a deficit and the Administrators shall recommend to Diocesan Council the manner in which grants should be cancelled or reduced. However, if Diocesan Council feels it is warranted, it may by resolution make advances from the Diocesan General Fund or other Diocesan Funds to the Diocesan Fair Share Fund provided such advances shall be repaid in future years.

- 5.3 It is recognized that available funds may possibly be fully committed in the first quarterly period leaving no funds for allocation in the second, third or fourth quarters of a fiscal year.

5.4 **Form of Application**

All applications must be in the form prescribed by the Administrators. The initial form is set out in Schedule A. This form may be changed at any time by the Administrators. All applications shall be signed by all Wardens of the Parish, the Parish Treasurer and the Minister in Charge of the Parish unless the Administrators rules otherwise. All applications shall be accompanied by: current financial statements and financial statements for the most recently completed fiscal year plus current year financial statements not more than 4 months old unless the Administrators rules that there are exceptional circumstances which warrant

providing an exemption to this requirement. Financial statements shall include Income and Revenue Statements and a Balance Sheet for the Parish's operating, and capital funds and any other funds controlled by or used for the benefit of the Parish.

**5.5 Rectification of Deficient Applications**

Notwithstanding Section 5.4, if an application is received by the deadline in a non-prescribed form, the application shall not be rejected due to form and the applicant shall be forthwith advised to re-submit the application in the proper form. If the application is not resubmitted within sufficient time for the Administrators to deal with the application at its current set of deliberations, the application may be deferred to the next quarter for consideration.

**5.6 Publication of Results**

The Administrators shall publish its list of allocations by delivering a list to all Applicants, Diocesan Council, Standing Committee on Management, Finance and Property, Standing Committee on Mission and Ministry Development, all Archdeacons and any other persons that the Administrators shall deem as appropriate. Copies shall be available to all parishes on request.

*6. Transition, effective date and consequential amendments*

**6.1 Transition**

This Regulation replaces Regulation 13 [Diocesan Growth Fund – Allocations] for the 2018 and subsequent Assessment Years.

***Regulation 2 (6): Anglican Initiatives Fund***

*1. The Anglican Initiatives Fund*

**1.1 Continuation of the Fund**

The fund known as the “Anglican Initiatives Fund” created by Diocesan Council pursuant to the direction received from the 82<sup>nd</sup> Session of Synod (referred to in this Regulation as the “Fund”) is hereby continued. Subject to this Regulation and the By-laws of the Fund, the Anglican Initiatives Fund shall be held by the Diocese as a separate fund, for accounting and administrative purposes.

**1.2 Purposes of the Fund**

The purposes of the Fund shall be set forth in the By-Laws of the Fund. The purposes of the Fund shall not conflict with the purposes of the Diocese set out in the Canons and Constitution of the Diocese.

1.3 **Definitions**

In this Regulation, the following terms shall have the following meanings:

- (a) “Administrators” means the administrators of the Anglican Initiatives Fund from time to time;
- (b) “Advisory Committee” means the Grants and Loans Committee of the Diocese or such equivalent body as may be created from time to time;
- (c) “Bishop” means the bishop or archbishop of the Diocese of New Westminster, from time to time;
- (d) “By-Laws of the Fund” means the By-laws created pursuant to Paragraph 5 of this Regulation and all amendments thereto;
- (e) “Chancellor” means the chancellor of the Diocese of New Westminster, from time to time;
- (f) “Diocesan Council” means the executive committee of the Diocese of New Westminster, from time to time which is commonly known as Diocesan Council;
- (g) “Standing Committees” means the committees from time to time designated by Article 4. of the Constitution as Standing Committees of the Diocese and “Standing Committee” refers to any one of those committees;
- (h) “Treasurer” means the treasurer of the Diocese of New Westminster, from time to time.

1.4 **Headings**

The headings in this Regulation are for convenience only and shall not expand nor diminish the meaning of any provision hereof.

*2. Management of the Fund and its assets*

2.1 **Investment**

All capital, income and property received by the Fund shall be invested by the Diocese in accordance with the directions received from the Administrators.

2.2 **Finance and Property Committee Approval**

The directions of the Administrators pursuant to Paragraph 2.1 shall be subject to the approval of the Standing Committee on Finance and Property pursuant to Canon 14.1.

2.3 **Income Expenditures**

No income shall be expended from the Fund except in accordance with this Regulation and the By-Laws of the Fund. No income shall be expended from the Fund without the consent of a majority of the Administrators.



**2.4 Capital Expenditures**

No capital or property may be expended or otherwise disposed of at any time except for the purpose of investment. No grants may be made from capital monies. Grants may only be made from income.

**2.5 Administrators**

- (a) The Fund shall have seven (7) Administrators.
- (b) The Bishop, Treasurer and Chancellor shall be Administrators by virtue of their office.
- (c) Four (4) Administrators (hereinafter sometimes referred to as the “Elected Administrators”) shall be elected by Synod and shall serve a term expiring at the closing of the first regular synod after their election. Two of the Elected Administrators shall be clergy and the other two shall be lay persons. Elected Administrators, at the time of their taking office shall be communicants of at least one year’s standing and at least 21 years of age. Elected Administrators need not be members of Synod. No elected Administrator shall serve in office for more than three consecutive terms. Except as aforesaid, all Elected Administrators are eligible for re-election.
- (d) Any vacancy in the office of Elected Administrator may be filled by appointment or election by Diocesan Council.

**2.6 Directions to the Administrators**

The Synod may at any time provide directions to Diocesan Council and/or the Administrators as to the priorities for use of the Fund. When Synod is not in session, Diocesan Council may provide such directions to the Administrators, provided such directions are consistent with the terms and conditions of the Fund as expressed by either this Regulation or the By-laws.

**2.7 Delegation, Protection & Indemnity**

- (a) The Administrators may delegate day to day management of the Fund so long as they maintain ultimate control to cancel such delegation.
- (b) The By-laws of the Fund shall provide for a power of delegation by the Administrators together with protection for and indemnification of the Administrators by the Diocese.

*3. Approval for Funding*

**3.1 General Approvals**

The Administrators may approve any application which falls within the mandate of the Fund. Where the Administrators wish to approve an application which will cause to be expended an amount greater than or equal to the lesser of:

- (a) 50% of the projected annual income of the Fund for the current year; or
- (b) \$100,000.00;

shall require in any event the further approval of Diocesan Council.

**3.2 Synod Approval**

Where an application has been approved by the Administrators and requires Diocesan Council's approval, and Diocesan Council's approval is not forthcoming, the Administrators or the applicant may request the approval of Synod in substitution for the approval of Diocesan Council.

**3.3 Limitation**

The Administrators shall refrain from approving any application where the approval of the same would or might be contrary to the policy of the Diocese as expressed by Synod or Diocesan Council. Where the Administrators are desirous of approving an application which in their opinion would be contrary to such policy, they shall approve the same subject to approval by Diocesan Council or Synod.

*4. By-laws of the Fund*

**4.1 Creation of the By-laws**

The First By-laws shall become effective after approval by the Administrators, Diocesan Council and the Bishop.

**4.2 Amendment of the By-laws**

The By-laws of the Fund may be amended at any time by a resolution of the Administrators supported by at least four of the Administrators, subject to:

- (a) the approval of the same by a two thirds majority of Synod; and,
- (b) the assent to the same by the Bishop.

**4.3 By-laws not to contravene Regulation**

The By-laws of the Fund shall not contravene the provisions of this Regulation.

**4.4 Special Restrictions on Amendment**

The substance of Paragraphs 4.2 and 4.3 above, and this Paragraph 4.4, may not be amended without:

- (a) the approval of the same by a two thirds majority of Synod, and
- (b) the assent to the same by the Bishop.

*5. Amendment of this Regulation*

**5.1 General**

Subject to Paragraph 4.4 of this Regulation, this Regulation may be amended by Diocesan Council at any time provided that:

- (a) the effect of the amendment would not cause the By-laws of the Fund to be in conflict with this Regulation; and,
- (b) the Bishop gives his assent to the same.

**5.2 Delay of Amendment where it conflicts with the By -law**

Notwithstanding Paragraph 5.1 of this Regulation, where an amendment to this Regulation (including the creation of a Canon in replacement of this Regulation) would have the effect of contravening the provisions of the By-laws of the Fund such amendment may be made provided that:

- (a) the By-laws of the Fund are amended pursuant to Paragraph 4.2 of this Regulation in order to remove the conflict between the By-laws of the Fund and the proposed amendment; and
- (b) the Resolution amending this Regulation provides that the amendment shall come into effect no earlier than the time at which the By-laws of the Fund are amended in order to remove the said conflict.

**PART 3: OTHER MATTERS*****Regulation 3 (1): Regulations for the Diocesan Archivist***

1. The Archivist shall be the Custodian of records of all official acts of or affecting the Diocese including, without limiting the generality of the foregoing:
  - (a) Relevant federal and provincial legislation;
  - (b) All Canons, By-Laws and regulations certified under the seal of the Synod by the Bishop and the Registrar which shall be deemed the original record thereof;
  - (c) Records of the election or appointment of church dignitaries and officers and the appointment of clergy in the Diocese including their admission into different Orders and the positions in which they have served;
  - (d) Records of the boundaries of the diocese and of the several Regional Deaneries and parishes therein;
  - (e) Copies of all grants, conveyances, and Wills or all pertinent extracts, there from in any way relating to property granted, conveyed, bequeathed or devised for the benefit or use of the Anglican Church of Canada in the Diocese;
  - (f) All completed parish registers, minute books, records of the parish clergy, parish officers and committees, organizations and all completed financial records;
  - (g) Records of the Letters of Order, the licences, induction mandates and other similar instruments issued by the Bishop to the Clergy of the Diocese;
  - (h) The minutes, reports, correspondence and other records of the Synod of the Diocese, its officers and agencies, committees and organizations;
  - (i) Bylaws of each Parish of the Diocese;
  - (j) Such other documents and records as may be considered to be of historical value.
2. The Diocesan records shall be transferred regularly and routinely to the Archivist for appraisal of records deemed worthy of retention in the Archives of the Diocese.
3. It shall be the duty of the Archivist to preserve all such archival records and to arrange and describe them according to archival principles.

4. The Archivist shall endeavour to acquire the papers of individuals associated with Diocesan-related activities.
5. The Archivist shall provide access to the Archives of the Diocesan Archives, answer mail, telephone and personal enquiries and conduct research, and if necessary, assess charges for such services as approved by Synod.
6. Records deposited in the Archives of the Diocese shall not be removed without the written approval of the Archivist.
7. The Archivist shall report annually to the Synod on the services, acquisitions and activities of the Archives.
8. The Archivist shall cooperate with the General Synod Archivist, the Provincial Synod Archivist, and other Diocesan Archivists on the acquisition and diffusion of Anglican Church records through the microfilming of records and exchange of finding aids, and shall establish standard procedures for the arrangement and description and use of such records.

### ***Regulation 3 (2): Order of the Diocese of New Westminster***

#### *1. Order of the Diocese of New Westminster - Authority*

- 1.1 Under the authority of the Bishop of New Westminster and with the approval of the Diocesan Council the Order of the Diocese of New Westminster was created pursuant to a motion of Diocesan Council passed December 12, 2006.
- 1.2 This Regulation sets out the terms and procedures in respect of the Order.

#### *2. Definitions*

- 2.1 In this Regulation:
  - (a) "Appointment" unless the context otherwise requires, means the granting of membership in the Order to a person in accordance with Section 5.1 hereof;
  - (b) "Committee" has the meaning ascribed in Section 4.7 hereof;
  - (c) "Member" refers to a member of the Order;
  - (d) "Order" means the Order of the Diocese of New Westminster;
  - (e) "Priest-in-Charge" has the meaning ascribed in Canon 1.16; and
  - (f) "Register" has the meaning ascribed in Section 8.1 hereof.

### *3. Purpose*

- 3.1 The purpose of the Order is the special recognition and honour of those members of the laity in the Diocese who have given outstanding service over a significant period of time in their volunteer ministry.

### *4. Nominations*

- 4.1 From time to time, the Bishop shall announce their intention to make new appointments to the Order and issue a call for nominations.
- 4.2 On such occasions, each parish is permitted to nominate one person. The Priest-in-Charge shall consider a Parish's nomination in consultation with the Wardens and then forward the name of the Parish's nominee to the Bishop. Any member of a Parish may, at any time, recommend to the Priest-in-Charge and Wardens of the Parish the name of a member of the Parish to be considered for a current or future nomination by the Parish.
- 4.3 Nominations must include a brief biography of the nominee (with a photograph if possible), and a brief summary of the reason that the nominee has been proposed, along with payment of a one-time processing fee set by the Synod Office intended to cover the costs of the insignia to be presented to appointees to the Order and other administrative costs, payable to the Diocese of New Westminster.
- 4.4 Nominations shall include a declaration signed by the nominee indicating that they will accept their appointment to the Order (if approved by the Bishop), and that they agree to the publication of their photograph and nomination material in the Register or in any other Diocesan or Parish communications or publications.
- 4.5 In addition to Parish nominations, the Bishop, in consultation with the Archdeacons, is entitled to propose up to ten nominees to the Order on each occasion new appointments to the Order are made. Typically, such nominees will be persons whose service has been at a Diocesan level, or if mainly at the parish level, has had an impact in the Diocese beyond the parish where the service has been made.
- 4.6 Nominations cannot be made posthumously; nominees must be alive at the time of nomination.
- 4.7 Once all nominations have been received in the Bishop's office, they will be reviewed by a committee of three persons (the "Committee"), each of whom is a Member of the Order, appointed by the Bishop for a two-year term, who shall ensure that all the documentation is in order, and who are responsible for checking with Priests-in-Charge if there are any questions about the reasons for the nomination.

### *5. Appointment to the Order*

- 5.1 Once the work of the Committee has been completed, a final list will be submitted to the Bishop for their review and, if deemed appropriate, approval in whole or in part.
- 5.2 The Bishop has the sole discretion to decline to approve any nominee. If the Bishop declines to approve a Parish's nominee, then the Priest-in-Charge of the Parish shall be so advised by the Bishop, in which case that Parish shall have the right to propose an alternate nominee.
- 5.3 Once approved by the Bishop, the list of nominees shall be announced to Diocesan Council, at which time the nominees are formally appointed as Members of the Order.
- 5.4 The Bishop may appoint Honorary Members of the Order, provided that there shall be no more than five such members appointed on each occasion new appointments to the Order are made, that such appointment shall be for meritorious service to the Diocese, and that such persons shall not be, at the time of the appointment, members of any Parish within the Diocese.
- 5.5 The Bishop shall have the authority to rescind a person's Membership in the Order where the Bishop, in consultation with the Archdeacons, considers that such person's continued membership would bring the Order or the Diocese into disrepute.

### *6. Investiture*

- 6.1 Investiture ceremonies shall take place from time to time at the discretion of the Bishop.
- 6.2 Nothing shall preclude the Bishop, in their absolute discretion, from arranging alternate times and venues for investiture ceremonies where a nominee is unable to attend a regular ceremony.
- 6.3 Should an appointee die after they have been appointed to the Order but before their investiture, then for the purposes of presenting the insignia of the Order, the Priest-in-Charge of the Parish which nominated the appointee shall name one or more family members of the deceased appointee or other representative(s) from the Parish which nominated the appointee to attend at the investiture ceremony to receive the insignia of the Order on behalf of the deceased Member.

### *7. Form and use of Insignia and Post-Nominals*

- 7.1 The insignia of the Order takes the form of a medal representation of the badge of the Diocese in coloured enamel, which is worn around the neck on a special blue, white and gold ribbon.
- 7.2 The insignia may be worn by a Member of the Order at:
  - (a) special occasions in parishes or at the Diocesan level;
  - (b) worship or another event where the Bishop is present;
  - (c) Synod and Diocesan Services and events; or
  - (d) at the installation of new Members.
- 7.3 Members will be given a small lapel pin, in enamel, to be worn with everyday dress.
- 7.4 Members are entitled to use the post-nominals “ODNW” within the Diocese.
- 7.5 After the death of a Member, the Member’s insignia and pin may be dealt with according to the wishes of the Member or their next of kin, including (without limitation) by bequest or if desired returned to the Diocese; however, the insignia or pin may only be worn by a Member of the Order.

### *8. Books and records*

- 8.1 A record of all appointees to the Order made shall be kept in a register (the “**Register**”) into which the pertinent details of each appointment to the Order and presentation of insignia is subscribed, including but not limited to the appointee’s name, the date of their appointment to the Order, the appointee’s parish, and the reason the appointment was made.
- 8.2 A record of all appointments that have been rescinded, including the date of such rescission, shall be kept in the Register.
- 8.3 Each record in the Registrar that is signed by the Registrar shall be prima facie proof of the fact set forth therein.
- 8.4 The Register shall be kept at the Diocesan Archives unless the Bishop directs otherwise.



### ***Regulation 3 (3): Rules of the Court of the Diocese of New Westminster***

#### *Style and Commencement of Proceedings*

1. Any proceedings in the Court shall be styled in the Court of the Diocese of New Westminster with the name(s) of the applicant(s) or the complainant(s) and the name(s) of the accused or the respondent(s).
2. Any new matter or proceeding within the jurisdiction of the Court may be referred to the Court for determination by written notice delivered to the attention of the Bishop at the Diocesan Office at 1410 Nanton Street, Vancouver, British Columbia, setting out the following:
  - (a) The name(s) of the applicant(s) or the complainant(s) and the name(s) of the respondent(s);
  - (b) A short description of the cause or matter;
  - (c) The relief sought; and
  - (d) An address within the Diocese at which further notices may be delivered.
3. Any complaint made against the Bishop should be handled according to relevant provisions in the canons of the Provincial Synod or General Synod, as applicable.
4. In the event of a vacancy in the position of Bishop, a notice may be delivered to the attention of the Chancellor.

#### *Form of Charge and Hearing by Court*

5. The Court may appoint two of its members to determine the sufficiency or insufficiency of the form in which the charge is presented.
6. If such members determine the charge is presented in a sufficient manner, the Bishop shall forward the charge to the respondent(s), subject to such measures (for example, redacting certain names) as may be deemed reasonable in the circumstances.
7. The respondent(s) shall provide a response within 21 days of receiving the charge.

#### *Notice of Hearing*

8. A notice of hearing by the Court shall include a statement of the time, place and purpose of the hearing and a reference to the authority under which the hearing will be held, and shall also include a statement that if any party notified does not attend

at the hearing, the Court may proceed in the absence of such party who will not be entitled to any further notice in the proceedings.

9. The Court may permit such procedural hearings (for example, case management hearings) as it may consider necessary in the circumstances.

#### *Service of Notice of Hearing*

10. 14 clear days before the hearing, a notice of hearing shall be served upon the respondent and other parties, or such service may be accepted by any party, and a party shall be given reasonable notice of the hearing, the question of reasonableness in any case to be solely determined by the Court. Clear days shall exclude Saturdays, Sundays and statutory holidays.

#### *Procedure on Failure to Attend After Notice*

11. Where notice of hearing has been given to a party and the party does not attend, the Court may proceed in the absence of the party, who will not be entitled to any further notice in the proceedings.

#### *Representation by Counsel*

12. A party to the proceedings may be represented by counsel or an agent; may call and examine witnesses and present arguments and submissions, and may conduct cross-examinations of witnesses, at a hearing reasonably required for full and fair disclosure of the facts, and where any person is not so represented the Court may appoint a representative when the Court determines that such representation may be required in the interest of justice, and where any party is charged with any offence the Court may appoint counsel to prosecute the charge.

#### *Witness' Rights*

13. A witness at a hearing is entitled to be advised by counsel or agent as to such witness' rights, but such counsel or agent may take no other part in the hearing without leave of the Court, and where a hearing is in camera, any counsel or agent for a witness is not entitled to be present except when that witness is giving evidence.

*Open Hearings*

14. A hearing shall be open to the public except where the Court is of the opinion that matters involving intimate, financial or personal matters may be disclosed at any hearing of such a nature, having regard to the circumstances, that the desirability of avoiding disclosure in any interests of any person affected or in the public interest outweighs the desirability of adhering to the principle that hearings be open to the public, in which case the Court may hold the hearing in camera.

*Oaths*

15. Any member of the Court, and the Registrar of the Court, has power to administer oaths and affirmations with respect to any of its proceedings, and the Court may require evidence before it to be given under oath or affirmation.

*Power to Summon Witnesses*

16. The Court may summon and orally examine witnesses, including any party, in open Court, (including where a Court hearing is conducted in camera) to give evidence under oath or by affirmation and to produce in evidence documents and things so specified by the Court, and may for sufficient reason order any particular fact or facts to be proved by statutory declaration or allow the affidavit or statutory declaration of any witness to be read in evidence at the hearing, or may direct any witness to be examined before an examiner or commissioner or other person authorized by the civil law of the Province to examine witnesses or take statutory declarations.

*Service of Summons*

17. The summons herein referred to shall be served personally in accordance with the rules of the Supreme Court of British Columbia. If personal service cannot be reasonably effected the Court may make such order for substituted or other service as it deems fit.

*Inferences*

18. The Court shall be entitled to draw inferences from evidence accepted by it whether of fact or law which might have been drawn therefrom if proved at a trial.

*Canada Evidence Act*

19. A witness at a hearing shall be deemed to have objected to answer any question that may be asked of such witness on the grounds that it may tend to incriminate or be deemed to establish liability to civil proceedings, and no answer given by a witness shall be used or be receivable in evidence against that witness at any hearing or trial or other proceedings against such witness thereafter taking place other than a prosecution for perjury, and a witness shall be informed by the Court of the provisions of the Canada Evidence Act.

*Affidavit Evidence*

20. A witness at a hearing shall be orally examined but the Court may at any time by sufficient reason order particular evidence or facts to be proved by affidavit, or that the affidavit of a witness may be read at the hearing.

*Depositions and Commission Evidence*

21. The Court may, whenever it appears necessary, make an order for the examination before a member of the Court or any other person at any place and permit such deposition to be given in evidence, or the Court may order the issue of a commission to take such testimony as approved in the form of the Supreme Court of British Columbia, and such testimony may be given in evidence.

*Admission of Evidence*

22. The Court may admit as evidence at a hearing, whether or not given or proven under oath or affirmation or admissible as evidence in Court, any oral testimony or document or other thing relevant to the subject matter of the proceedings, but nothing is admissible in evidence that may be inadmissible in the Supreme Court of British Columbia by reason of any privilege under the law of evidence, or which would be inadmissible by statute.

*Copies of Document*

23. A copy of a document may be admitted as evidence where the Court is satisfied as to its being a true copy, and where the document may be filed as evidence the Court may authorize a copy to be filed in evidence when accepted to be a true copy by a member of the Court.

*Judicial Notice*

24. The Court may take notice of facts that may be judicially noticed and take notice of any generally recognized scientific or technical facts, information, or opinions within scientific or specialized knowledge.

*Decision in Writing*

25. The Court shall give its final decision or order, if any, in writing, and shall give reasons in writing therefor if requested by any party.

*Service of Decision*

26. The Court shall send by regular mail addressed to the parties to any proceeding at their last known address, or such other means of electronic communication as a party may have consented to receive notices by, a copy of the final decision or order, together with reasons where reasons have been given, and each party shall be deemed to have received a copy of the decision on the fifth day after the day of mailing unless a party acting in good faith did not receive the decision or order through absence, accident, illness, or other cause beyond the control of such party.

*Record*

27. The Court shall compile a record of any proceeding before it which shall include the complaint, notice of hearing, the answer if any, any intermediate or interlocutory orders, all documentary evidence, transcripts if any of oral evidence, the decision of the Court and reasons, where reasons have been given.

*Maintenance of Order*

28. The Court may make such orders or take such proceedings as it considers necessary for the maintenance of order at the hearing.

*Abuse of Process*

29. The Court may make such orders or give such direction in proceedings before it as it considers proper to prevent abuse of its processes.

*Lay Contempt*

30. In the event of persistent non-compliance by a lay member of the Diocese with an order or direction of the Court (for example, refusing to answer a summons to appear as a witness), the Court may in its discretion find that member to be in contempt of the Court.
31. In response to a finding of contempt against a lay member, the Court may:
  - (a) Issue a formal admonition, or notice of contempt; or
  - (b) Recommend that the Bishop take such other measures within the Bishop's power.

*Exclusion of Agents*

32. The Court may exclude any person acting as agent from the hearing other than a barrister and solicitor qualified to practice in the Supreme Court of British Columbia, if it finds that such person is not competent to properly advise or represent a witness or a party.

*Limitation of Cross Examination*

33. The Court may reasonably limit further cross-examination of a witness where it is satisfied that the cross-examination of a witness has been sufficient to disclose the facts.

*Adjournment*

34. Any hearing may be adjourned from time to time by the Court, either generally, or to a fixed date.

*Notice of Order by Publication*

35. Where the Court is of the opinion that because the parties to any proceedings are so numerous, or for any other reason it is impractical to send its decision and the material to all or any of the parties individually the Court may cause reasonable notice of the decision or order to be given to the parties in such manner as the Court may direct.

*Amendments*

36. Amendments to any proceeding or document may be made by order of the Court at any time.

*Adding or Deleting Parties*

37. The Court may at any stage of the proceedings order that the name of any complainant or respondent improperly added be struck out and may also order that any person(s) who ought to have been joined, or whose presence is necessary, be added.

*Costs and Expenses*

38. All expenses necessarily incurred by the Court or by anyone acting under its direction in any investigation or hearing pursuant to this canon shall be paid by the Synod.
39. The costs including counsel fees of and incidental to any proceedings authorized to be dealt with by the Court are in the discretion of the Court. The Court has full power to determine by whom, or to what extent, costs shall be paid including the legitimate costs of any party out of the Synod, and in any proceeding the Court may fix the amount of costs awarded or may in its discretion deal with the question of costs separately.

*Application to Supreme Court of British Columbia for Directions*

40. The Court may apply to the Supreme Court for such directions as it deems necessary or to enforce its orders with respect to evidence or for any other purpose, and the Court may state a case to the Supreme Court of the Province of British Columbia, where permitted by law.

*Matters Not Provided For*

41. As to all matters not provided for in these rules the practice shall be regulated by analogy thereto and to the rules of practice of the Supreme Court of the Province of British Columbia, insofar as the Court considers it reasonable to do so.





# Historical Documents

## Bishop's Incorporation

*An Act to constitute the Bishops of British Columbia, Caledonia, and New Westminister Corporations sole.*

[25<sup>th</sup> March, 1881]

Whereas, the Bishop of British Columbia has been constituted a Corporation sole by Royal Letters Patent, and has in that capacity received, held, and conveyed real state.

*Preamble.*

And whereas, the Diocese of British Columbia has been divided into three sees, the Bishopric of British Columbia, the Bishopric of Caledonia, and the Bishopric of New Westminister.

Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:--

1. The present Bishop of British Columbia is, and he and his successors in office duly elected or acknowledged by the Synod of his Diocese, or otherwise duly appointed and consecrated by lawful authority Bishops of British Columbia, shall be a Corporation sole with perpetual succession, retaining the name of the Lord Bishop of British Columbia as heretofore used, with power to acquire and hold lands, and all real estate conveyed to or vested in the Bishop of British Columbia, whether in trust or otherwise, shall be vested in the said Corporation sole, with power, subject to all existing trusts, to sell, convey, lease, mortgage, or otherwise deal with the same or any party thereof.

*Incorporates Bishop of British Columbia and his successors.*

*Power to hold and deal with land.*

2. The present Bishop of Caledonia and his successors in office, duly elected or acknowledged by the Synod of the Diocese of Caledonia, or otherwise duly appointed and consecrated by lawful authority Bishops of Caledonia, shall be a Corporation sole with perpetual succession, retaining the name of the Lord Bishop of Caledonia as heretofore used, with power to acquire and hold lands, and all real estate conveyed to or vested in the Bishop of Caledonia, whether in trust or otherwise, shall be vested in the said Corporation

*Incorporates Bishop of Caledonia and his successors.*

*Power to hold and deal with land.*

sole, with power, subject to all existing trusts, to sell, convey, lease, mortgage, or otherwise deal with the same or any party thereof.

3.      The present Bishop of New Westminster and his successors in office, duly elected or acknowledged by the Synod of the Diocese of New Westminster, or otherwise duly appointed and consecrated by lawful authority Bishops of New Westminster, shall be a Corporation sole with perpetual succession, retaining the name of the Lord Bishop of New Westminster as heretofore used, with power to acquire and hold lands, and all real estate conveyed to or vested in the Bishop of New Westminster, whether in trust or otherwise, shall be vested in the said Corporation sole, with power, subject to all existing trusts, to sell, convey, lease, mortgage, or otherwise deal with the same or any party thereof.

*Incorporates Bishop of New Westminster and his successors.*

*Power to hold and deal with land.*

4.      The extent of real estate held by the said Bishops in their corporate capacity respectively within the Province of British Columbia shall not exceed 5,000 acres each at any time.

*May hold land to extent of 5000 acres.*

5.      Nothing in this Act contained shall, or shall be deemed to confer any spiritual or ecclesiastical rights whatsoever upon the said Episcopal corporations hereby continued or created.

*No spiritual or ecclesiastical rights conferred hereby.*

6.      The short title of this Act shall be “Anglican Bishops’ Corporation Act.”

*Short Title*

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**Anglican Synod, New Westminster (Incorporation)**

*An Act to incorporate the Anglican Synod of the Diocese of New Westminster.*

[12<sup>th</sup> April, 1893]

Whereas a petition has been presented from the Bishop and the Synod of the Diocese of New Westminster, such Diocese consisting of the Districts of New Westminster, Yale, Kootenay and Lillooet, and a large portion of the Cariboo District, praying that the Synod should be incorporated, and it is expedient to grant the prayer of the said Petition:

*Preamble.*

Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:--

1. The Lord Bishop of the Diocese of New Westminster, the licensed Clergy of the said Diocese, the Diocesan officials and Lay Delegates at present being members of the Synod of the Diocese of New Westminster, and such other persons as may hereafter become or be elected members thereof, according to the constitution and canons of the said Synod, shall be and they are hereby constituted and declared to be a body politic and corporate by the style and title of "The Synod of the Diocese of New Westminster," hereinafter called "the Synod."

*Incorporation.*

2. It shall be lawful for the Corporation of the Bishop of New Westminster, or any other corporation, or any person or persons, to transfer any property, real or personal, held in trust by him or them for the uses of the Church of England, or the Church of England in British Columbia, to the Synod, to be held in trust for the same purposes.

*Transfer of property to Synod.*

3. The Synod may from time to time, and at all times hereafter, inherit, acquire, and hold, as purchasers or otherwise, for the general purposes of the Synod, any lands, tenements, and hereditaments, and personal property in the Province of British Columbia, and the same, or any part thereof, from time to time, may sell or exchange, mortgage, lease, let, or otherwise dispose of.

*Synod may acquire lands, &c.*

4. The Constitution, Canons, and Rules of Order of the Synod, as at present in force, shall, upon a copy thereof duly signed by the Lord Bishop of New Westminster, and under his corporate seal, being

*Constitution, canons, &c., to filed with Registrar-General.*

deposited with the Registrar-General of Titles at Victoria, be the Constitution, Canons, and Rules of Order for the incorporated Synod constituted under this Act, until the same be altered or amended by the Synod, in accordance with such Constitution and Canons; and any additions and amendments made thereto from time to time, duly attested by the Lord Bishop of New Westminster or his commissary, and under the seal of the Synod, shall be filed in the office of the Registrar-General of Titles at Victoria before the same shall become binding.

5. A copy of the Constitution, Canons, and Rules of Order of the Synod, filed in accordance with this Act, and certified correct under the hand and seal of a Notary Public practising as such in the Province of British Columbia, shall be received in evidence in any proceedings in any Court of the Province.

*Certified copy of the canons &c, to be received in Courts.*

6. The term "Church of England," when used in this Act and in all deeds, documents, or writings that have been heretofore or may hereafter be executed, shall for the purposes of this Act be taken to mean and include that body of Christians which is acknowledged by the Archbishop of Canterbury as a body in full communion with the Church of England, as by law in England established.

*"Church of England."*

7. Any Parish in the Diocese of New Westminster, the limits whereof have been defined by the Executive Committee of the Synod, may become incorporated in the following manner:-

*Incorporation of Parishes.*

- (1) The Parish Officers, consisting of the Rector or Incumbent, the two church wardens, two sidesmen for the time being, and two vestrymen elected for that purpose by the electors, shall make and sign a declaration in writing, setting forth -
  - (a) The intended corporate name of the Parish;
  - (b) The names of those who are to be the first trustees, who shall in every case comprise the two churchwardens and two sidesmen;
  - (c) The mode in which their successors are to be elected or appointed;
  - (d) That the Rector or other Priest in charge of such Parish shall be ex-officio a trustee and presiding officer of such Parish Corporation; and
  - (e) Such other particulars as the said officers may think fit, providing the same are not contrary or repugnant to law;

- (2) The declaration shall be made and signed in three parts, and each part thereof shall be certified under the hand and seal of the Lord Bishop of New Westminster, as being approved of by the Executive Committee of the Synod and the Bishop, and shall be signed and acknowledged by the parties making the same before a Notary Public, who shall certify to the same having been so signed and acknowledged under his hand and seal of office;
- (3) The declaration, in three parts, shall be forwarded to the Registrar-General of Titles for the Province of British Columbia, who shall receive them and file one part thereof in his office, and shall, upon receipt of the proper fees provided in Schedule A hereto for filing and publication of such declaration, forthwith enclose and send a second part of said declaration to the Provincial Secretary, who shall cause the same to be published in the next issue of the British Columbia Gazette, and for at least one month thereafter
- (4) The said Registrar-General shall thereupon endorse upon the third part of such declaration, and issue the same to the parties signing such declaration, a certificate of incorporation under his hand and seal, stating that the Parish so applying for incorporation is incorporated; and the persons who signed such declaration, and their successors, shall thenceforth be a body corporate and politic in fact and in name, by the name set forth in such declaration, and shall have all the powers, rights, and immunities vested by law in such bodies, with power—
  - (a) To take, receive, purchase, and otherwise acquire and hold real and personal property, and the same to manage, lease, and, with the consent of the Executive Committee and the Bishop, mortgage, sell, or otherwise dispose of;
  - (b) To sue and be sued in any Court;
  - (c) To make and use a corporate seal, and alter the same at pleasure;
  - (d) To elect and appoint such officers, agents, and servants as may be necessary for conducting the business and management of such Corporation, or any property belonging to the same;
  - (e) To make by-laws, rules, and regulations for the management of the affairs of the said Corporation,

and to alter, amend, and rescind the same; providing always that all such by-laws, rules, and regulations, and all amendments thereof, shall be assented to by the Executive Committee of the Synod and the Bishop before they shall become operative, and such assent shall be certified under the hand and seal of the Lord Bishop of New Westminster;

- (5) Two copies of the by-laws, rules, and regulations so made and assented to from time to time, or any amendments thereto, shall be filed in the office of the said Registrar-General:
- (6) The real and personal property and other assets of such Corporation only shall be liable for the debts of the Corporation, and no officer, churchwardens, or vestrymen shall be individually or personally liable for any debt or other liability of such Corporation:
- (7) The fees payable under this Act shall be paid into the Consolidated Revenue Fund of the Province.

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### ***Schedule A***

Filing declaration.....	\$5.00
Filing by-laws or amendments thereto.....	2.50

Publication in the British Columbia Gazette, according to the scale of charges defined in Schedule A of the “Statutes and Journals Act.”

***The Anglican Synod, New Westminster (Amendment)***

*An Act to Amend An Act to Incorporate the Anglican Synod of the Diocese of New Westminster, 1893*

1893, c. 45;  
1900, c. 45;  
1915, c. 5, s. 17.

[Assented to 27<sup>th</sup> March, 1961]

Whereas The Synod of the Diocese of New Westminster has presented a petition praying that *An Act to Incorporate the Anglican Synod of the Diocese of New Westminster, 1893*, be amended, and it is expedient to grant the prayer of the said petition:

Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:--

1. This Act may be cited as *The Anglican Synod of the Diocese of New Westminster Incorporation Act, 1893, Amendment Act, 1961*.

*Short title.*

2. Section 2 of *An Act to Incorporate the Anglican Synod of the Diocese of New Westminster*, being chapter 45 of the Statutes of 1893, is amended by inserting immediately after the words "British Columbia "in the fifth line thereof the words" or the Anglican Church of Canada".

*Amends s. 2.*

3. Section 3 is repealed and the following substituted: ---

*Re-enacts s. 3.*

"3. The Synod may from time to time and at all times hereafter acquire by purchase, lease, gift, devise, bequest, or otherwise, and may hold, possess, and enjoy, real and personal property of every nature and kind and of any and every estate or interest situate either within or without the Province for or in favour of the uses or purposes of the Synod or in trust, and from time to time may sell, convey, exchange, lease, or otherwise deal with or dispose of such property or any part thereof."

4. The said Act is further amended by inserting after section 3 the following as sections 3A and 3B: ---

*Enacts ss. 3A and 3B.*

"3A. The Synod may invest and reinvest any of its funds, including any funds held in trust, in

“(a) any investments in which trustees are authorized from time to time under the laws of the Province to invest trust funds; and

“(b) any investments authorized from time to time under the laws of Canada for the investment or lending by life insurance companies of their funds.

“3B. The Synod may borrow such sum or sums of money from time to time as it may deem necessary for its purposes, either with or without security, and may mortgage or pledge any or all of its real or personal property and issue or become party to promissory notes, bills of exchange, bonds, debentures, or other securities for securing any sum or sums so borrowed or for securing any part of the purchase money of any real or personal property.”

5. Section 4 is repealed and the following substituted: ---

*Re-enacts s. 4.*

“4. (1) The Synod may from time to time adopt and make a Constitution, Canons and Rules of Order of the Synod, and may alter, amend, or annul the same or any of them from time to time.

“(2) The Constitution, Canons and Rules of Order of the Synod as at present in force shall be the Constitution, Canons and Rules of Order of the Synod until the same be altered, amended, or annulled by the Synod.”

6. Section 5 is repealed and the following substituted: ---

*Re-enacts s. 5.*

“5 (1) The said Constitution, Canons and Rules of Order as altered and amended from time to time shall be entered in a book kept for such purpose by the Registrar of the Synod, and such book shall be deposited among the records of the Synod.

“(2) A copy of the said Constitution, Canons and Rules of Order or any part thereof or extract therefrom certified under the hand of the said Registrar or the Clerical or Lay Secretary of the Synod shall be admitted and received as evidence of the same or part thereof or extract therefrom, as the case may be, and of the contents thereof, in any Court of the Province, and for all purposes, without proof of the signature of the said Registrar or Clerical or Lay Secretary.”

7. Section 6 is amended as follows: ---

*Amends s. 6.*

(1) By inserting after the words “Church of England,” in the first line thereof, the words “‘Church of England in Canada’ or ‘Anglican Church of Canada’”.



(2) By inserting immediately after the word “Christians,” in the fourth line thereof, the words “in Canada”.

8. Section 7 is amended as follows:

*Amends s. 7.*

(1) By striking out the words “and the “in the second line of subsection (1).

(2) By striking out subsection (3) and substituting the following:

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“(3) (a) The declaration shall be forwarded to the Registrar of Companies in duplicate together with the fees for filing and publication as provided in Schedule A hereto, and the said Registrar shall

“(i) retain and register the same and return the duplicate copy certified to that effect;

“(ii) on registration as aforesaid issue a certificate under his seal of office showing that the Parish is incorporated under this Act; and

“(iii) at the cost of the Parish publish a notice of the issuance of such certificate of incorporation in the Gazette.

“(b) One copy of such declaration shall be delivered to the Registrar of the Synod to be deposited among the records of the Synod.”

(3) By striking out all the words in subsection (4) to and including the word “and” in the fifth line thereof.

(4) By striking out subsection (5) and substituting the following:

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“(5) A copy of such by-laws, rules, and regulations so made and assented to and as altered and amended from time to time shall be delivered to the Registrar of the Synod to be deposited among the records of the Synod; and a copy thereof or of any part thereof or extract therefrom certified under the hand of the said Registrar or the Clerical or Lay Secretary of the Synod shall be admitted and received as evidence of the same or part thereof or extract therefrom, as the case may be, and of the contents thereof, in any Court of the Province, and for all purposes, without proof of the signature of the said Registrar or Clerical or Lay Secretary.”

(5) By inserting the following as subsection (5a): ---

“(5a) All documents now on file with the Registrar-General of Titles for the Province or the Registrar of Titles at the City of Victoria, pursuant to the provisions of this Act, shall be transmitted to and filed with the Registrar of Companies.”

9.      The said Act is further amended by adding the following as section 8: ---

“8. This Act may be cited as The Anglican Synod of the Diocese of New Westminster Incorporation Act, 1893.”

*Short title.*

# ***Policy Manual***

## **PREFACE**

*This edition of the Diocesan Policy Manual replaces former editions which should now be discarded.*

*The Policy Manual will give you ready access to Diocesan policies and procedures, which you will need to refer to from time to time. This new edition is to be added to the existing book of Constitution, Canons and Regulations. I am requesting that this material be shared widely in every Parish.*

*Our Diocese is much more than an organization hedged in by rules and regulations, and this Policy Manual should not simply be seen as the “do’s” and “don’ts” of New Westminster. We are a community of Christian people seeking to serve our Lord and his people and assist one another through our Diocesan structure. The Policy Manual is meant to help in all this, and I hope it will.*

*If questions arise regarding areas not covered in the Policy Manual, please do not hesitate to call the Synod Office. Please let the Executive Archdeacon know if you have suggestions for inclusion in the next edition.*

*Grace and Peace,*

The Right Reverend John Robert Stephens  
Bishop of the Diocese of New Westminster

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## **(A) DIOCESAN ORGANIZATION**

### **(A1) Officers of Synod**

Are Officers of Synod:

- The Secretaries of Synod
- The Treasurer
- The Auditor

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

**(A2) Diocesan Officers**

Are Diocesan Officers:

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

*Note: These officers are all appointees of the Bishop. The names of these officers are included in the official listing of Clergy and Diocesan staff, which is distributed to all Parishes and updated regularly throughout the year (Canon 4)*

**(A3) Diocesan Office**

The Diocesan office is located at 1410 Nanton Avenue in Vancouver (two blocks south of West King Edward Avenue), V6H 2E2. There is ample parking in the residential streets of the surrounding area. Normal office hours are 8:00 a.m. to 4:00 p.m., Monday through Friday (except public holidays). The office has a voice mail system and a receptionist during normal office hours. The Diocesan Office can be reached by calling (604) 684-6306 or by fax at (604) 684-7017. A toll-free line (1-800-665-1105) (BC only) is provided to avoid long-distance charges for Parishes outside the Vancouver area. All staff members can also be reached by email. Anyone seeking information on any aspect of diocesan life is encouraged to visit the Diocesan office. Members of the Diocese are welcome to join staff for Holy Eucharist celebrated in the chapel on Tuesday at 9:30 am.

The diocesan website, [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca), has full details about the Diocese, its staff and programs, as well as information on events and activities, news, diocesan facilities, and a directory of all Anglican parishes in the Diocese.

**(A4) Governing the Diocese**

The Bishop and members of Diocesan Synod govern the Diocese. The Bishop is required to convene a Synod at least once every two years. Synod is held bi-annually, normally in May, with representatives from all Parishes. Special Synods may be called at other times of the year if necessary. Between Synods, the Executive Committee, commonly known as 'Diocesan Council,' is responsible for governing the Diocese. It is made up of two elected representatives from each Regional Archdeaconry, two persons between the age of 15 and 26 years at the time of election, and the following ex-officio members: the Bishop, two members of the current group of Archdeacons & Dean, the Treasurer, two legal officers of either the Chancellor, the Vice-Chancellor, the Registrar or the Legal Assessor, the chair of Mission and Ministry

Development. An additional two persons may be appointed by the Bishop at his/her discretion. Diocesan Council is chaired by the Bishop or his/her appointee and carries out its responsibilities through standing committees and appointed commissions or task forces. Council usually meets six times a year. Business is also conducted through email polls.

**(A5) Diocesan Standing Committees**

**Finance and Property:** This Committee is responsible to Diocesan Council for the business and financial aspects of Diocesan operations (Canon 14). The Diocesan Treasurer chairs the committee.

**Mission and Ministry Development:** This Committee assists in identifying and responding to ministry needs throughout the diocese, particularly in the areas of congregational development, cross-cultural ministry, church planting, and the expansion and revitalization of ministry. Diocesan Council appoints a chair on the recommendation of the Committee (Regulation 11, Part 5).

**Constitution and Canons: (?)**

**(A6) Bishop’s Advisory Committee on Appointments (BACA)**

The Committee is chaired by the Bishop and is responsible for advising him/her on all appointments and assignments within the Diocese (See Canon 5). The Committee consists of the Bishop, the Executive Archdeacon, three Clergy and three Laity elected by Diocesan Synod, two representatives from the Search Committee of the Parish being considered and the appropriate Regional Archdeacon. In the case of an Associate or Assistant Priest position, the Incumbent is also a member of the Bishop’s Advisory Committee.

**(A7) Archdeaconries and Deaneries**

The Regional Deaneries according to Archdeaconries are as follows:

CAPILANO ARCHDEACONRY	
North Vancouver Deanery	Sea to Sky Deanery
<ul style="list-style-type: none"> <li>• St. Agnes</li> <li>• St. Catherine, Capilano</li> <li>• St. Clement, Lynn Valley</li> <li>• St. John the Evangelist, North Vancouver</li> </ul>	<ul style="list-style-type: none"> <li>• St. Aidan and St. Bartholomew</li> <li>• St. Christopher</li> <li>• St. David and St. Paul, Powell River</li> <li>• St. Francis-in-the-Wood</li> <li>• St. Hilda, Sechelt</li> <li>• St. John the Divine, Squamish</li> <li>• St. Stephen, West Vancouver</li> </ul>

<b>FRASER ARCHDEACONRY</b>	
<b>Peach Arch Deanery</b>	<b>Richmond-Delta Deanery</b>
<ul style="list-style-type: none"> <li>• Church of the Epiphany</li> <li>• Christ the Redeemer, Cloverdale</li> <li>• Church of the Holy Trinity, White Rock</li> <li>• St. Helen, Surrey</li> <li>• St. Mark - Ocean Park</li> <li>• St. Michael, Surrey</li> <li>• St. Oswald, Port Kells</li> </ul>	<ul style="list-style-type: none"> <li>• All Saints, Ladner</li> <li>• St. Alban, Richmond</li> <li>• St. Anne, Steveston</li> <li>• St. Cuthbert, Delta</li> <li>• St. David, Delta</li> </ul>
<b>LOUGHEED ARCHDEACONRY</b>	
<b>Yale Deanery</b>	<b>Golden Ears Deanery</b>
<ul style="list-style-type: none"> <li>• All Saints, Mission</li> <li>• All Saints, Agassiz</li> <li>• Christ Church, Hope</li> <li>• St. John the Baptist, Sardis</li> <li>• St. Matthew, Abbotsford</li> <li>• St. Thomas, Chilliwack</li> </ul>	<ul style="list-style-type: none"> <li>• Holy Spirit, Whonnock</li> <li>• St. Andrew, Langley</li> <li>• St. Dunstan, Aldergrove</li> <li>• St. George, Fort Langley</li> <li>• St. George, Maple Ridge</li> <li>• St. John the Divine, Maple Ridge</li> </ul>
<b>GRANVILLE ARCHDEACONRY</b>	
<b>Granville Deanery</b>	<b>Point Grey Deanery</b>
<ul style="list-style-type: none"> <li>• Holy Trinity, Vancouver</li> <li>• St. Augustine, Marpole</li> <li>• St. Mary Magdalene, Vancouver</li> <li>• St. Faith</li> <li>• St. John, Shaughnessy</li> <li>• St. Titus, Oakridge</li> </ul>	<ul style="list-style-type: none"> <li>• St. Anselm</li> <li>• St. Helen, Point Grey</li> <li>• St. Mary's, Kerrisdale</li> <li>• St. Philip</li> </ul>
<b>WESTMINSTER ARCHDEACONRY</b>	
<b>Tri-Cities - North Burnaby Deanery</b>	<b>Royal City - South Burnaby Deanery</b>
<ul style="list-style-type: none"> <li>• St. John the Apostle, Port Moody</li> <li>• St. Laurence, Coquitlam</li> <li>• St. Stephen the Martyr, Burnaby</li> <li>• St. Timothy, Brentwood</li> </ul>	<ul style="list-style-type: none"> <li>• All Saints, Burnaby</li> <li>• St. Alban the Martyr, Burnaby</li> <li>• St. Barnabas</li> <li>• Holy Trinity Cathedral</li> <li>• St. Mary the Virgin, Sapperton</li> </ul>
<b>BURRARD ARCHDEACONRY</b>	
<b>Kingsway Deanery</b>	
<ul style="list-style-type: none"> <li>• Christ Church Cathedral</li> <li>• Holy Cross</li> <li>• St. James, Vancouver</li> <li>• St. Margaret, Cedar Cottage</li> <li>• St. Mary the Virgin, South Hill</li> <li>• St. Michael, Vancouver</li> <li>• St. Paul</li> <li>• St. Thomas, Vancouver</li> </ul>	

**(A8) *Dean***

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

**(A9) *Cathedral Chapter***

*Mandate*

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

*Terms of Reference*

1. The Bishop on the nomination of the Deaneries of the Diocese shall appoint diocesan members of the Chapter. There shall be one representative per Deanery. The term of appointment is for three (3) years.
2. Cathedral Parish Vestry shall elect two (2) members each to serve a three (3) year term.
3. The Dean and diocesan Archdeacons are members of the Chapter ex officio (see Canon 10). The Director of Mission and Ministry Development and Cathedral staff with responsibility in program, communication, development may attend Chapter meetings for purposes of information and coordination.
4. The Chapter shall be chaired by the Dean and meet at his or her call, based on a schedule of meetings developed by members of the Chapter. The Dean may also appoint a Recording Secretary.
5. The Chapter shall be responsible for:
  - Developing a vision for the role of the Cathedral within Diocesan life;
  - Initiating ideas and plans that give expression to the role of the Cathedral within the Diocese and City;
  - Assisting and supporting efforts of the Cathedral Parish and others for developing the Cathedral's relationship to the city;
  - Appointing task groups and planning teams to implement events and activities;
  - Ensuring the effective evaluation of all diocesan focused Cathedral events and activities;

- Making a yearly report to Diocesan Synod on the work of the Cathedral Chapter;
- Making regular reports to the Bishop and Diocesan Council on the development of this ministry
- Other duties and responsibilities as assigned and agreed upon from time to time.

### ***(A10) Archdeacons***

The function of an Archdeacon is to assist, advise, and support the Bishop and to share in his/her pastoral care. The Regional Archdeacons function on behalf of the Bishop within the territorial limits of their Archdeaconries. There may also be Archdeacons without territory, such as the Executive Archdeacon and an Archdeacon for Deacons.

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

The responsibilities of Regional Archdeacons include:

- Staying in touch with the life of parishes in the Archdeaconry with an eye to opportunities, challenges and learning. Where appropriate, communicating these opportunities, challenges and any learning to the Bishop's Office, Synod Office staff and to other Regional Archdeacons, the Archdeacon for Deacons and Regional Deans.
- Serving as the Bishop's representative in the search process:
  - Working closely with Executive Archdeacon, recommending when the Search Committee should begin its formal work and making sure that the Diocesan canonical process is followed. In collaboration with a given Search Committee, negotiating any exceptions to that process and recommending any improvements to that process.
  - Serving as a resource and providing training to Search Committees as they do their work.
  - Attending the Bishop's Advisory Council on Appointments with the representatives of the Search Committee to support them and to contribute to the discussion.
  - Being present and playing a role in any induction and or celebration of a new ministry.
- Leading or playing a significant role in ministry initiatives that are archdeaconry-wide.



- Serving as a resource to clergy and parishes in situations related to major parish development initiatives or in situations involving conflict—at times this will involve being involved in intervening in situations.
- Assisting parish clergy and others in the parish in completing a Mutual Ministry Review every 12-18 months.
- Resourcing clergy and parishes in the development of their liturgical life: Providing assistance in improving existing liturgies (rite, ceremonial, music, space, and liturgical change) and in crafting new liturgies for authorization by the Bishop.
- Assisting the Regional Dean in convening and providing for the facilitation of deanery meetings/conferences.
- Taking the initiative to create an authentic and mutually supportive working relationship with Regional Deans, with the Executive Archdeacon, with the Bishop and with the Synod Office staff.
- Where needed, assisting parishes in finding supply clergy.
- Conduct annual inspection of rectories within their archdeaconry and with the Executive Archdeacon prior to a Priest-in-Charge occupying a rectory.
- Reviewing clergy discretionary funds records for each clergy person in the archdeaconry once a year as coordinated with the parish audit review.
- By virtue of office, being a member of the Cathedral Chapter.

### ***(A11) Regional Deans***

Each Deanery has a Regional Dean, who is one of the clergy in the deanery and, after consultation with the clergy in the deanery, is appointed by the Bishop. Regional Deans serve for a two-year term with the option of reappointment to a maximum of six years. In recognition of the service of the Regional Dean and the contribution of his/her time from his/her Parish to the Deanery a small honorarium is paid to each Regional Dean and Parish.

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

Regional Deans' responsibilities include:

- Staying in touch with the clergy of the region to support them in their spiritual, emotional, relational, and vocational well-being. Doing this through:
  - Convening and facilitating a deanery clericus meeting that provides for spiritual nurture, relationship-building and mutual support of one another.

- Where appropriate, visiting, meeting one-on-one with, or calling clergy to check in, listen, and where appropriate, advising them. As a part of this, nurturing appropriate confidentiality while encouraging the sharing of important pastoral information with the Bishops' office.
- Meeting with clergy new to the area or clergy new to their role to stay in touch and support them in their transition
- Visiting clergy and their families who are sick or in the hospital
- In consultation with the Regional Archdeacon, arranging for clergy supply in a deanery parish in case of an emergency
- In consultation with the Regional Archdeacon, convening and providing for the facilitation of deanery meetings/conferences
- Publicizing diocesan-wide, archdeaconry-wide or deanery-wide events to the Deanery
- Developing an authentic, collaborative, mutually supportive relationship with the Regional Archdeacon, with the Executive Archdeacon, with the Archdeacon of Deacons, with the Bishop and with the Synod Office Staff.

### ***(A12) Archdiaconal and Regional Conferences/Deanery Chapters***

From time to time Archdiaconal meetings will be held as called for by the Bishop or Archdeacon or as may be directed by Diocesan Synod or Diocesan Council.

A Regional Deanery Conference is composed of all licensed Clergy, Lay Delegates/Members and Alternates to Diocesan Synod, Church Wardens, Treasurers and Secretaries of the Church Committees of the congregations of the Deanery. (See Canon 12). Conference meetings are required at least annually to provide opportunities for fellowship, learning, and encouragement among all congregations in the Regional Deanery and to deal with business matters affecting the Deanery. The Regional Dean should convene such conference meetings.

The Deanery Chapter consists of all Licensed Clergy within a Deanery and shall meet at least three times a year to consider matters of concern to the Deanery. Clergy on leave, retired, or with permission to officiate should be invited to chapter meetings and conferences as non-voting participants.

## **(B) DIOCESAN ADMINISTRATION**

### **(B1) Collective Insurance Plan**

A blanket Collective Insurance Plan is administered by the Diocese to insure church buildings, church halls, rectories and other buildings and contents within the Diocese. Parishes are encouraged to belong to the plan and most do. In addition to fire, flood, earthquake and sewer backup insurance, coverage includes commercial general liability, boiler and machinery coverage, theft, accidental death and dismemberment, counseling malpractice and institutional liability for physical and sexual abuse.

The master policies providing the insurance coverage are maintained at the Diocesan office and each year, certificates of insurance are sent to each participating Parish indicating the details of insurance coverage and the coverage on each building and its contents.

The insurance policies with coverage from January to December of each year are negotiated every September. Invoices for the insurance premium are sent in December and are due in four installments every 25th day of the month from January to April of each year.

The principal insurer for the Diocesan program is the Ecclesiastical Insurance Group (now called Benefact Group). Whenever any loss occurs through fire, vandalism, and break and enter etc., please contact the Ecclesiastical Insurance Office at 1-888-693-2253 or report a claim online at <https://ecclesiastical.ca/report-a-claim/>.

If you experience any difficulty in reaching Ecclesiastical, please contact:

- a) Director of Finance at the Diocesan Office  
Email: [scaparas@vancouver.anglican.ca](mailto:scaparas@vancouver.anglican.ca)  
Phone: (604) 684 6306 ext. 214
- b) HUB International Insurance(insurance broker) at 1-855-482-4357 or:  
David Mills – 604-269-1868 or [dave.mills@hubinternational.com](mailto:dave.mills@hubinternational.com)  
Adam Mills – 604-812-1775 or [adam.mills@hubinternational.com](mailto:adam.mills@hubinternational.com)

In addition, the nearest fire department should be notified immediately in the event of any fire, regardless of size and local police should be called in every instance of break-in, vandalism, etc., and retain a record of the report number.

### **(B2) Parish Assessments**

Canon 14 requires Diocesan Synod to determine Parish assessment rates. Regulation 2 (4) governs the ‘Fair Share Assessment and Diocesan Fair Share Fund’ and Regulation 2 (5) governs allocations from the ‘Diocesan Fair Share Fund’.

### *Fair Share Assessments*

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

- a) a flat amount of \$1,200 on the first \$35,000 of the three-year rolling average of POR;
- b) 15.5% on the three-year rolling average of POR that exceeds \$15,000 and does not exceed \$150,000, and
- c) 17.75% on the three-year rolling average of POR that exceeds \$150,000.

The total ‘fair share’ assessment equals the sum of (a) plus (b) (as applicable) and (c) (as applicable).

Regulation 2 (4) also established a ‘Diocesan Fair Share Fund’ to support existing and new Parishes and Missions, and to support parishes when they experience precipitous drops in revenue based on criteria established by Diocesan Council from time to time. Those Parishes whose three-year rolling average of POR is equal to or greater than the median POR of all Parishes shall pay a Diocesan Fair Share Fund assessment on the Parish’s POR. This additional assessment is determined by Diocesan Council but may not exceed 1.75% of the three-year average Parish’s POR.

The Diocesan Fair Share Fund is administered by the Administrators of the Anglican Initiatives Fund in accordance with the provisions of Regulation 2 (5) and funds are allocated according to criteria established by Diocesan Council from time to time.

### *Reporting Requirements*

Every Parish is required to report financial information to the Diocese in accordance with Canon 9.52 and Regulation 2(2) paragraph 1.1.

### *Assessment Procedure & Appeals*

Based upon the information gathered from Parishes, the Director of Finance prepares preliminary calculations of all assessments and related information and forwards it to the Parish Treasurer, Church Wardens and Trustees for review.

The Parish is given six weeks from the time the information is sent to parishes to review the information and calculations for discrepancies, errors, and inaccuracies. If the Parish does not report any discrepancies, errors, or inaccuracies in the information, it is deemed correct, and final assessment calculations are made. If the Parish fails to report discrepancies, etc., that are in its favour, it may be reassessed for additional assessment later.

A Parish may appeal its assessment on the basis of the accuracy or appropriateness or upon such other grounds as Diocesan Council or Diocesan Synod may direct from time-to-time Regulation 2 (4). Regulation 2(4), Section 7 describes the process and potential outcomes of the appeals process.

Parishes may also appeal to the Appeals Committee for retroactive relief in respect of the prior year's Assessment for retroactive relief in respect of the prior year's Assessment on the grounds of a hardship created by a dramatic drop in revenue.

### *Payment of Assessments*

Assessments are withdrawn from the parish bank account on or about the 25th day of the month.

### *Application for Diocesan Fair Share Fund Grants*

Any Parish may apply for support from the fund. For criteria and procedures to be used, see Regulation 2 (5). Any prospective applicant Parish should contact the Diocesan Office (Director of Finance) regarding an application.

## **(B3) *Special Offerings and Appeals***

The Diocese acts as a forwarding agent for funds donated by parishioners for the Primate's World Relief and Development Fund, Sorrento Centre, Mission to Seafarers, Coming Home Society, the Canadian Bible Society and other registered charities. All funds donated by parishioners for the diocesan care + share program should be forwarded to the Diocese for onward transmission to the recipient organizations.

## **(B4) *Consolidated Trust Fund***

The Consolidated Trust Fund ("CTF") is an investment fund that is overseen by the Investment Committee, a sub-committee of the Standing Committee on Finance & Property and with diocesan staff support by the Director of Finance. All securities are held within, and the investments are directed by a professional investment management company, currently, Phillips, Hager & North Investments Funds Ltd (PH&N). The CTF has a Balanced Fund and Money Market Fund.

The Trustee Act of the Province of British Columbia and the Insurance Companies Act of Canada guide the investment policy of the CTF. Regulation 2 (3) describes in detail the investment strategy and policy of the Diocese.

The CTF receives its funds from both Diocesan sources as well as individual Parishes. The Diocesan funds arise primarily from bequests, proceeds from sale of properties, capital fundraising and surplus funds. Funds that parishes have invested come mainly from three sources:

1. disposal of parish properties
2. bequests and gifts
3. endowment and building funds

It is Diocesan policy that the proceeds of the sale of property, particularly rectories, are invested in the CTF, to be available for the purchase of other property. The net investment income earned from the investment must be used to provide a full-time priest in the parish and adequate accommodation for the priest-in-charge in or near the parish boundaries.

The interest income, dividends, investment fees and change in CTF valuation is allocated to each investor Parish and Diocesan funds proportionately.

Fund growth over original proceeds is available for drawing anytime by the Parish. An email to the Director of Finance at [scaparas@vancouver.anglican.ca](mailto:scaparas@vancouver.anglican.ca) will be required to proceed with the withdrawal of the investment income.

Capital (original proceeds) draws are subject to approval by Diocesan Council on the advice of the Standing Committee on Finance and Property.

The records of the Consolidated Trust Fund are maintained in the Diocesan Office and are audited annually, as part of the Diocesan records and books of account, by independent chartered accountants. The Diocesan Auditor is currently Rolfe Benson Chartered Accountants.

### ***(B5) Diocesan Parish Loan Fund***

Through the proceeds from several bequests and through the reconfiguration of the Mission and Ministry Fund the Diocesan Parish Loan Fund has total available funding of \$3.95 million as of December 31, 2021.

Parish Loan Funds are available for the following “Authorized Purposes” which include but are not limited to:

- Building improvements, renovations, redevelopment, and repairs.
- Equipment purchases and other capital purposes.
- Short-term financing pending receipt of grants or loans from outside the diocese.
- Property assessment, redevelopment, marketing, and broker professional fees to increase rental income.
- Other emergency purposes

The standard terms that apply to loans made from the Parish Loan Fund are:

<b>Interest rate:</b>	0%
<b>Amortization:</b>	Maximum of 3 years
<b>Term:</b>	3 years
<b>Payments:</b>	Monthly on or about the 25 <sup>th</sup> day of the month (monthly remittance date)
<b>Renewals:</b>	Renewals will be considered if requested by Parish. Diocese is not obliged to renew. Terms of renewal may be different than original loan.

Effective January 1, 2021, the maximum loan amount per parish is the lesser of \$200,000 or the amount of the expenditure for Authorized Purpose. The maximum loan amount per parish does not apply to parish loans that were approved before January 1, 2021. Any loan requests greater than \$200,000 will be referred directly to Diocesan Council for their review and recommendation.

If there is a default on the monthly payment or if the loan is not repaid at maturity, interest will be charge at the lesser of (1) 3% or (2) the current prime rate of the primary bank of the Diocese of New Westminster, plus 1%.

In case of default, the interest rate will be applied to the outstanding loan balance after three months of non- payment on monthly amortization.

The Grants & Loan Application Form must be completed and submitted to the Standing Committee on Finance and Property through the Director of Finance, and include the following information:

1. The reason for the loan.
2. Details of the costs of the capital purchases or renovations.
3. Parish plans for raising the funds to repay the loan.
4. Minutes of the Church Committee/Parish Council meeting that approved the loan request.
5. When a Church Committee/Parish Council is planning a project that may require some assistance from the Diocesan Parish Loan Fund, it should complete the planning and loan application well in advance of the start-up date of the project.

**(B6) Central Payroll System**

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

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

When a parish wishes to make a change in the salary arrangement, the Payroll Administrator should be notified no later than the 12<sup>th</sup> day of the month in which the change is to occur so that the corrected data can be entered into the payroll system. Notices should be submitted on a Payroll Authorization Form which is available by email from the Payroll Administrator.

A cost calculation sheet is prepared for each person on payroll and submitted to the Parish Treasurer. This sheet shows the amount payable to the Diocese each month to cover the salary, transportation allowance, pension and other benefits.

Salary payments, which are made semi-annually, are credited directly to the bank accounts of the stipendiary clergy and lay staff on the 15<sup>th</sup> and the last day of the month.

A remittance form needs to be submitted to the Diocesan Office by the 22<sup>nd</sup> of the month via email to [payroll@vancouver.anglican.ca](mailto:payroll@vancouver.anglican.ca) and at [finance@vancouver.anglican.ca](mailto:finance@vancouver.anglican.ca). The amount indicated in the Remittance Form will be withdrawn from the parish bank account on or about the 25<sup>th</sup> day of the month.

### ***(B7) Sale or Disposal of Property Assets***

Diocesan policy requires an application be made to the Standing Committee on Finance and Property to seek permission to sell a particular piece of property. If the Standing Committee on Finance and Property approves the request, a recommendation for sale is made to Diocesan Council. If Diocesan Council approves, the Bishop may give consent. (See also Canon 11). Normally, approval to sell will be refused unless the Parish Vestry has approved the sale. Where timing is critical, sales may be approved subject to Parish Vestry approval. Suggested forms of vestry resolutions are available from the Director of Finance or the Registrar.

In order to protect the Diocese, the Parish and its Officers from future criticism, a written appraisal from a qualified appraiser is advisable.

Sales are normally subject to the net proceeds of the sale being deposited in the Diocesan CTF for the account of the Parish concerned.

The capital is restricted and held in the CTF and may be released to the Parish on the approval of Diocesan Council. Normally, the recommendation of the Standing Committee on Finance and Property and/or Vestry's approval of the request to release funds are required as conditions of Diocesan Council approval.



### ***(B8) Purchase of Property***

The advice of the Standing Committee on Finance and Property should be sought when a Parish is considering the purchase of property. No purchase requiring borrowed money can proceed without approval of the Bishop and Diocesan Council (See Canon 11). Clergy housing must meet the Diocesan standard. Parishes should consult with the Executive Archdeacon before considering a purchase of a residence for Clergy accommodation (See also Section C 13 of this manual).

### ***(B9) Regular Mailings to Parishes***

Normally, (monthly in July and August) a bi-weekly electronic mailing, The 14TEN, is sent to all Clergy and Church Wardens to keep them apprised of appointments, diocesan news, upcoming events, employment opportunities and other matters of interest and concern. Information on deadlines and guidelines for insertion of materials can be obtained by calling the Diocesan Office at 684-6306, ext. 210 (Reception) or ext. 223 (Communications Office).

### ***(B10) Gift Acceptance Policy***

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

#### *A) Definitions*

1. Cash Gift: These are cash, debit, cheque or credit card gifts.
2. Deferred Gift: A gift received by the parish when the donor is deceased (usually a bequest, a life insurance policy or a RRSP or RRIF gift) or when the purpose of the gift will be fulfilled in succeeding years.

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

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

### *B) Acceptance of Gifts - General*

The following general principles apply to all gifts received by [Name of the Parish] Anglican Church:

1. [Name of the Parish] Anglican Church accepts gifts in accordance with the Canada Income Tax Act and the policies articulated below.
2. Gifts that qualify under the Income Tax Act will receive a tax receipt.
3. Gifts will be issued for all cash gifts.
4. Receipts will usually be issued for in-kind gifts of \$1,000.00 or greater provided that the Government rules and the terms of this policy set out in Part D) Paragraph 3 of this policy are complied with.

5. [Name of the Parish] Anglican Church reserves the right to accept or decline a gift that in any way detracts from its purpose, character, integrity, freedom, or its independence.

*C) Forms of Gifts that may be Accepted*

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

1. Cash, debit, cheque, electronic fund transfer, credit card or online gifts – All cheques shall be made payable to the parish or to the Diocese. Cheques made payable to a clergy for credit to the parish will not be accepted as a gift to the parish.
2. Pre-Authorized Debit Program operated by the Parish in conjunction with the Diocese of New Westminster.
3. Publicly traded securities, including stocks, bonds and mutual funds provided that:
  - a. These are sold immediately upon receipt and converted to cash.
  - b. The tax receipt value is calculated by multiplying the number of shares times the closing price of the security on the day it is received into the parish or Diocesan's brokerage account.
4. Life Insurance policies:
  - a. [Name of Parish] Anglican Church may decide, if the donor discontinues tax-receptable premium payments, when the Church is both the owner and the beneficiary, to:
    - i. Continue to pay the premiums,
    - ii. Convert the policy to paid up insurance, or
    - iii. Surrender the policy for its current cash value.
  - b. The donor must transfer the policy's ownership and beneficiary designation to [Name of Parish] Anglican Church before a receipt will be issued.
5. Gift-Plus Annuities: [Name of Parish] Anglican Church welcomes Gift-Plus Annuity gifts. The gift portion, of the amount involved, qualifies for a tax receipt (usually 25-30% of the total amount involved<sup>2</sup>. In a Gift-Plus Annuity, the balance is used to purchase a life-time annuity for the donor.

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<sup>2</sup> The tax receipt portion is calculated on a case-by-case basis by the financial institution based on donor's age and on income tax rules.

- a. The donor may specify the purpose of the gift, in consultation with the Priest-in-Charge, Church Wardens, and Trustees.
  - b. If not, the donation will be used for the Operating Fund in the year it is given.
  - c. The current minimum contribution for a Gift-Plus Annuity is \$10,000.00. This minimum may be increased from time to time, but a new minimum level will not affect prior gifts made under lower minimum guidelines.
6. RSPs and RRIFs: A donor may donate all, or a portion of an RRSP or RRIF during their lifetime and receive a tax receipt. Or, where [Name of Parish] Anglican Church is named as the beneficiary, deferred gift receipts will be issued to the donor's estate.
7. Bequests:
- a. Gifts made by will are completed only at the death of the donor and/or surviving beneficiary. These deferred gifts may provide for a specific dollar amount in cash, securities, and articles of tangible personal property or a percentage of the residue of the estate. Bequests may be given as unrestricted, temporarily restricted or permanently restricted gifts.
  - b. Donors are encouraged to recognize that over the many years following the establishment of a deferred gift, the needs, policies, and circumstances of [Name of Parish] Anglican Church can change in unforeseen ways. The Clergy, Church Wardens, and Trustees have the flexibility to make use of the funds in the best interest of [Name of Parish] Anglican Church and in accordance with donor interest and specifications. Thus, donors are encouraged to avoid detailed limitations and restrictions for their gifts. Donors considering bequests for a specific purpose are encouraged to consult with the Priest-in-Charge regarding their wishes.
  - c. Because gift commitments by will are subject to change, they do not generate immediate tax receipts for the donor nor are they counted as current gift revenue for [Name of Parish] Anglican Church.
  - d. Donors are encouraged to advise [Name of Parish] Anglican Church of these provisions to assist [Name of Parish] Anglican Church in its future planning. All such notifications are held in strictest confidence, unless the donor gives express permission for their plans to be made public.

8. Tribute Gifts: These are memorial, birthday, life event (new career, promotion etc.) anniversary, graduation gifts.
  - a. The honoree will be notified of all donors' gifts unless a donor wishes to remain anonymous.
  - b. No individual gift amounts are divulged; only fund balances.
9. In-kind Gifts: In-kind gifts should only be accepted in very exceptional circumstances.
  - a. In-kind gifts (General): The parish or the Diocese must be able to determine the fair market value (FMV) of any in-kind gifts. If the FMV of an item can be easily determined (ie., receipt for purchases), a third-party appraisal may not be required. If the FMV cannot be established, the donor's acknowledgement will state a value of zero (\$0).

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**ATTENTION!**

The Parish should be guided by the following:

**Donations valued at less than \$1,000:** a member of the parish or another individual with sufficient knowledge of the property may establish the FMV. The person who determines the fair market value of the item should be competent and qualified<sup>3</sup> to evaluate the particular property being donated to ensure that any tax receipt does not exceed the FMV. The basis used for the estimate and any other pertinent information should be documented.

For in-kind donations with a fair market value of less than \$1,000, [Name of Parish] Anglican Church requires the following information:

- i. Donor's name, address, and telephone number.
- ii. Contact person if donor is a corporation.
- iii. Brief physical description of the donated asset, including an explanation of the method used to determine the fair market value according to CRA standards.
- iv. Date that [Name of Parish] Anglican Church acquired the asset and method of acquisition

**Donations valued at 1,000 or greater:** CRA recommends that the in-kind gifts be professionally appraised by a third party (that is, someone who is not

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

associated with either the donor or the parish). If the property is appraised, the name and address of the appraiser must be included on the official donation receipt.

**Fair Market Value excludes taxes paid:** The GST/PST paid by the donors is not part of the fair market value of an in-kind gift and cannot be tax-receipted. Alternatively, the parish could perform an exchange of cheques (that is, the parish issues a cheque to the donor for the full amount and then the donor returns the payment to the parish as a gift. Under the cheque exchange option, donor receives tax receipt for the full amount (including GST/PST) and the parish can claim GST rebate equivalent to 50% of the GST paid.

- b. Gifts of Services – Contributions of services, that is, of time, skills, or efforts, are not property, and therefore, they do not qualify as gifts for purposes of issuing tax receipts. Accordingly, a parish cannot issue a tax receipt for services rendered free of charge. If the service provider wishes a tax receipt, the parish should perform an exchange of cheques (that is, the parish pays for the service, and the donor returns the payment to the charity as a gift). In such circumstances, two transactions have taken place, the first being the provision of a services and the payment flowing therefrom, and the second, being a gift proper. If the service is provided by an individual and the cost is over \$500, a T4A slip needs to be issued to the service provider to ensure that the payment will be reported in its income tax return.
- c. In-kind Gifts with advantage: Where an item is sold to the charity at an advantageous price, a tax receipt may be given for the difference. For example, if a gold bar with a fair market value of \$5,000 is sold to a parish for the advantageous price of \$1,000, a receipt for a \$4,000 gift may be given. The rules set out in the paragraph above apply in determining the Fair Market Value.
- d. In-kind gifts (Gifts of Real Property): [Name of Parish] Anglican Church may accept gifts of real estate, including houses, condominiums, commercial properties, farmland, rental property and undeveloped land, after a thorough review of the following factors:
  - i. The usefulness of the property for [Name of Parish] Anglican Church purposes.
  - ii. The marketability of the property.
  - iii. The existence of restrictions, reservations, easements, and/or other limitations.

- iv. Whether the donor has sufficient title to the asset or is mentally competent to transfer the asset legally.
- v. The existence of encumbrances, such as mortgages, judgements and mechanics liens. If financial encumbrances exist (such as mortgages etc.) permission of the Diocesan Council and Bishop must be obtained prior to assumption of those encumbrances and related debts. Note that the transfer of the property to the Parish will also transfer the encumbrances so the transfer may not take place until the permission of the Diocesan Council and Bishop has been received.
- vi. The costs associated with owning the property including but not limited to carrying costs, such as strata fees, taxes, insurance, and other repair and maintenance expenses.
- vii. The liability, if any, to which the parish may be exposed in receiving or owning the property. If a liability exists, is it warranted in the circumstances.
- viii. Staff or volunteer time required to manage, maintain or sell the property.
- ix. In addition to being marketable, is it expected to generate a positive cash flow.
- x. Fair market value in relation to the costs and limits listed above as determined by a qualified appraisal conducted in accordance with federal and provincial laws and Canada Revenue Agency standards.
- xi. Prior to the acceptance of any parcel of real property, an assessment of the potential environmental risks will be conducted. This assessment shall include the following:
  - (1) An inquiry of the present owner regarding his, her or its knowledge of the history of the property.
  - (2) A title search to determine who the prior owners were.
  - (3) A consultation with federal, provincial, and local environmental agencies to find out whether the property has any history of hazardous waste contamination.
  - (4) A visual inspection of the property for any evidence of environmental hazards.

- (5) An environmental audit conducted by a professional service also may be required.
  - (6) The decision to accept gifts of real estate requires approval by all of the Priest-in-Charge, the Church Wardens, and Trustees.
  - (7) [Name of Parish] Anglican Church reserves the right to require that the donor or the donor's personal representative pay the cost, including professional fees, of any review or investigation described above as a condition of considering acceptance of the property in question.
  - (8) [Name of Parish] Anglican Church shall not share the costs of an independent appraisal with the donor unless that sharing has been approved by all of the Priest-in-Charge, Church Wardens and Trustees and then only in accordance with the provisions of the Income Tax Act.
  - (9) [Name of Parish] Anglican Church reserves the right to conduct its own independent assessment and/or appraisal of the real property being offered as a donation.
- e. In-kind gifts (Gifts of Residual Interest): A gift of residual interest allows a donor to make a gift of property, receive a charitable tax receipt, and retain use of that property during his/her lifetime.
- i. The property must vest with the parish at the time of transfer.
  - ii. The transfer must irrevocable.
  - iii. The parish will eventually receive full ownership and possession of the property transferred.
  - iv. The tax receipt amount will be equivalent to the present value of the "residual interest".
  - v. The donor remains responsible for maintaining the property.
  - vi. The other parts of this policy dealing with the type of property being given must also be complied with.
- f. In-kind gifts (Tangible Personal Property) (other than contributions to the annual flea market and book sales): Gifts of tangible personal property, including works of art, jewelry, antiques, coin, stamp and other collections, automobiles, manuscripts, and books.



- g. Such gifts may be accepted only after a thorough review indicates the property is readily marketable or may be used by [Name of Parish] Anglican Church in a manner consistent with one of the purposes for which it was granted status.
- h. An essential issue for donors to consider before contributing a gift of tangible personal property is whether they would like [Name of Parish] Anglican Church to use or display the property.
- i. Prospective donors should be advised that [Name of Parish] Anglican Church reserves the right to sell or otherwise dispose of the personal property in question, if such action is financially advisable or nlf ecessary.
- j. Appraisals: All independent appraisals of real and personal property contributed to [Name of Parish] Anglican Church shall be done in accordance with CRA Standards.
  - i. Expenses incurred obtaining an appraisal will be the responsibility of the donor unless special circumstances exist that makes it appropriate for [Name of Parish] Anglican Church to share the cost.
  - ii. Any appraisal cost borne by [Name of Parish] Anglican Church must be approved by the Clergy, Church Wardens, and Trustees.

#### *D) How Gifts are Received*

- 1. Gifts are received as:
  - a. Unrestricted: Gifts received in this category come to the parish with no donor restrictions and are properly accounted for in the unrestricted fund for use in support of the general operations of [Name of Parish] Anglican Church.
    - i. Examples of unrestricted gifts include annual operating fund pledge payments and offertory gifts.
    - ii. Any unrestricted bequest, however, shall be automatically allocated to the Bequest Reserve Fund as part of the parish endowed fund.
  - b. Temporarily restricted: Gifts received in this category are to be used for a specific purpose specified by the donor subject to the acceptance of the Clergy, Church Wardens and Trustees.

- i. Temporarily restricted gifts are recognized as gift income in the temporarily restricted fund when received.
  - ii. All expenditures of these funds are recorded in the unrestricted fund with a corresponding transfer from the temporarily restricted fund recognizing that the donor's restrictions have been met.
  - iii. Examples of temporarily restricted gifts might be gifts received for use in a future fiscal year (timing restriction) or for a specific project (use restriction).
  - iv. If a funds are received for a specific purpose on the understanding that if the amount received turns out to be more than actually required then the excess is to be repaid to the donor, a tax receipt cannot be issued until it is clear how much of the amount received is actually a gift.
- c. Permanently restricted: Gifts received in this category are commonly referred to as endowment funds. By donor specification the funds are to be invested and only the investment earnings (including interest, dividends and capital appreciation) or a portion thereof available to [Name of Parish] Anglican Church may be expended for the purpose(s) specified by the donor. No principal contributed to an endowment shall be spent.
- d. Restricted Gift Clause: Because conditions change over time, all restricted gift instruments should contain the following contingency clause:
- i. "If circumstances should arise in the future that make it illegal, impossible, or impracticable to use the gift for the purpose specified above, then the Finance Committee may submit a request for modification of this purpose to the [Name of Parish] Anglican Church Priest-in-Charge, Church Wardens and Trustees. If, in the best judgment of these Trustees, such modification is deemed prudent, they may, after the Vestry decides, authorize the use of the income from the Fund for the fulfillment of objectives as near as practical to the original purpose of this fund. In the event of such modification to a named endowment, the original name will continue to be associated with the fund. This provision cannot convert a permanently restricted gift into a temporarily restricted or unrestricted gift."

2. Endowment Gifts: [Name of Parish] Anglican Church encourages endowment gifts to be made to its Endowment Fund (or to the Diocese of New Westminster for the benefit of [Name of Parish] Anglican Church where it will be segregated and invested in the Consolidated Trust Fund).
3. Tax Receipts for In-Kind Gifts:
  - a. No tax receipt may be issued for any in-kind gift if to do so would violate federal or provincial laws or this policy.
  - b. Tax receipts for publicly traded securities will be issued in accordance with Part C) Paragraph 3 of this policy.
  - c. The decision as to whether to provide tax receipts for all other types of in-kind gifts and the amount of such tax receipt requires approval by all of the Priest-in-Charge, the Church Wardens and Trustees.
4. Prohibitions: In accepting gifts, [Name of Parish] Anglican Church will not:
  - a. Violate federal, provincial, or municipal laws.
  - b. Use the capital of endowed gifts but may only use the revenue derived therefrom including but not limited to rent, interest, dividends, and capital appreciation.
  - c. Provide any special consideration to the donor.
  - d. Use designated gifts for purposes other than intended.
  - e. Violate the BC Human Rights Code.
  - f. Accept gifts that pose potential liabilities to the Church community.
  - g. Accept gifts where the donor's core undertakings or principles are in direct conflict with [Name of Parish] Anglican Church or the Diocese of New Westminster.

*E) Gifts Received Under Written Documents*

1. Independent Advice: Donors are advised to consult with independent legal and financial advisers with regard to their potential gift(s) in so far as tax and estate planning consequences are concerned.
2. Legal Counsel: Documents resulting in the acceptance of all gifts, the creation of endowment programs, and the transfer of real or tangible personal property to [Name of Parish] Anglican Church must be approved by [Name of Parish] Anglican Church legal counsel and [Name of Parish] Anglican Church Priest-in-Charge, Church Wardens and Trustees and executed by at least two of [Name of Parish] Anglican Church Priest-in-Charge, Church Wardens, or Trustees.

*F) Miscellaneous*

1. Naming Opportunities: The Clergy, Church Wardens and Trustees will consult with Parish Council and the donor, should the donor ask for named recognition in some form. This paragraph does not apply to book plates inside a book stating that the book was donated by a person or in memory of a person where the number of books donated in any one year by the donor is five or less.
2. Exceptions to this Policy: Only the Priest-in-Charge together with the Church Wardens and Trustees are authorized to make an exception to this Gift Acceptance Policy. Should they decide to do so, at the first available opportunity, Parish Council needs to receive a report giving the reasons for their decision. No exception to this Gift Acceptance Policy in respect of a gift of real property shall be made without concurrence of a majority of Parish Council.
3. Amendments to this policy: Amendments to this policy may only be made by Parish Council, after recommendation by [Name of Parish] Anglican Church Priest-in-Charge, Church Wardens and Trustees and approval by [Name of Parish] Anglican Church legal counsel and the Diocesan Legal Assessor or Diocesan Registrar.
4. Reporting:
  - a. Use of gifts will be accounted by reporting to donors in a transparent manner.
  - b. Canada Revenue Agency regulations shall be the basis of all conduct.
  - c. The donor's wishes for anonymity will be respected and donors shall be consulted to obtain their permission before public disclosure of their giving.
  - d. The donor is entitled to have a copy of the most recent annual parish financial statements.
5. Regular Giving: Donors are encouraged to give regularly through the pre-authorized giving program operated through the parish or the Diocese of New Westminster.
6. Marketing of Giving: [Name of Parish] Anglican Church will regularly communicate and hold events to promote the benefits of giving to the parish in four ways:
  - a. Operating Fund
  - b. From time to time, the need for capital funding and equipment
  - c. Planned Giving
  - d. Endowment Fund.

## ***(B11) Personal Information Protection Policy***

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

While we have always respected our members' privacy and safeguarded their personal information, we have strengthened our commitment to protecting personal information as a result of British Columbia's Personal Information Protection Act (PIPA). PIPA, which came into effect on January 1, 2004, sets out the ground rules for how B.C. businesses and not-for-profit organizations may collect, use and disclose personal information.

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

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

### *Definitions*

1. **Member** means any person who is employed by or corresponds with the Diocese of New Westminster, registers for a program, obtains a criminal records check for a volunteer position, applies to a position or in any other way interacts with the Diocese in a manner that creates a record of that person.
2. **Personal Information** means information about an identifiable individual [E.g., including information such as name, age, home address and phone number, social insurance number, marital status, religion, income, credit history, medical information, education, employment information]. Personal information does not include contact information (described below).
3. **Contact information** means information that would enable an individual to be contacted at a place of business and includes name, position name or title, business telephone number, business address, business email or business fax number [this would include parish contact information]. Contact information is not covered by this policy or PIPA.
4. **Privacy Officer** means the individual designated responsibility for ensuring that the Diocese of New Westminster complies with this policy and PIPA.

### *Collecting Personal Information*

5. Unless the purposes for collecting personal information are obvious and the member voluntarily provides his or her personal information for those purposes, we will communicate the purposes for which personal information is being collected, either orally or in writing, before or at the time of collection.
6. We will only collect member information that is necessary to fulfill the following purposes:
  - To verify identity;
  - To register for Diocesan events – including youth events
  - To gather statistics [parochial stats etc.]
  - To create and maintain a contact information database
  - To manage payroll, benefits and pension systems
  - To deliver requested services
  - To administer applications to employment positions (clergy or lay) or requests regarding ordination
  - To process donations and issue tax receipts
  - To implement the Screening in Faith Policy
  - To keep track of Resources loaned to individuals
  - To manage TOPIC/Anglican Journal subscriptions
  - To process grant applications
  - To meet regulatory requirements
  - To provide services as requested or required

### *Consent*

7. We will obtain member consent to collect, use or disclose personal information (except where, as noted below, we are authorized to do so without consent).
8. Consent can be provided orally, in writing, electronically, through an authorized representative or it can be implied where the purpose for collecting using or disclosing the personal information would be considered obvious and the member voluntarily provides personal information for that purpose.

9. Consent may also be implied where a member is given notice and a reasonable opportunity to opt-out of his or her personal information being used, the member does not opt-out.
10. Subject to certain exceptions (e.g., the personal information is necessary to provide the service or product, or the withdrawal of consent would frustrate the performance of a legal obligation), members can withhold or withdraw their consent for The Diocese of New Westminster to use their personal information in certain ways. A member's decision to withhold or withdraw their consent to certain uses of personal information may restrict our ability to provide a particular service or product. If so, we will explain the situation to assist the member in making the decision.
11. We may collect, use or disclose personal information without the member's knowledge or consent in the following limited circumstances:
  - When the collection, use or disclosure of personal information is permitted or required by law;
  - In an emergency that threatens an individual's life, health, or personal security;
  - When the personal information is available from a public source (e.g., a telephone directory);
  - When we require legal advice from a lawyer;
  - For the purposes of collecting a debt;
  - To protect ourselves from fraud;
  - To investigate an anticipated breach of an agreement or a contravention of law
  - When information is given voluntarily to the Communications Officer by way of an interview
- 11.(b) From time to time, the Diocese of New Westminster may need to communicate directly with Parish leaders. As a result, it is the policy of the Diocese to require that individuals serving as Church Wardens (or Associate Wardens), Trustees, Treasurers, and Synod Delegates provide certain Personal Information to the Diocese, including their legal name, personal mailing address, personal and unshared email address, and a personal telephone number. Such Personal Information will be handled by the Diocese in accordance with this policy.

### *Using and Disclosing Personal Information*

12. We will only use or disclose member's personal information where necessary to fulfill the purposes identified at the time of collection.
13. We will not use or disclose member's personal information for any additional purpose unless we obtain consent to do so.
14. We will not sell member lists or personal information to other parties.

### *Retaining Personal Information*

15. If we use member personal information to make a decision that directly affects members, we will retain that personal information for at least one year so that the member has a reasonable opportunity to request access to it.
16. Subject to the paragraph above, we will retain member personal information only as long as necessary to fulfill the identified purposes or a legal or business purpose.

### *Ensuring Accuracy of Personal Information*

17. We will make reasonable efforts to ensure that member personal information is accurate and complete where it may be used to make a decision about the member or disclosed to another organization.
18. Members may request correction to their personal information in order to ensure its accuracy and completeness. A request to correct personal information must be made in writing and provide sufficient detail to identify the personal information and the correction being sought.
19. If the personal information is demonstrated to be inaccurate or incomplete, we will correct the information as required and send the corrected information to any organization to which we disclosed the personal information in the previous year. If the correction is not made, we will note members' correction request in the file.

### *Securing Personal Information*

20. We are committed to ensuring the security of member personal information in order to protect it from unauthorized access, collection, use, disclosure, copying, modification or disposal or similar risks.
21. The following security measures will be followed to ensure that member's personal information is appropriately protected:
  - Locked filing cabinets for paper files
  - Physical security of Synod Office where information is held
  - User ID's and passwords on all computers
  - Restriction of staff access to personal information as appropriate to their position
22. We will use appropriate security measures when destroying members' personal information – including the shredding of paper documents and permanent deletion of electronic files.
23. We will continually review and update our security policies and controls as technology changes to ensure ongoing personal information security.



*Providing Members Access to Personal Information*

24. Members have a right to access their personal information, subject to limited exceptions.
25. A request to access personal information must be made in writing and provide sufficient detail to identify the personal information being sought.
26. Upon request, we will also tell members how we use their personal information and to whom it has been disclosed if applicable.
27. We will make the requested information available within 30 business days, or provide written notice of an extension where additional time is required to fulfill the request.
28. A minimal fee may be charged for providing access to personal information. Where a fee may apply, we will inform the member of the cost and request further direction from the member on whether or not we should proceed with the request.
29. If a request is refused in full or in part, we will notify the member in writing, providing the reasons for refusal and the recourse available to the member.

*Questions and Complaints: The Role of the Privacy Officer or designated individual*

30. The Privacy Officer is responsible for ensuring The Diocese of New Westminster's compliance with this policy and the Personal Information Protection Act.
31. Members should direct any complaints, concerns or questions regarding The Diocese of New Westminster's compliance in writing to the Privacy Officer. If the Privacy Officer is unable to resolve the concern, the member may also write to the Information and Privacy Commissioner of British Columbia.

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

Marché Riley, Archivist  
604-684-6306 ext. 230  
[mriley@vancouver.anglican.ca](mailto:mriley@vancouver.anglican.ca)

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

Office of the Information and Privacy Commissioner for British Columbia  
PO Box 9038 Stn. Prov. Govt.  
Victoria B.C. V8W 9A4  
Tel.: (250) 387-5629  
Fax: (250) 387-1696

***(B12) Archives Access Policy****Purpose of the Archives*

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

*Mandatory record restriction periods before open to public:*

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

*Parish Registers*

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

*Closed Records*

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

- Personnel Records
  - Bishop or Executive Archdeacon's authorization required for access

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

### *In-Person Research Visits to the Archives*

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

### *Academic Research*

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

*Genealogy*

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

- BC Personal Information Protection Act (BC PIPA):  
[http://www.bclaws.ca/civix/document/id/complete/statreg/03063\\_01](http://www.bclaws.ca/civix/document/id/complete/statreg/03063_01)
- BC PIPA Regulations:  
[http://www.bclaws.ca/EPLibraries/bclaws\\_new/document/ID/freeside/10\\_473\\_2003](http://www.bclaws.ca/EPLibraries/bclaws_new/document/ID/freeside/10_473_2003)

*Unprocessed Records*

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

*Copying*

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

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

*Documentation Rule*

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

### ***(B13) Communications, Marketing and Advertising Policy***

This policy relates to the production of communications material, editorial and creative, for the promotion of programs, events related to the overall mission and ministry goals of the Diocese of New Westminster.

#### *Purpose and scope*

Communications and marketing at the Diocese of New Westminster is an integral part of our ministry and it is important that there are several standards in place to meet the communication needs of the various diocesan departments which (if appropriate) may also be used as a guide for parishes, and connected organizations funded in whole or in part by the diocese. Consistency will help ensure the delivery of compelling and coherent messaging to the internal and external constituencies.

In addition, Diocesan publications may, from time to time, include promotional materials in the form of advertisements. This policy is intended to provide some guidelines which will ensure that the sale, form, and content of such advertisements are consistent with the broader ministry and standards of the Diocese of New Westminster. Parishes of the Diocese, to the extent they produce publications which include a paid advertising component, are strongly encouraged to adhere to these guidelines.

#### *Objective*

The purpose of this policy is to set standards and to put a process in place for the consistency and success of communications and marketing materials created by the various departments of the diocese.

#### *Diocesan Badge*

In 2007, then-Chief Herald of Canada, Mr. Robert Watt, created a diocesan Badge at the request of and with the aid of members of the diocese involved in communications. The Badge is a proper heraldic symbol for use on diocesan and parish materials. It incorporates key elements of the diocesan Coat of Arms, but is less detailed, and the Badge is easier to reproduce properly than the very detailed Coat of Arms. The wordmark is proprietary and was created by a graphic designer in 2007.

The Badge should normally be used with the names of the diocese and the national Church: “Diocese of New Westminster, Anglican Church of Canada.” However, for design integrity it may only be possible to use the Badge alone.

The Badge and wordmark must be present and easily visible on all printed and electronic materials related to the diocese.

The different available versions of the Badge are linked on the diocesan website. If you need the Badge in other formats or sizes, please make your request to the Communications Officer: <https://www.vancouver.anglican.ca/diocesan-resources/diocesan-badge>

Groups and organizations that rely on diocesan support either through funding or through other considerations must display the Badge on their electronic and printed materials. Proof of use of correct use of the Badge by diocesan staff or diocesan funded Unit groups or other initiatives and projects must be presented to the Communications Officer prior to activation of the electronic sites or publications of printed items.

### *Diocesan Coat of Arms*

Since the development and implementation of the Badge in 2007, the diocesan Coat of Arms is primarily used to identify materials associated with the episcopal leadership of the diocese, e.g., letters, memos, communiqués, invitations, jewelry, etc. The use of the diocesan Coat of Arms is under the purview of the Bishop's Office.

### *Brand Awareness*

To use either the diocesan Badge or the Coat of Arms as displayed logos (i.e. car decals, uniforms, lapel pins, t-shirts, promotional signage, and sponsorship opportunities for other organizations) the approval of the Communications Officer and/or the Bishop's Office must be obtained.

### *Promotional Posters and Marketing Flyers*

Promotional posters, marketing flyers, information brochures need to be approved and should follow a basic standard.

**Important:** Diocesan staff, contractors or agents must receive approval from the Communications Officer prior to the printing or posting electronically of any promotional material. Confer with colleagues and/or supervisor prior to submitting promotional material for approval.

If preparing promotional materials for an event, allow for enough lead time to create the piece, submit for approval, make changes if necessary and still be a minimum of 6 weeks from the date of the event being promoted.

### *Poster, Flyer, Postcards and Brochure Templates for Design*

The default for posters both in print and electronically is 11" x 17", however custom sizing will be considered in the approval process. The default size for marketing flyers is a stock

postcard size of 4x6 and/or a letter sized (8.5" x 11") trifold brochure, as with posters, custom sizing will be considered in the approval process.

**Postcards:** As styles and trends change so do different kinds of paper or card stock. 18-19 pt paper thickness with Shine-free coating is recommended. Thickness and quality of paper may also be considered in the approval process.

**Brochures:** Regular glossy brochure paper 48lb, 98/113 brightness or equivalent. If the design involves a response or tear away section use non-glossy paper, so the ink doesn't smear. Use 12 pt, uncoated stock or ask the printer for a recommendation.

For diocesan publications that are created for enduring use, there are proprietary designs with watermarks and different shades and tones of the two key colours in the Badge. The pantones are Reflex Blue and Yellow 012 C. If in the proposal and approval process it is determined that these proprietary designs be incorporated in the piece, the customized colours will be made available to the designer.

There are a wide variety of options that may be employed to design and produce promotional material for print or web: professional graphic designer, online design software, online shareware graphics programs, Adobe Creative Suite, Publisher, Microsoft programs. Here are a number of principles to consider in the design of the piece regardless of the methods being used:

- Have a clear idea of the purpose of the piece before you start.
- Limit the fonts used to 3 or 4 and use fonts consistent with current diocesan usage. Font styles will change over time. Currently the most commonly used fonts are Helvetica; Calibri; Garamond; Garamond Premiere Pro; Times New Roman. Regular consumers of promotional material from a particular source will connect with familiar fonts, i.e., the Diocese of New Westminster wordmark.
- Copy is very important; it is part of the overall design concept so at the earliest of stages experiment with copy to see if it needs reworking.
- Headline hierarchy is key; make the main thing the main thing.
- Poster text should all be visible from 5 feet away (minimum 24 pt font).
- Use a large image to anchor the design.
- A background image is a great asset, but it needs to connect with the message.
- Use bold and contrasting colours.
- Keep descriptions brief, concise and avoid jargon.
- In both poster and brochure design exaggerate the space between elements.
- Use an outline or bullet format for salient points or lists.
- In both poster and brochure design always include a Call to Action, i.e. a web URL for registration, contact information, a request to help with the event or an "ask" for financial support.
- If the poster created is for print and display, consider the size and location.
- Create a smaller version for web and handbills.

*Style Guides*

There are a number of Style Guides that are available and can be used as a reference. Among the two most common for use in Canada are The Canadian Press Stylebook: A guide for writers and editors and The Chicago Manual of Style. The Anglican Church of Canada/Anglican Journal also have a style guide. All of these are good tools, however there have been some consistent style practices used in the Diocese of New Westminster and they are contained in the Diocese of New Westminster's adjunct style guide. (Coming soon)

*Photo Credit*

Always endeavor to credit photos and visual art. There are a variety of reasons for doing this.

- Attribution is so important, in fact, most countries have enacted laws that require credit accompanying the publication or display of a piece of work
- Visible credit to the author lets others know who to ask for permission to reuse the work and is a reminder that permission is necessary.
- A lack of attribution causes confusion about the origins of a photo and the right to use it.
- If using personal photos that include people, please ensure that you have permission from those people to use their likeness and that a completed photo permission form is on file with the Communications Officer.

*Copyright and Licensing*

Prior to using images, audio, video or any other existing media make sure that the media is not copyright protected and if it is that you have permission to use it. There are many available sources of public domain and copyright free material online. The search engine Google has an excellent Copyright Help Centre which is easily accessible on the web. If using online graphics creation programs or similar shareware it is assumed that the images provided are for the use of their subscribers. The Diocese of New Westminster has a history of purchasing images from and maintaining accounts with iStock/Alamy Images and Adobe in order to have access to copyright protected materials. Please contact the Communications Officer for more information.

Apart from paying for licensing for software programs the Diocese of New Westminster has not had a history of purchasing ongoing (annual) licenses for live music performance or for film and video public screenings. Diocesan events require licenses where copyright music is used to lead worship (Synods, conferences, The ODNW Investiture) and are not held in diocesan churches or buildings on parish property. The current practice is to purchase a one-day license from OneLicense based on the capacity of the venue which generates a reference number that can be displayed with the music. <https://www.onelicense.net/>



The default video licensing agencies recommended to parishes and organizations connected to the Diocese of New Westminster are:

- Audio Cine Films Inc. (ACF): <https://acf-film.com/en/index.php>;
- Criterion Pictures Canada: <https://www.criterionpic.com/>;

And for specifically ‘Christian’ filmed media:

- Church Video License (CVLI): <https://ca.cvli.com/>.

CVLI also provides access to a resource called ScreenVue which gives you access to a database of clips to use in sermons and Christian education programs, but they do not cover the screening of a mainstream film.

### *Advertising Policy for Publications of the Diocese of New Westminster*

From time to time, parish, Anglican, or other external groups or individuals may wish to purchase space in Diocesan publications for their promotional materials. While such opportunities can be valuable ways of defraying publication costs as well as promoting products, events, or services of interest to readers, it is important that advertisements are appropriate in the context of each publication, both in volume and in terms of their content.

Diocesan publications must adhere to the following policies in relation to the inclusion of advertisements:

1. Advertising in publications of the Diocese of New Westminster of the Anglican Church of Canada should primarily be a service to the Church.
2. Notwithstanding the provisions of the rest of these guidelines, advertising shall be considered with a view towards ensuring equal treatment for all, regardless of gender, ethnic or any other differentiating criteria, unless good reasons exist for preferred treatment (for example, to promote the interests of a disadvantaged group).
3. The final arbiter of any questions relating to acceptance of material for advertising, or rejection of material, shall be the Diocesan Communications Officer.
4. No advertising will be accepted for tobacco products, alcoholic beverages or other beverages marketed in association with alcohol (save for Communion wine), any material directly or indirectly associated with drugs, small loans, lotteries or any form of gambling.
5. In any one issue of a Diocesan publication, not more than 15% of the total space shall be used for advertising, except at the discretion of the Diocesan Communications Officer.
6. Where advertising may conflict with the interests of the Anglican Church of Canada, as for example, the solicitation of funds for causes that either duplicate

existing programs of the Church or conflict with them, such advertising shall be discouraged, with exceptions made only at the discretion of the Diocesan Communications Officer.

7. Advertising that in the opinion of the editor of the publication, unfairly challenges or denigrates the policies, programs or personnel (including clergy) of the Anglican Church of Canada or the Diocese of New Westminster, or is defamatory, will not be accepted.
8. Advertising that in the opinion of the editor, a significant number of members of the Diocese of New Westminster would find in poor taste will not be accepted.
9. The mailing list of subscribers to church publications shall not be given out to, or shared with, any agency, firm or business unless it is operated under the auspices of the Anglican Church of Canada, and then only with the approval of the Diocesan Communications Officer, Executive Archdeacon and/or the Bishop.
10. At the discretion of the editor, units or related groups of the diocese may create special sections in Diocesan publications. The editor shall maintain editorial control and may charge the unit or group the additional costs involved in publishing the special section.
11. All advertising revenue within Diocesan publications shall go toward publication costs of the diocese, and not to defray the expenses of a unit or related group.

### *Media Delegation*

Handling situations effectively is also very important from a media perspective and it is important that this is done with extreme care, so that consistent messaging is communicated. In a situation where a Synod Staff member is contacted by the media please immediately contact the Communications Officer or a Leadership Team member. This also applies to requests from parishes or connected organizations who have been asked to speak with the media.

### ***(B14) Computer Use, Social Media, Email Policy***

The purpose of the policy is to guide diocesan staff, volunteers and contractors in order to avoid inappropriate or illegal computer or internet use that creates moral, legal or reputational risks. This applies to our computers, local area network (wired and wireless), the Internet and/or diocesan communications (such as email and adjunct email providers) through our computers (collectively referred to as “diocesan computers”) in the remainder of this document.

*Good and appropriate diocesan computer use includes:*

- Exercising good judgment and common sense when using diocesan computers.
- Locking access to diocesan computers for which the user has responsibility (for example, by signing out or shutting it down) when leaving the office proximity (diocesan computers currently lock down after 30 minutes).
- Using computers as tools to complete the tasks as outlined in the users' job description.
- Seeking information that supports those tasks, including YouTube posts and other sites that may provide answers and information.
- Posting information to approved sources (email platforms like Constant Contact, Mailchimp; diocesan website, diocesan social media accounts), if authorized either by team leader or Communications Officer.
- Remaining productive while using the Internet.
- Using strong passwords and keeping them secret at all times.
- Limiting computer use for personal use, realizing that diocesan staff may work extended hours.
- Logging into diocesan accounts only from safe devices (if off-site for example).
- Downloading only material that is relevant to the users' assigned tasks.
- Restricting the sharing of confidential or sensitive information to authorized and approved recipients only.
- Only downloading copyrighted material and software that has been purchased or permitted.
- Only running executable programs that are known to be safe or, if unsure, have been vetted and/or approved by diocesan IT consultants.
- Respecting and protecting the hardware and software of parish computers.
- Accessing social media accounts, while conforming to the Social Networking Policy component of this policy:

*Social Networking Policy*

Social media such as Instagram, Facebook, Twitter, Pinterest and YouTube (currently diocesan YouTube and Vimeo posts are unlisted and are used primarily as a free platform for diocesan communications videos) have expanded the Diocese's capacity to inform, equip and inspire bishops, clergy and lay people; invite seekers to our churches; and raise our profile in the community. The Diocese's official social media channels are managed or have been permitted and /or registered through and/or by the Communications office, in accordance with a social media strategy that supports the Diocese's mission, plans and priorities. Other departments that would like to have their initiatives and events included in the Diocese's social media platforms are invited to contact the Communications Officer. This includes Unit Groups or any Related Groups that are maintained through diocesan funding and diocesan human resources.

In addition to the Diocese's official social media channels, employees and volunteers of the Synod Office may use social media in the course of carrying out their work duties, (an example would be creating a Facebook page or group for a specific area, if you think this will be beneficial for promotion.) However, employees and volunteers are asked to inform the Communications Officer of their intention to do this. The Communications Officer will secure permission from the Executive Archdeacon. This procedure allows staff to take advantage of existing resources, reduces duplication of effort and, most importantly, avoids potential legal violations and embarrassment.

Employees and volunteers are reminded that any internet and email use taking place on the Diocese's computers, including social media use, may be monitored.

If a user creates a social media account for work purposes, he or she should document the log-in information (username and password) and share it with their team leader so that work can continue in their absence. In the case of something like a Facebook fan or business page, additional users (colleagues, volunteers, contractors) may be added as administrators of that page.

Employees and volunteers of the Synod Office are asked to adhere to the Diocese's branding practices when using social media for work purposes, especially as they pertain to the use of the Diocesan Badge. If you have questions about this, please contact the Communications Officer.

If a user creates or comments on blogs, posts a LinkedIn profile, uses Facebook and/or participates in other online media (i.e. Twitter, Wikis, Pinterest, blogs, chat rooms, Internet forums, electronic mailing lists, etc.) and his or her profile identifies him or her as working for or representing the Diocese of New Westminster, the user must be aware that the social media activity may be associated with the employer and must follow these guidelines:

- When using social media for work purposes, employees and volunteers should clearly identify their name and their position with the Diocese in all communications
- Maintain confidentiality with respect to employers, staff, volunteers, contractors and our operations. Communications pertaining to matters affecting the Anglican Church and the Diocese are the responsibility of the Bishop, the Privacy Officer and the Communications Officer.
- Do not post or publish anything that you would not want to be viewed by anyone who has access to the Internet.
- Make it clear that any ideas you are expressing are your own and not necessarily those of the Diocese.
- Be sensitive to how your comments may be viewed by members of the
- Diocese and the public. If in doubt check it with your team leader.
- Be respectful of your colleagues, and the members of our community. Do not infringe anyone else's copyright. All employees and volunteers using social media must respect copyright laws, licensing agreements and other intellectual property rights. As well, they are subject to federal, provincial and municipal legislation regulating internet use, including the provisions of the Criminal Code regarding obscenity, child pornography

and the incitement of hate. Other laws may also apply, such as laws regulating the activities of charities. Employees and volunteers who are uncertain about applicable laws are asked to speak with the Communications Officer before using social media for work purposes.

- Do not expect an anonymous contribution to stay anonymous.
- Get written approval from team leader and/or the Communications Officer before you launch any blog which is related to your work and/or ministry.

Synod Office staff, volunteers and contractors exercising common sense and good moral judgment will likely not violate the following, but they are listed as examples of inappropriate use of diocesan computers:

- Violating of any of the above expectations for good and appropriate diocesan computer use.
- Invading another person's privacy and sensitive information.
- Visiting potentially dangerous websites that can compromise the safety of our network and computers.
- Performing unauthorized or illegal actions.
- Disabling, deactivating or re-configuring anti-virus or encryption settings and firewalls without permission and/or approval of Diocesan or contracted IT support.
- Being judicious and respectful about using diocesan computers for private business
- Causing diocesan computers to be infected by viruses, worms or other malicious software.
- Sending offensive or inappropriate communications from a diocesan computer.

Employees who do not conform to this policy may face disciplinary action. Serious violations may be cause for termination of employment, and/or legal action when appropriate.

### *Phishing, Spoofing and Fraud*

Nuisance emails, trojan horse emails containing viruses, solicitations, threatening emails, fraudulent emails have been part of the email culture since the early 1990s. However, beginning in 2017, the Diocese of New Westminster began experiencing a series of fraudulent emails sent to various cohorts in the diocese from an email address that identified itself as being from the bishop. These emails were increasingly sophisticated and one such campaign specifically targeted email addresses at Christ Church Cathedral addressing the recipients by name and asking for them to respond. These emails were sent under the auspices of being direct communications from the bishop. Months later a similar campaign targeted members of the Synod Office Staff.

Receiving an email from the bishop or someone else in leadership is compelling but that is of course the desired effected of the phishing fraudster. ~~Here is some general information:~~

*What is Phishing?*

Phishing is a general term for e-mails, text messages and websites fabricated and sent by criminals and designed to look like they come from well-known and trusted businesses, financial institutions and government agencies which attempt to collect personal, financial and sensitive information. It's also known as brand spoofing.

*Characteristics*

- The content of a phishing e-mail or text message is intended to trigger a quick reaction from you. It can use upsetting or exciting information, demand an urgent response or employ a false pretense or statement. Phishing messages are normally not personalized.
- Typically, phishing messages will ask you to “update”, “validate”, or “confirm” your account information or face dire consequences. They might even ask you to make a phone call.
- Often, the message or website includes official-looking logos and other identifying information taken directly from legitimate websites. Government, financial institutions and online payment services are common targets of brand spoofing.

*Catch phrases:*

- *E-mail Money Transfer Alert: Please verify this payment information below...*
- *It has come to our attention that your online banking profile needs to be updated as part of our continuous efforts to protect your account and reduce instances of fraud...*
- *Dear Online Account Holder, Access To Your Account Is Currently Unavailable...*
- *Important Service Announcement from..., You have 1 unread Security Message!*
- *We regret to inform you that we had to lock your bank account access. Call (telephone number) to restore your bank account.*

In some cases, the offending site can modify your browser address bar to make it look legitimate, including the web address of the real site and a secure “https://” prefix.

**Information sought:** Social insurance numbers, full name, date of birth, full address, mother's maiden name, username and password of online services, driver's license number, personal identification numbers (PIN), credit card information (numbers, expiry dates and the last three digits printed on the signature panel) and bank account numbers.

**What your information could be used for:** Phishing criminals can access your financial accounts, open new bank accounts, transfer bank balances, apply for loans, credit cards and other goods/services, make purchases, access your personal email account, hide criminal activities, receive government benefits or obtain a passport.

The type of email most relevant to diocesan communications is the one referred to in the first bullet point under the “Characteristics” heading.

Emails from Synod personnel communicating with others in the diocese about diocesan business or because of the diocesan connection will only ever be generated by the vancouver.anglican.ca suffix. If you receive one of these suspicious emails or if someone you know contacts, you about receipt of a suspicious email do not open or respond to the email. Please take a screenshot and notify the diocesan Communications Officer immediately about the phishing.

In the past the more heinous and deceptive of the phishing emails have been reported to the Canadian Anti-Fraud Centre, <http://www.antifraudcentre-centreantifraude.ca/index-eng.htm> or reported to Google as the majority of the personalized phishing emails reported from diocesan recipients have been from the .gmail.com suffix.

If you find that your diocesan email address has been compromised, please contact the Communications Officer immediately who will then contact the diocesan IT professionals for immediate action.

As digital communications technology evolves, phishing will likely become more sophisticated. However, strategies to deal with this problem will also develop, therefore the diocese urges everyone to educate themselves about the potential problem and keep up-to-date. A good strategy is to ask a question through a web search engine like “Google” along the lines of: “How do I report a phishing email received in my Outlook account (or gmail account etc.)?” Look for the most recent information on the subject and follow a strategy that may help alleviate your issue.

NOTE: This Diocesan Policy Manual section has been created in part by using content and information shared by the Parish of St. Cuthbert, Delta; Chancellor of the Diocese of New Westminster, George Cadman, QC, ODNW; and the Anglican Diocese of Toronto.
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## (C) DIOCESAN CLERGY

### (C1) *Our Commitments as Clergy of The Diocese of New Westminster*

*Will you do your best to pattern your life in accordance with the teachings of Christ?*

The following guidelines are intended to assist us (bishops, priests and deacons) in living out our ministry in response to our baptismal and ordained vocations. They are aimed at helping us express our faithfulness, strengthen our integrity, and sustain our health. At

the centre of these guidelines is the belief that we, and those within our ministry context, are all created in the image of God, an image most fully expressed in the person of Jesus Christ.

The hope is that these commitments will seem important for us to live into and to be revealed in our actions. The reality is that in some cases the accountability is directly to the Bishop or to the Bishop's representative (the Executive Archdeacon, the Regional Archdeacons and the Archdeacon for Deacons). Not all the commitments below bear the same weight and some can affect our Licenses in the diocese.

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

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

1. **We commit to attending to our spiritual lives, our minds, our bodies, our emotions and our relationships with others.** We will adopt a pattern of life that includes a rhythm of spiritual practice (e.g. daily prayer, spiritual direction/spiritual friendship, sacramental confession, times of retreat); time for study; time to engage in exercise and care for the body; time to nurture our relationships with family and friends; and time to serve others.
2. **We commit to take time off each week and to take our yearly vacation in order to refresh ourselves for the ministry we exercise.** For full-time clergy there must be at a minimum 24 hours (of continuous and consecutive hours) of time off per week. It is anticipated that there will also be periods of other time during the week (a combination of morning/afternoon/evening) that is taken as time off that will also add up to another day in the week. The standard vacation time for full-time priests is four weeks and it is expected that this is taken every year.

3. **We commit to the responsible use of all substances, especially alcohol.** The life of a clergy-person is stressful and we need to pay attention to how we manage stress. We commit to seek help and to take initiative and responsibility for our recovery should substance abuse, chemical dependency or any other form of addiction arise in our lives

#### *Personal Conduct*

4. **We commit to keep confidential those matters that are shared with us in confidence.** (With the exception of a situation in which a minor is at risk or there is abuse that is reported to us).
5. **We commit ourselves to respect and faithfulness in our personal relationships.**
6. **We commit to handle our personal financial affairs with integrity and responsibility.** We will model generosity in giving to our parishes, aspiring to the Biblical tithe. We will avoid any potential financial conflicts of interest in the parish (e.g. personal loans from parishioners). We will not accept large gifts or personal financial legacies from parishioners. We will not accept fees for our personal use for activities included as a part of our ministry in our parochial setting.

#### *Training and Formation*

7. **We commit to use study leave to refresh ourselves and to benefit the parishes and non-parochial workplaces in which we serve.** We will make use of regular study leave in accordance with diocesan guidelines and CRA rules, and in consultation with the parish's leadership and the Regional Archdeacon or the Archdeacon for Deacons.
8. **We commit to remain current on police record checks and on the training required for licensing in our diocese.** The current required training in sexual misconduct (Screening in Faith) and in Dismantling Racism must be up to date.

#### *Serving in a Parish or Other Place of Diocesan Work*

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

10. **We commit to working on clarity in our mutual expectations within our ministry settings.** Those of us who are clergy licensed to function in a parish or other diocesan setting commit to having a signed letter of agreement (bishops, priests) or covenant (deacons) outlining the scope of our responsibility and any other important terms related to our work including typical work week, days and time off, sick leave, materials provided by or costs covered by the parish, mutual ministry review process, etc. These letters of agreement or covenants will be negotiated among and signed by the clergy person, representatives of the parish or the workplace, and by the Bishop, (in the case of the Bishop, by the Dean after consultation with Diocesan Council). Any important renegotiations will likewise be signed by the same parties.
11. **Those of us present in or serving in parishes (deacons, priests and bishops, either in a stipendiary or non-stipendiary role) commit to being loyal to and supportive of the incumbent of the parish.**
12. **We commit to engage in a process of a mutual ministry review every year that affirms our gifts and accomplishments and the gifts and accomplishments of others, identifies areas for improvement and together sets goals for the next period.**
13. **We commit to encourage others in their vocational discernment.** We commit to identifying and supporting those with the gifts and potential for ordination. We commit to identifying and supporting the discernment of lay vocations within and outside the Church.
14. **Priests who retire from parishes or leave parishes to serve in other parishes or ministries and deacons who leave parishes to serve in other parishes or ministries commit to bringing closure to all pastoral relationships with members of the parish they have left.** Those of us who have left a parish commit to cease attending the parish we served in and to refrain from any interference in the parish's life or the lives of the parish's people. Should we wish to return to a parish where we previously served, we will do so only after being invited by the incumbent and after gaining the agreement of the bishop.
15. **We who are priests and deacons, whether stipendiary or non-stipendiary (including honorary assistants), on staff at parishes that call a new incumbent, commit to offering our resignation when the new incumbent arrives, only remaining in the parish if the new incumbent decides not to accept our letter of resignation and invites us to continue in our ministry there.**
16. **The Bishop commits to protect the right of any priest, deacon or bishop holding or seeking the Bishop's license to invoke the conscience clause related to the blessing of same-sex marriages.**

*Staying Connected to and Serving in the Diocese*

17. **We commit to develop a healthy relationship between the parish and the diocese.** We will play our part in building a sense of unity among us as individuals, between and among our parishes, and among the synod office staff, diocesan committees and our parishes. We will encourage our clergy colleagues and other lay leaders to be actively involved in diocesan, archdeaconry and deanery events.
18. **We commit to work collegially and supportively with our diocesan colleagues.** When we have an issue or disagreement to discuss with one of our colleagues, we will first seek to resolve that issue or disagreement with the person directly.
19. **We commit to enter sincerely into the consultative relationships available to us in our diocese or in the broader church in order to inform and influence what we do.** For priests these typically are: clergy and lay colleagues, regional deans, regional archdeacons, the Executive Archdeacon, members of the Synod Office staff and the Bishop. For deacons these typically are: clergy and lay colleagues, the Archdeacon for Deacons, regional deans, regional archdeacons, the Executive Archdeacon, members of the Synod Office staff and the Bishop. For the Bishop, these typically are: the Primate, the Archbishop, bishops of the Ecclesiastical Province, other bishops of the Anglican Church of Canada, the Dean of the Diocese, regional deans, regional archdeacons, the Executive Archdeacon, the Archdeacon for Deacons, clergy of the diocese, the Synod Office staff as well as members of diocesan committees and positions such as the Chancellor, the Treasurer, the Registrar, and the Legal Assessor of the diocese.
20. **We commit to participate in diocesan gatherings and events:**
  - Full-time priests licensed to a parish commit to participation in diocesan synod, diocesan clergy conference, clericus gatherings, archdeaconry and deanery meetings and at least two of the three diocesan clergy days typically offered each year.
  - Part-time priests licensed to a parish commit to participation in diocesan synod, diocesan clergy conference, clericus gatherings, archdeaconry and deanery meetings and at least one of the three diocesan clergy days typically offered each year.
  - Deacons who are licensed to a parish commit to participation in diocesan synod, the annual deacons' day and at least one of the three clergy days typically offered each year. Deacons who are licensed to a parish are invited to attend the annual clergy conference and clericus gatherings as they are able.
  - • All other clergy (on leave or retired with permission to officiate or on leave or retired without permission to officiate who seek to gain permission to officiate in the future) commit to attend a parish of their choosing and to take part in activities of their choice in the parish or in the diocese (clergy days and, space

permitting, clergy conference/bishop's retreat) that keep them connected to the parish, to the diocese and to the Bishop.

### *The Broader Church*

21. **We commit to nurture respect for and collaboration with others within the Anglican Church of Canada and within other religious traditions.** This includes the dioceses within and the leadership of our Ecclesiastical Province, other dioceses of the Anglican Church of Canada, the Office of the General Synod, the ELCIC and other Christian denominations, and other faith traditions that are a part of our ministry context.
22. **We commit to join with the Primate and Canadian Anglicans in furthering our church's commitment to responding to the Calls to Action from the Truth and Reconciliation Commission.** We will seek ways in our parishes and ministries to acknowledge traditional territories, to learn about the history of colonialism, and to pray for Indigenous leaders in our daily prayer and at Eucharistic celebrations.

## **(C2) *Guidelines and Policies for the search process***

### *A) Introduction*

The role of the Search Committee is to provide parish leadership and representation in the selection process of a Rector, Vicar, Interim Priest-in-Charge or Assistant Priest. During this process the committee will work with the Bishop's Office, the Regional Archdeacon and the Bishop's Advisory Committee on Appointments. These guidelines do not apply to the appointment of a Curate or to the selection process for Deacons.

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

The work of the Search Committee is an important step in the life of a parish. They provide vital leadership for the parish in a time of transition. The workload can seem daunting, but there are a lot of resources available to support them in their work.

### *B) Interim Ministry Process*

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

The process of selecting and appointing an Interim Priest-in-Charge will follow. The interim process is ordinarily 12-18 months. Those priests who have been trained in interim

ministry will be invited to apply by sending their resume and cover letter to the Bishop's Office. Applicants will be interviewed by the Search Committee and a recommendation for an appointment will be made to the Bishop. Ideally, an Interim Priest will be in place soon after the Rector or Vicar leaves. However, in some cases, Sunday supply may be needed to bridge the gap.

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

### *C) The Search Committee*

The membership of the Search Committee is established by the Canons of the diocese and cannot be altered by the parish. ((see Canon 9.39, 9.40, and 9.41 for further clarity) Membership is as follows:

- The Church Wardens
- Associate Wardens (if any)
- The Synod Lay Delegates (including age-designated delegates – *Youth Delegates*)
- The Alternate Synod Lay Delegates (including age-designated delegates – *Youth Delegates*)

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

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

**With the exception of the meeting of the Search Committee to interview and make a recommendation to the Bishop on the appointment of the Interim Priest in Charge, the Search Committee does not begin its work together until the Bishop, in consultation with the Regional Archdeacon and the Church Wardens, determines that sufficient work has been completed during the Interim process to make the work of the Search Committee productive.** Accordingly, the Regional Archdeacon or someone appointed by the Bishop will convene and attend the first meeting of the Search Committee to review the Search process and to discuss issues such as confidentiality and lines of communication. In addition, the

Regional Archdeacon, will also paint a picture of the profile creation process. The Search Committee will be provided with samples of well-constructed profiles, the process of constructing a profile and the resources at the Synod Office to assist in facilitating parish meetings in preparation of the profile.

#### *D) The Parish Profile*

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

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

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

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

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

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

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

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

High resolution photos are important and each with a caption describing the picture. They should show people engaged in the life of the parish reflecting the diversity in age, ethnicity, and gender. Describing the existing composition of the ministry team in the parish, both paid and non-stipendiary, including deacons and honorary clergy, with their duties and responsibilities should be included.

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

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

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

Developing the profile should not be rushed. The time a parish spends looking at its life and ministry helps to prepare the community to move forward to a new relationship with the future priest.

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

### *E) Advertising*

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

### *F) Applications*

Those who are interested in applying for the position must complete the diocesan application form on the diocesan website under 'Jobs' where a downloadable form is linked. The application should be sent electronically and include a cover letter. Priests from outside the Diocese should request a 'letter of good standing' from their bishop to accompany their application.

All applications are sent directly to the Executive Archdeacon and not to the parish. This allows the Bishop to review the applications and to confirm with the applicant's bishop, if they are from another diocese, that she/he is a priest in good-standing. All those making inquiries to the parish about a vacancy should be directed to call the Bishop's Office.

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

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



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

**Please be aware that the applications are to be held in the strictest confidence.** Only the two parish representatives to BACA are to know the complete list of candidates. This list is not discussed with the balance of the Search Committee.

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

Short-listing is not making a choice on which candidate one would recommend being appointed as the next rector/vicar/assistant. Rather the conversation at BACA is to hear comments, observations and reflections from all members and the Search Committee members with BACA are encouraged to allow themselves to be open to hearing what the Spirit is saying through others.

After the meeting the Bishop and/or the Executive Archdeacon will contact all applicants concerning their status in the process.

#### *H) Interviewing*

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

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

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

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

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

A second in-person interview may be arranged. The parish will pay for all travel and accommodation costs of any out-of-town candidates. It is best to arrange for out-of-town

candidates to stay in local hotels. Having them stay with a member of the Search Committee or the parish can give the appearance of an unfair advantage.

Great care should be taken to ensure that the Search Committee spends the same amount of time with each candidate. No candidate should appear to have been treated differently regardless of how far they may have traveled.

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

Only members of the Search Committee can be present during any part of the interview. No other members of the parish can attend.

The interview should reflect careful study of the candidate's application and give an opportunity for the candidate to address any concerns he/she may have with the position.

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

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

The Search Committee may ask for an additional interview. Candidates cannot be asked to give a sermon or to provide an audio or written copy of a sermon.

Unsolicited letters of support not part of the application package should not be circulated or referred to in any way. The Search Committee can ask for references for all short-listed candidates but should consult with the Bishop's Office before attempting to contact any of the references.

### *1) Post-Interview*

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

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

Once all the interviews have been concluded the Search Committee should meet to make its decision. The Committee should strive for consensus but realize that unanimity may not be possible. All confidential documents should be returned to the Search Committee Chair, who should arrange for them to be shredded.

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

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

### *J) Appointment*

If the Search Committee is able to agree on a candidate for appointment, a Church Warden or the Chair of the Search Committee contacts the Bishop or Executive Archdeacon and informs them of their choice. The Bishop will contact the successful candidate and ask if they are prepared to further explore accepting the appointment. If the candidate is agreeable the candidate and the Church Wardens, with the assistance of the Executive Archdeacon, begin negotiations on compensation. The Church Wardens should consult with the parish Treasurer on financial matters only.

Once both parties have agreed on the terms of the appointment the Bishop will then direct that the announcement of the new appointment should be made on the same Sunday in the parish concerned and in the successful candidate's parish. No public statement should be made about the position until the two parishes involved have been informed.

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

### *K) Licence*

The appointed priest is confirmed in their new position only after Letters *Bene Decessit* are received from their Bishop (if canonically resident in another Diocese) and the Bishop of New Westminster issues a Licence. The licence is given only after the Oaths and Subscriptions are

signed by the priest, and the diocesan Registrar registers the licence. Normally, this is done at a service of Induction/Celebration of New Ministry.

### *L) Resignations*

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

### *M) Timeline*

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

The following is a general timeline:

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

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

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

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

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

The deadline for applications closes.

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

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

Arrangements for the interviews are made by the Executive Archdeacon.

**Sixth step:** Interviews take place.

The Search Committee meets to discuss the interviews and make their selection.

The name of the recommended candidate is given to the Bishop who contacts the candidate.

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

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

The appointment is published in *The IATEN*.

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

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

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

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

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

*N) General Comments*

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

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

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

## ***Appendix A (Ref. to Policy C2)***

### *Sample interview questions*

1. Use open-ended questions such as ‘Tell me about a time when you...’ and fill in the blank to allow the person being interviewed to explore her/his idea. Areas to explore might include:
  - a. Introduced a new liturgy
  - b. Helped developed and strengthen a parish
  - c. Talked about money and put a stewardship program in place
  - d. Facilitated leadership training
2. ‘What about our parish profile caused you to apply?’ and a follow-up might be “When you consider this parish what causes you to get excited about the ministry we do here/the possibilities that exist?”
3. ‘Why are you considering a change at this time?’
4. ‘What excites you about being a parish priest?’
5. Design a question that explores an important area of the parish’s ministry and allow the applicant to reflect on their experience or engagement with the topic, eg. environmental stewardship, marginalized people in the neighbourhood, working with children or older adults, etc.

### *Some things to consider*

1. Following a response be curious and ask probing questions to get to the core. Don’t leave the interview wondering what was meant by something said or unsaid.
2. Use the application as a resource to enquire further about responses to all areas including conflict, change management, and theology.
3. Don’t be defensive about the responses you here. Allow the applicant to state his/her own viewpoint. It’s your job to listen and be curious about the response. It’s not your job to defend a position or the parish, per se.
4. Be comfortable with silence.
5. Toward the conclusion of the interview be prepared to ask the applicant what questions he/she has. Also be ready to respond to the question ‘what are your next steps/timeline for the process?’ The applicant may be applying for more than one position.

## ***Appendix B (Ref. to Policy C2)***

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

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

Therefore, questions to avoid are:

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



### **(C3) Interim Ministry**

#### *Transition: A Larger Spiritual and Psychological Process*

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

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

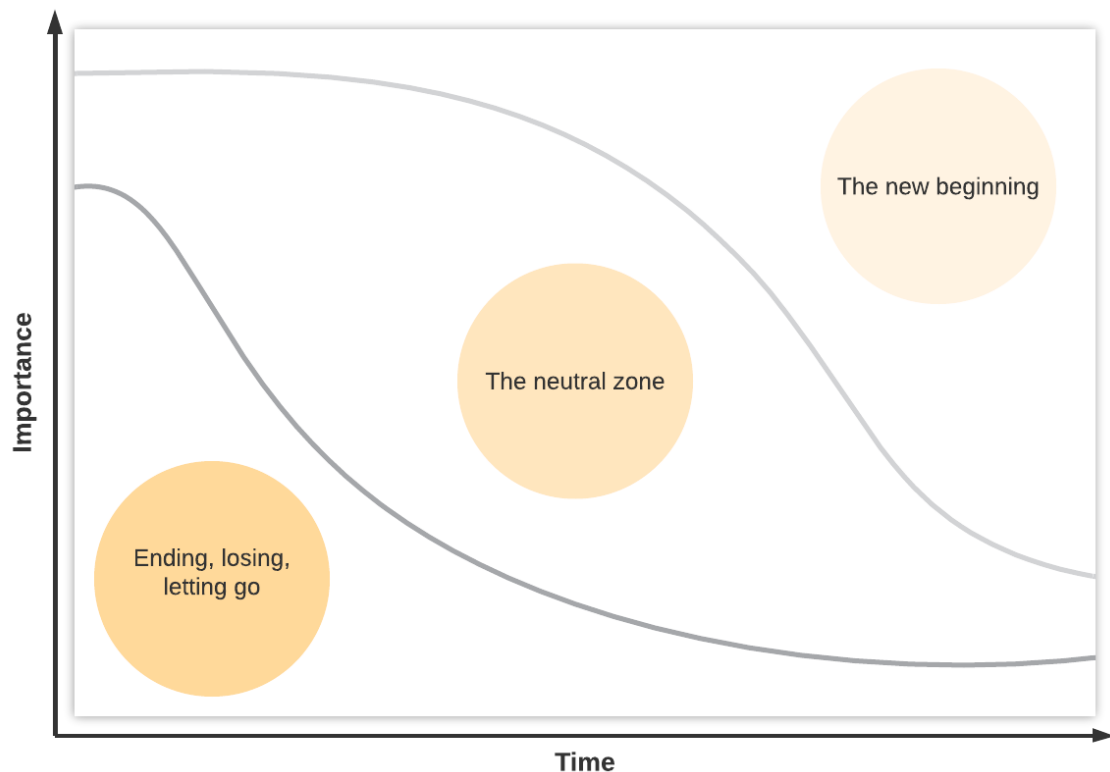


Exhibit: Transition Model: William Bridges.

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

- a. ending what came before, with all the feelings and impulses related to this,
- b. time in the “neutral zone” (a time of uncertainty, anxiety, creativity and possibility)
- c. time of new beginnings (when settling into a new reality begins to take shape).

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

### *An Overview of the Interim Ministry Period*

After formal notice of resignation or retirement of a Rector or Vicar is given to the Bishop and the Parish, the Bishop will direct the Regional Archdeacon to meet with the Church Wardens, Trustees and the Parish Council to discuss the interim ministry process, the role of the interim priest in charge, and the place of the Search committee's work within that process. The Search Committee will be convened by the Regional Archdeacon to begin its work. The initial task of the Search Committee will be to assist in the selection of the Interim Priest-In-Charge.

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

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

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

### *A Definition of the Role of the Interim Priest in Charge*

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

1. Taking responsibility for worship, including the sacraments, preaching, and music
2. Providing opportunities for Christian formation, such as Bible study, preparation for baptism and confirmation, introductions to Christianity and Anglicanism, spiritual development, and the like

3. Providing for pastoral care.
4. Tending to the life and general business of the parish with Parish Council and others.

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

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

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

AN INTERIM PERIOD IS:	AN INTERIM PERIOD IS NOT:
A time of focused reflection, activity and planning	A pause when nothing happens “until the new incumbent gets here”
A customized approach based on the general mood of the parish, the way in which the former incumbent left, the level of conflict in the parish, the amount of time since the last interim period, etc.	A cookie-cutter, one-size-fits-all approach
A time of fostering relationships among the interim priest and the parish and its people	A time of neglecting relationships in that the interim will not be in the parish “permanently”
A time of goal-setting for the interim period that are mutually owned by the interim priest and the leadership of the parish	A time of just going from one task the next in that the interim period is limited in time.
A time of increased communication via every means available (website, email, Facebook, bulletin, oral announcements) about goals for the interim period, where the parish is in reaching the goals, where the parish is in the interim and Search process, etc. etc.	A time of assuming people will understand what is going on simply via monthly updates in the bulletin.

AN INTERIM PERIOD IS:	AN INTERIM PERIOD IS NOT:
A time to increase the participation of more people in the parish to do things during the interim period	A time to keep the work of the parish in the hands of just a few or in the hands of just those elected to specific positions
A time of paying attention to the quality and excellence of Sunday morning so that people continue to be attracted to the parish	A time of putting aside the question of the quality of Sunday morning on account of the parish being in an interim period.
A time of noticing if some <i>critical</i> areas (practices and policies) are in need of revision and moving forward	A time of trying to “fix” everything or ignoring some obvious areas that need attention.
A time of helping the parish and its people converse about who they have been, who they are now, what they want for themselves in the future and the kind of partner they seek in their next incumbent	A time of dusting off the information generated “the last time around” and assuming it will fit this time.
A time of honouring and retaining the parish’s character of worship, strengthening it (if need be in order to better “fit” with diocesan practices) in gentle ways and teaching people why the changes are necessary.	A time of changing the liturgy to reflect the liturgical preferences of the interim

### *Roles in the Interim Process*

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

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

1. Forming the specific goals for the interim.
2. Participating in and supporting data-gathering related to the parish’s reflection on itself (where it is, where it has been, what it is going) in preparation for the writing of the profile.
3. Involving an expanded group of people in tasks during the interim time.

4. Communicating to the parish throughout the interim about progress on goals as well as how far along the parish is in its interim period.
5. Participating as members of the Search committee in recommending an applicant to the Bishop to be appointed the interim Priest-in-Charge and recommending an applicant to the Bishop be appointed as the new incumbent.

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

**Search Committee:** The Search Committee is comprised of the Church Wardens, Associate Wardens (if any), Lay Synod Delegates and Alternate lay Delegates, including youth delegates and alternates, who were in office at the time of the vacancy. When the Bishop authorizes the Search Committee to begin its work, the Regional Archdeacon will convene the committee and provide guidance and assistance. The Committee interviews applicants for the interim priest-in-charge and recommends one applicant to the bishop for appointment. The Search Committee creates the parish profile, drawing on the self-reflection and learning done in the parish and submits it for comments and final edits to the Bishop and the Executive Archdeacon. After working with the Bishop's Advisory Committee on Appointments on a shortlist of applicants, the Search Committee interviews and recommends an applicant to the Bishop for appointment as the new incumbent.

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

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

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

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

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

The Timeline below gives an example of how an Interim Ministry period would look like and the work of the Search Committee. Please note that each Interim Ministry period is different.

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### *Sample Timeline for Interim Ministry Period and the Work of the Search Committee*

#### *Before the Interim Minister Begins*

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

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

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

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

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

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

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

### *Once the Interim Priest-in-Charge Begins*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Parish leadership and Interim Priest-in-Charge check in with Regional Archdeacon: Is it time to begin drafting the profile With agreement of Interim Priest-in-Charge, Regional Archdeacon, Executive Archdeacon and Bishop, Search Committee begins its work.

**Months 6 to 8:** The Search Committee begins creating the Parish Profile: Search Committee meets with Regional Archdeacon, reviews the role and expectations of the Search Committee, and receives samples of profiles.

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

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

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

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

**Months 8 to 10:** Profile posted (typically) for 6 weeks.

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

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

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

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

Search Committee recommends an appointment to the Bishop.



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

Signed Letter of Agreement signals public announcement of new incumbent.

**Months 10 to 12:** Parish prepares for arrival of new incumbent during 3-month notice period new incumbent typically needs to give their current parish.

**After Month 12:** Parish welcomes new incumbent through hospitality, assistance where needed in new city and neighbourhood, induction liturgy etc.

<b>Note:</b>	It is important when preparing a parish budget that both the cost of interviewing and moving the new priest are included.
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*Questions to be Explored, responded to and articulated during the Interim Period*

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

1. What do the parish and the parish's leaders most value/appreciate about the parish? Building on this, how would you describe the parish's identity—what does it uniquely offer its members, prospective members and the community/region in which it's located? Include in this who actually makes up the parish (demographics, life circumstances, cultural and spiritual backgrounds etc.)
2. What are the challenges that the parish faces and what is an approach to meet these challenges?
3. What sense do parish leaders, or the parish make of any difficult or troubling events/happenings/patterns in the parish? What insights have been gleaned from engaging those areas of the parish's story that are difficult to talk about but may have a lingering effect on the parish, its people and its choices?
4. What are the limited number of goals that the parish desires to pursue over the next 2-3 years? These goals should have both to do with the ministry of the parish in its neighbourhood/regionally or globally and the ways in which the parish will nurture its people in the Christian faith and life. What needs to be continued, let go of, built upon, improved or initiated in the next 2-3 years? If the parish has membership (numerical) growth as a goal, this needs to be said directly.

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

### *A Profile Checklist*

Does your profile contain?

Pictures of people showing who the parish is and what the parish does (permissions must be given by all who are in the photos especially children shown in photos)	
Pictures of any iconic artwork, physical structures or appurtenances that are at the heart of how the parish understands its life	
Captions for each picture that reference what is in the picture and, in some cases, the meaning of the picture	
Quotes from parishioners (and potentially others) about the parish, its people and its programs	
Write-ups of the learning from the questions above (parish identity—who the parish is and who makes up the parish, the parish’s challenges, the parish’s goals, what the parish is seeking in its next incumbent)	
Descriptions of the liturgies, the programs, the community life and other important dimensions of the parish	
A clear statement of whether the appointment is full time or part time and, if part time, what percentage of time	
Attendance and giving trends	
Any information about rectory and/or housing for the new incumbent	
Information about the community/neighbourhood/diocese and, if possible, how this might be connected to the parish’s current and future plans	
Parish financials (in an appendix to the profile): operating budget information (past, current and projected), balances of any funds that parish holds	
The history of the parish (in an appendix to the profile): a brief account with special attention to any dimensions of that history and identity that are important to the present and/or the future.	
A unifying graphic and design approach that visually unifies the profile and gives it a polished and professional look	

**(C4) List of Licensed Appointments**

<b>Rector</b>	Full-time, permanent Priest-in-Charge of a parish.
<b>Vicar</b>	Less than full time, permanent Priest-in-Charge of a parish.
<b>Assistant Curate</b>	Normally a two-year appointment of supervised priestly formation. (Colloquially referred to as “Curate”)
<b>Priest-in-Charge</b>	Omnibus title for all priests-in-charge of a parish, i.e., rector, vicar.
<b>Temporary Priest-in-Charge</b>	Serving while the Priest-in-Charge (Rector/Vicar) is on leave.
<b>Interim Priest-in-Charge</b>	Serving as an intentional interim facilitating an assessment of the ministry and systems in preparation for a parish profile development.
<b>Assistant to the Rector/Vicar</b>	A priest with a Letter of Agreement outlining roles and responsibilities in a parish and serving a minimum of 10 hours per week in support of the Priest-in-Charge.
<b>Assistant to the Rector/Vicar (non-stipendiary)</b>	A priest with a Letter of Agreement outlining roles and responsibilities in a parish serving a minimum of 10 hours per week in support of the Priest-in-Charge with an annual review.
<b>Deacon</b>	A deacon with covenanted roles and responsibilities serving in a parish/deanery/archdeaconry with an annual review.
<b>Postulant</b>	Those who are in on-going discernment, training and formation in preparation for ordination as a deacon or priest and having been recommended to the Bishop by a Ministry Discernment Conference (MDC) for deacons or Advisory Council for Postulants to Ordination (ACPO) for priests.
<b>Student-in-Training</b>	Those who are in enrolled in a seminary with on-going discernment, training and formation in preparation for ordination as a deacon or priest.
<b>On Leave with Permission to Officiate (PTO)</b>	A deacon, priest or bishop who is without an appointment but in good standing having completed all requisite credentialling (PRC/VS, Safe Church Training, Dismantling Racism Seminar)
<b>On Leave without Permission to Officiate (PTO)</b>	A deacon, priest or bishop who is without an appointment and is not in good standing not having completed all requisite credentialling (PRC/VS, Safe Church Training, Dismantling Racism Seminar) or for disciplinary reasons.
<b>Retired with Permission to Officiate</b>	A deacon, priest or bishop who is over 65 years of age, not in active licensed ministry and in good standing having completed all requisite credentialling (PRC/VS, Safe Church Training, Dismantling Racism Seminar)

*Parish Honorific with no License issued*

<b>Honorary Assistant</b>	An honorific granted by the Priest-in-Charge and the Responsible Persons/Trustees of a parish to a deacon, priest or bishop with covenanted roles and responsibilities and in support of the Priest-in-Charge with an annual review.
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**(C5) *On Leave with Permission to Officiate****Definition*

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

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

*Status*

A Priest or Deacon On Leave with PTO is not a member of Diocesan Synod unless they meet the requirements of Article 2 of the Diocesan Constitution and Canon 1.10. The pension account of a person On Leave is “frozen” and no benefits, (e.g. dental, medical etc.), are maintained by the Diocese.

*Activities and Responsibilities*

No one On Leave with PTO is permitted to officiate in any way without the specific invitation to do so by the Priest-in-Charge of a Parish. This applies to all services including baptisms, marriages and burials. If a request comes to a person On Leave with PTO the person should be directed to the Parish Priest. Before proceeding the priest On Leave with PTO must first seek permission from the Parish Priest whose parishioner(s) it is or within the bounds of the parish. This is the responsibility of the Priest On Leave, and not of the family making the

request. Funeral directors are particularly persistent and no one On Leave with PTO is permitted to “sign-up” at funeral homes, no matter how much pressure is exerted.

*Term*

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

**(C6) *Permission to Officiate***

*Definition*

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

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

*Status*

A person with Permission to Officiate is not a member of Diocesan Synod unless they are otherwise qualified (See Canon 1, paragraph 104 and Article 2 of the Diocesan Constitution).

*Activities and Responsibilities*

A Bishop, Priest or Deacon with Permission to Officiate may assist a Parish Priest only if requested to do so. If the request is to perform a marriage, an application for a temporary license must be made through the Bishop's office.

*Term*

Permission to Officiate is for one year only, renewable on request at the end of each calendar year, upon receipt of consent from the Bishop of the former diocese. A License for Permission to Officiate is issued annually.

**(C7) Guidelines for Temporary Clergy Supply**

It is the responsibility of the Church Wardens and/or Parish Priest to arrange for relief Clergy during a temporary clerical vacancy when the Priest-in-Charge is on vacation, study leave or incapacitated through sickness or injury. The Regional Archdeacon will attempt to assist upon request. The Bishop or the Executive Archdeacon will assist in arranging for clergy supply when a clerical vacancy follows the resignation of a priest. A schedule of payments for temporary assistance is approved annually by Diocesan Council and is available on the Diocesan website at <http://vancouver.anglican.ca/supply-rates> or from the Executive Archdeacon.

Any Clergy providing temporary assistance by way of requested supply shall be entitled to direct payment by the Parish concerned, at least at minimum guidelines. These guidelines and schedules of payment do not apply when a Priest is invited as a guest preacher.

**(C8) Clergy Moving Expenses**

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

Should a cleric request termination or transfer from an appointment prior to the expiration of three years from the date when appointed, such cleric, before leaving said appointment, shall reimburse the parish one thirty-sixth of the total moving expenses for each month remaining in the three-year period unless:

1. A contract to the contrary was entered into as a condition of employment
2. The Bishop requests termination or transfer of the cleric
3. The cleric requests termination or transfer for verifiable health reasons, or
4. The cleric dies in office.

If a pre-employment clause regarding possible repayment of moving expenses is contemplated, diocesan legal officers should be consulted.

**(C9) Remuneration of Clergy**

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

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

### ***(C10) Mutual Ministry Review***

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

### ***(C11) Clergy Holidays***

All licensed Clergy are entitled to four weeks of vacation per calendar year, including four Sundays, without any reduction of salary. The Parish is responsible for the expenses and honoraria of clergy supply during these periods.

**Note:** It is a requirement for clergy to send their holiday schedule to the Executive Archdeacon prior to beginning their holiday in order that accurate records are kept.

### ***(C12) Study Leave***

The following paragraph in Regulation 14 describes the Diocesan policy covering study leave:

*“Up to three weeks study leave per year shall be allowed in addition to annual vacation time, for the purpose of continuing education for Clergy in the Diocese. The cost of Sunday supply shall be covered by the respective Parishes and this leave may be accumulated up to four years. The over-sight of this process is the responsibility of the Bishop’s Advisory Committee on Appointments.”*

Note: Unused study leave will not normally be reimbursed or transferred from parish to parish. Clergy should communicate to the Church Wardens any intention to accumulate study leave with an Extended Study leave in mind, due to the challenges in covering extended absences. Such an agreement should be made in writing and signed by all parties. Significant advanced notice must be given to both the Church Wardens and the Bishop prior to planning an extended study leave.

***(C13) Extended Study Leave***

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

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

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

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

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

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

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

Clergy planning to take extended study leave must:

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

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



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

Extended study leave should combine the following elements:

**1. Study and professional development**

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

**2. Retreat – time for self and God**

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

**3. Rest and refreshment**

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

*Extended Study Leave Proposal*

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

1. Details of the purpose, plans and timetable
2. What is expected during the time away in terms of the three elements of professional development, retreat and rest.

3. A detailed budget for the extended study leave, how the cleric will fund the proposal and the grant applications the cleric is making.
4. Details of cover for the cleric's current work.
5. Confirmation that the Parish and Regional Dean have been consulted and informed.
6. Process for reporting back on the extended study leave on return.

### *Supervision*

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

### *Report*

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

### *Sort out the timing of the extended study leave*

1. Choose the period for being away from the parish carefully.

There are several considerations:

- a. Can supply clergy be found for the period?
- b. Be present for major festivals.
- c. Be present in the parish for the seasons of Advent and Lent.

- d. Are there other particular points in the parish programme, for example a stewardship campaign or a parish anniversary, that must be taken into consideration?
2. Plan the use of the time of the leave itself so that your professional development, retreat and rest are achieved.

Enter into the time slowly and gently. It might be sensible to begin the period with a holiday or a time away. Alternatively, such a holiday break might come right at the end. In any case, beginning a sabbatical period should not be too abrupt – a time of winding down to a new pace is useful.

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

3. Think carefully about the conclusion of the leave

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

### ***(C14) General Synod Continuing Education Plan***

This is a fund administered by the General Synod Pension Plan to which individual members of the General Synod plan and their Parishes (or employers in the case of non-parochial workers) contribute on a monthly basis. Members may apply for the use of their accumulated funds for continuing education purposes. Membership in the plan includes those employed in the Diocese for a minimum of twenty (20) hours per. The plan is portable within participating Dioceses.

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

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

Below are the Continuing Education Plan (CEP) Administrative Guidelines:

### *Retraining*

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

1.      \$2,000.00 limit
2.      Account holder must have 5 years' participation in the Plan
3.      Funds to be used for education or training
4.      Application must be made by the Bishop on behalf of the account holder

**Important:** Please note that these grants are not available for retirement planning or resettlement

### *Sabbatical Grant*

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

Application should be made giving:

1.      Goals of the study
2.      Procedure for supervision
3.      Form of evaluation of the work
4.      The relationship of the sabbatical to future employment in the Church
5.      Budget

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

### *Cessation of participation in CEP*

1.      Upon retirement or termination of employment, any expenses incurred within 3 months of the date of such termination or retirement shall not be considered eligible expenses under this plan.
2.      After retirement or termination of employment any funds remaining in an account holders account will be held for 12 months in case of a return to active employment within that time, at which time such funds will again become available to the account holder. After 12 months any account balances will be closed and reverted to the general fund.

### *Computer Hardware*

#### Guidelines for Eligibility of Computer Hardware

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

### *Fitness/Gym/Health Club Membership (12 months and longer)*

Membership may be purchased with account holder's accumulation. Membership agreement and a copy of receipt of purchase must be attached to application for reimbursement form.

Account holders are not permitted to use the funds to purchase:

1. Short term membership (less than 12 months)
2. Pay as you go fees
3. Personal fitness trainer fees
4. Fitness consultant fees
5. Fitness/exercise equipment and sporting goods

### *Reimbursement*

1. Details and receipts are required for all expenses submitted for reimbursement. The receipt must indicate that payment was made in full. All acceptable receipts contain all of the following:
  - a. Vendor or business name and address
  - b. Description and price of each item

- c. Total amount of purchases, including taxes and related fees
  - d. Proof of payment (itemized invoice, credit card invoice)
  - e. Date of payment
2. All claims must be submitted within 12 months of the date of receipt for reimbursement

The reimbursement form is available here: [www.anglicanpension.ca/forms](http://www.anglicanpension.ca/forms)

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

### *Courses and programs*

For further details on current course offerings and up-to-date rules see the Continuing Education website at [www.cep.anglican.ca](http://www.cep.anglican.ca)

### *Vocational Deacons*

Vocational deacons do not participate in the General Synod Continuing Education Plan (GS-CEP); however, they do participate in a Diocesan Continuing Education Plan (DNW-CEP) that is specifically for vocational deacons. This is organized separately because vocational deacons are not remunerated, nor do they participate in the General Synod Pension Plan. The DNW-CEP annual assessments to their parish is currently set at \$600.00 for each active vocational deacon in a Parish.

The same criteria (reimbursable expenses, eligibility) as stated in the GS-CEP are used in administering the DNW-CEP to provide for equality.

## ***(C15) Murrin Fund Grants***

The Murrin Fund Committee exists to receive applications and to allocate grants from the Murrin Fund for the continuing education of clergy and certain lay persons. In administering the Murrin Fund certain guidelines are kept in mind so that the funds may be put to the best possible use. Courses and programs most readily approved by the Committee are those which are part of a planned continuing education program and applicants are encouraged to consult with their Regional Archdeacon or other appropriate persons to ensure that the intended course is one that will in fact contribute to such a plan.

Requests must be submitted to the Murrin Fund Committee on the application form available on the Diocesan website (<http://vancouver.anglican.ca/murrin-fund>). The Committee must receive applications at least six weeks prior to the date of the course. Persons receiving

grants are required to submit to the committee a brief report upon completion of their course outlining the value of their experience, the learnings gained, and the suitability of the program for potential future applicants.

All grants and allocations made by the Murrin Fund Committee shall be reported regularly to the Bishop's Advisory Committee on Appointments.

### *Eligibility*

Murrin Fund grants are available to all clergy licensed by the Bishop to perform full or part-time work within the Diocese. Lay persons in full or part-time paid employment in the Diocese are also eligible for funds. Parish employees must have the support of their Rector, and Diocesan staff must have the support of the Bishop. It is expected that applicants will access their continuing education funds before making application to the Murrin Fund.

### *Courses and Programs*

Grants are available for assistance towards the following categories:

1. Degree or credit courses
2. Short seminars and workshops noncredit
3. Specialized courses for Clergy or Laity entering new and specific ministries
4. Resources for vocational or ministry renewal.

### *Conditions*

Grants will be allocated under the following conditions:

1. Applications must be received at least six weeks prior to the start of the course.
2. A reasonable contribution from the applicant towards travel, tuition, accommodation fees, and expenses is required (minimum \$100 or 25% of the cost of tuition, whichever is greater).
3. Other appropriate sources of support should be sought wherever possible (e.g. the parish, H.R. Macmillan Fund, academic bursaries, Anglican Church of Canada Continuing Education Plan Sabbatical Grants, etc.
4. While no limit is set on the frequency of requests, persons applying for first-time grants will receive priority over those who have received one or more grants in a calendar year.

### *Supply Staff*

Responsibility for costs of supply clergy/staff during study leave must be borne by the Parish (or the Diocesan Office in the case of Diocesan staff)

### **(C16) *H R MacMillan Fund***

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

Application deadlines are April 1 (for May-August programs), September 15 (for September–December programs), and January 15 (for January–April programs).

It is also worth noting that:

1. Grants will only be considered for clergy in good standing with their respective denominations.
2. Priority will be given to applicants continuing their education at VST.
3. Grants to applicants for continuing education courses will be restricted to a maximum of \$400 per fiscal year (May – April).
4. Grants will be made for Clinical Pastoral Education applicants only after the applicant has supported themselves through the first two units. Since these courses are not offered by VST but are required for VST degree credit, support will be limited to 50% of the equivalent VST tuition fee based on credit hours.

Grants shall not be made for the following:

1. Courses already completed by the applicant
2. Non-VST courses taken by applicants from outside British Columbia
3. Applications from lay persons
4. Clergy on Leave of Absence will not normally be supported

Retired clergy will not normally be supported unless engaged in ‘accountable ministry.’

For an application form and further information contact the Financial Aid Officer at Vancouver School of Theology [financialaid@vst.edu](mailto:financialaid@vst.edu)



### ***(C17) Medical and Other Benefits***

To qualify for group benefits, other than the Province of British Columbia Medical Services Plan (MSP), all employees must work for a minimum of 18.75 hours per week. Pension and Continuing Education benefits begin on the first month of employment. Group benefits begin thirty (30) days after employment begins. Employees may begin MSP at any time but it is billed on a month to month basis. There is a three (3) month waiting period for MSP for those who have been living outside of the Province of British Columbia just prior to beginning employment.

The Diocese has some available funds for supplementing pensions of retired Clergy and Clergy spouses. Pension income consists of payments from General Synod Pension Plan, Old Age Security, Canada Pension Plan and all other pension benefits and supplements including spouses' Old Age Security payments.

The following criteria apply:

1. That minimum pension levels for those who retire after a reasonable period of service within the Church should be established;
2. That a higher minimum pension be established for retired Clergy who are married than for retired Clergy who are single or widowed or for spouses of retired Clergy;
3. That allowances be established for the support of dependent children.

The Compensation Sub-Committee of Administration and Finance and Ordained Ministry Division which administers the pension system meets at least once a year to review the current diocesan benefits standards and to consider these standards in the light of changes in the consumer price index and to adjust the standards to appropriate levels.

#### *General Synod Group Life Insurance*

The Pension Office Corporation ([www.anglicanpension.ca](http://www.anglicanpension.ca)) administers the Anglican Church of Canada group life insurance plan. All Clergy in the Diocese employed at 50% time or greater must participate. The employer and the employee share the cost of this plan on a 75-25 basis. Currently, the Diocesan life insurance amount is \$100,000 (\$90,000 + \$10,000 Self-insured Death Benefit (SIDB)). Additional insurance is on a non-shared premium basis (100% paid by employee) may be purchased in increments of \$10,000 to a maximum of \$100,000. Insurance eligibility is reduced to \$50,000 for those who have reached their 65th birthday and are continuing to work.

#### *Transportation Allowance*

All Clergy employed in the parishes of the Diocese are entitled to a transportation allowance. The minimum rate is set annually by Diocesan Council.

### *Medical Services Plan of B.C. (MSP)*

The Diocese participates in the standard government health insurance plan. The employer and employee on a 75/25 basis share the cost of this plan.

### *Extended Health Care*

The Diocese participates in a special extended health and vision care plan in addition to the provincial government plan. The employer and the employee on a 75-25 basis share the cost of this plan. A folder describing the plan is available from the Diocesan Office.

### *Dental Care Plan*

The Diocese participates in a dental care plan through Manulife. The employer and the employee share the cost of this plan on a 75/25 basis. The dental plan covers participants and their dependents. It is advised to request a pre-authorization estimate from Manulife prior to undertaking any dental procedure to ensure the work is covered under the policy and coverage limits have not been exceeded. The benefits vary depending on the procedure and work being done. To qualify for dental care employees must be part of the pension plan.

### *Short-term Disability*

The Diocese administers its own short-term disability plan and provides up to four (4) months coverage. Lay employees of parishes do not have short-term disability coverage. Consult the Diocesan Business Administrator for further information.

### *Long-term Disability Plan*

The Diocese participates in a long-term disability plan. Information on this plan can be obtained from the Diocesan Payroll Administrator. The amount of benefit is based on salary and the employer pays 100% of the cost of this plan based on 2.2% of salary. This enables benefits under the plan to be received on a tax-free basis.

### *Counselling*

The Diocese participates in an Employee Assistance Program (EAP). The employer and the employee make matching contributions toward the cost though the majority of the cost is absorbed within the Diocesan operating budget. All sessions are held in strictest confidence between the provider and the employee or family member. Lay employees of parishes are not eligible for this benefit.

*CPP and EI*

As in the case of all employers, the Diocese participates in the government pension plan and the employment insurance plan of the federal government. Cost is shared between the employer and the employee in accordance with rates determined from time-to-time by the federal government.

*Term Appointments*

When a cleric is appointed for a term of less than twelve (12) months the person is not eligible to receive benefits under the Diocesan benefits program. When a cleric is appointed for less than 18.75 hours/week they are not eligible to receive any benefits including the Group benefits program. If the cleric is already enrolled in the Pension Plan they can continue to contribute to the General Synod Pension but would not receive Long Term Disability.

*Retired clergy*

If clergy and Diocesan Office staff have been enrolled in the Diocesan benefits plan before retirement they have the option to continue the extended health and dental plan benefits when the application is made to access their pension. To do so, it is necessary for that individual to have retired from the Diocese of New Westminster and to remain resident in the civil province of British Columbia. The cost of this benefit is shared on a 50/50 basis between the individual and the Diocese.

***(C18) Pregnancy and Parental Leave***

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

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

An employer/cleric may require an employee/cleric to provide a doctor's certificate in support of a request for leave or a leave extension. An employee/cleric who is an adopting

parent is eligible for up to 37 consecutive weeks of unpaid leave beginning within 52 weeks after the child is placed with the parent.

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

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

For the most current information see:

<https://www.canada.ca/en/services/benefits/ei/ei-maternity-parental.html>.

### *Supplemental Employment Benefit (SEB)*

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

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

In order to obtain full benefits under the SEB Plan, the employee must be employed by the Diocese of New Westminster for at least twelve (12) months.

The benefit level under this SEB plan is 75% of the employee's normal weekly earnings and includes the Employment Insurance benefit and SEB payments. The basic rate for EI benefits is 55% of an employee's average insurable weekly earnings up to the maximum amount.

#### **Example:**

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

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

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

The employee does not have any vested right except to receive payments for the covered unemployment periods. The employee will be required to submit their weekly Employment Insurance benefit stubs in order to determine the amount of SEB payable.

Employees will be informed that they must apply for and be in receipt of Employment Insurance benefits before SEB plan payments become payable.

Payments in respect of guaranteed annual remuneration or in respect of deferred remuneration or severance pay benefits are not reduced or increased by payments received under this plan.

The SEB Plan is in addition to the rights that the employee has according to the Employment Standards Act of British Columbia.

Costs of the benefit will be borne by the Parish or the Diocese depending on where the person was working prior to commencing receipt of the benefit.

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

1. Must be given in writing to the employer
2. If the request is made during the pregnancy, must be given at least four (4) weeks before the day the employee proposes to begin leave, and
3. If required by the employer, must be accompanied by a medical practitioner's certificate stating the expected or actual birth date or the date the pregnancy terminated or stating the reasons for requesting additional parental leave.

### *Pregnancy and Parental Leave*

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

During pregnancy and parental leave, salary is discontinued, but vacation accrual, study leave accrual, and other benefits will continue, provided that the employee continues to pay his or her share of any applicable benefit premiums throughout the leave.

Salary, statutory holiday, vacation, study leave accrual, housing allowances and automobile allowances are discontinued.

During the first fifteen (15) weeks the Diocese or Parish and the employee continue to pay premiums for non-pension benefit plans according to the same proportions prior to the pregnancy or parental leave. After the first fifteen (15) weeks the non-pension benefits which

are normally supplied are discontinued unless the employee elects to pay both the employee and employer share.

If the employee decides to keep the pension while on parental leave, and stays on leave after 15 weeks, the employer must continue to pay the employer portion of General Synod Pension, Life Insurance, Dependent Life Insurance, Self-Insured Death Benefit and Continuing Education. The employee must pay the employee portion meaning the employee must pay General Synod Pension, Life Insurance, Dependent Life Insurance. The employer may choose to have the employee pay the total amount of both the employer and employee portion for the Extended Health, Dental and Vision benefits.

### ***(C19) Guidelines on Clergy Housing***

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

Those Clergy living in their own or rented premises are entitled to claim a Clergy housing deduction from their total reported income for income tax purposes. A T1223 Clergy Housing Deduction form must be filed with Canada Revenue Agency (CRA) annually. The onus is upon each individual cleric to be able to justify the appropriateness of amounts claimed. Clergy and Parishes in the case of a Parish owned rectory are advised to maintain in their records the basis for such amounts being claimed (i.e. actual rentals for comparable properties, real estate brokers' correspondence, etc.).

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

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

Parishes are responsible for maintaining the rectory in good condition. It is advisable to have a depreciation report completed to assist in managing required maintenance. Clergy are responsible for advising Parish officials of problems which they encounter with the property.

Parishes owning rectories which meet Diocesan standards, but which are not required to house Clergy for the time being, may choose to rent out such properties and avoid empty home tax. Those Parishes are encouraged to employ the services of a property management company to handle rental property. A lease greater than one year must be reviewed by the Standing Committee on Property and Finance and approved by Diocesan Council. Note: once rented the tenant may refuse to vacate for an incoming Rector/Vicar.

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

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

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

It is not acceptable practice for the Parish to purchase property jointly with Clergy due to the potential difficulties that may be encountered at the time of retirement or move to another Parish.

Those Parishes that have sold their rectories and invested the proceeds in the Diocesan Consolidated Trust Fund are encouraged to capitalize their investment growth in an attempt to keep up with inflation, rather than to use all the investment growth to offset current expenses.

## ***(C20) Income and Excise Tax Information for Clergy***

### *Income Tax Returns*

Interpretation Bulletin IT-141R, published by the Canada Revenue Agency (CRA), deals with Clergy housing. It is entitled Clergy Residence Deduction. Clergy who are employed full-time in the work of the church are entitled to claim a deduction for housing expense. The most recent information bulletin is available at:

<https://www.canada.ca/en/revenue-agency/services/tax/businesses/topics/payroll/benefits-allowances/boarding-lodging/housing-utilities/clergy-residence.html>

The form is available at:

<https://www.canada.ca/content/dam/cra-arc/formspubs/pbg/t1223/t1223-18e.pdf>

The T-4 slips showing total earnings which are issued annually in February will include housing allowance in the total earnings paid to Clergy living in their own or rented accommodation.

*Clergy Honoraria*

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

*Gifts and awards*

CRA policy does not cover cash or near-cash gifts or awards. A near-cash item is one that can be easily converted to cash, such as gift certificates, precious metals, or securities. Additionally, CRA consider a gift or award that allows the employee a wide selection of choice in the item they receive, such as a gift certificate that cannot be converted to cash, to be equivalent to cash.

Performance-related awards are also outside CRA policy, and are taxable income to the employee. CRA considers a performance-related award to be an additional remuneration for the job the employee was hired to do - similar to a bonus - and, as such, is taxable.

Regardless of the cost, the following gifts and awards are considered a taxable employment benefit:

1. Cash or near-cash gifts and awards such as Christmas or holiday bonuses or near-cash gifts and awards such as gift certificates;
2. Points that can be redeemed for air travel or other rewards; or an internal points system where an employee earns points and can redeem them for items from a catalogue;
3. Reimbursements from an employer to an employee for a gift or an award that the employee selected, paid for and then provided a receipt to the employer for reimbursement;
4. Hospitality rewards such as employer-provided team building lunches and rewards in the nature of a thank you for doing a good job;
5. Gifts and awards given by closely held corporations to their shareholders or related persons;
6. Disguised remuneration such as a gift or award given as a bonus.



## ***(C21) Clergy Discretionary Fund Policy***

### *The Purpose of This Policy*

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

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

### *Sources of Clergy Discretionary Funds*

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

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

### *Uses*

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

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

### *Records*

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

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

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

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

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

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

### *General*

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

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

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

## ***(C22) Gifts and Loans to Clergy & Lay Employees***

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

### *Gifts to Clergy or Lay Employees from the Parish or Parishioners*

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

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

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

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

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

### *Gifts to Clergy from Parishioners*

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

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

*Loans and Mortgages by a Parish or the Diocese*

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

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

**(C23) *Clergy Care in a Time of Transition****Background*

In a time of transition, parishioners and clergy alike are vulnerable. For all clergy, there are questions of identity and vocation, and, for stipendiary clergy, an additional question of income. ‘Transition’ is defined as the period of time between the ending of an appointment without term due to the reconfiguration of ministry and the assumption of a new position, whether clerical or not.

Canon 5 is the Diocesan Canon which regulates ‘Appointments Under the Jurisdiction of The Bishop’. This policy builds upon and is consistent with Canon 5, providing a practical plan for clergy and the Diocese at the time of transition. It is predicated upon an understanding of trust and relationship between the Bishop and the Cleric.

The intent of this policy is:

1. To foster and maintain a healthy, skilled clergy base,
2. To offer pastoral and financial assistance to clergy in transition,
3. To keep the cleric in active ministry,
4. To return stipendiary clergy to employment as soon as possible, and
5. To return non-stipendiary clergy to covenanted ministry as soon as possible.

*Stipendiary Clergy*

Upon changes in circumstances in a parish which result in financial impairment, leading to either a significant reduction in stipendiary clergy hours or termination of a stipendiary clerical position, the following steps will be taken:

1. The Bishop meets with the cleric and the wardens of the parish to initiate discussion regarding the transition. The Bishop appoints appropriate pastoral care to both parish and the cleric as necessary.

2. The Bishop then meets with the cleric to determine which of the following steps is appropriate:
  - a. The Bishop decides whether or not the cleric is to be placed on the Bishop's List. Placement on the Bishop's List includes:
    - i. a license to serve in the diocese at the Bishop's call, a vote in synod, and a place in Clericus;
    - ii. the continuance of salary, housing and benefits for a period of up to twelve months (the transition period), to be determined by the bishop in consultation with the cleric;
    - iii. assistance in determining and providing resources for additional education for ministry within the limits of available resources.
  - b. If the cleric accepts placement on the Bishop's List, the cleric agrees:
    - i. to accept whatever reasonable clerical responsibilities or charge the bishop assigns during the transition period; recognizing that this may be a unique opportunity to explore a new model or opportunity in ministry;
    - ii. to work with the bishop in determining skills necessary for appropriate re-deployment, and to actively acquire these skills;
    - iii. to seek re-deployment in this diocese or elsewhere;
    - iv. that, if at the end of the transition period, the cleric has not been re-deployed, the cleric may be released from the employment of the diocese, and the remuneration, benefits and education expense provided by the diocese from the beginning of the transition period constitutes part or all of the severance package to be provided to the cleric, depending on length of employment and age, in accordance with the provisions of general law regarding termination without cause.
  - c. If the bishop chooses not to place the cleric on the Bishop's List, or the cleric chooses not to accept the listing, the termination of the cleric's employment is subject to the provisions of general law regarding termination without cause. The decision to decline placement on the Bishop's List does not prevent further application for employment with the Diocese.

*Non-Stipendiary Clergy*

Upon changes in circumstances in a parish which result in the termination of the license of non-stipendiary clergy, the following steps will be taken:

1. The bishop meets with the cleric and the wardens of the parish to initiate discussion regarding the transition.
2. The bishop then meets with the cleric to determine whether or not the cleric is to be placed on the Bishop's List, which includes a license to serve in the diocese at the bishop's call, a vote in synod, and a place in Clericus. If the cleric accepts placement on the Bishop's List, the cleric agrees to accept whatever reasonable clerical responsibilities or charge the bishop assigns during the transition period. If the decision is made not to place the cleric on the Bishop's List, the bishop will decide whether or not to grant the cleric permission to officiate.

*General Application*

Placement on the Bishop's List does not, of itself, constitute:

1. A termination;
2. A sabbatical, although one may be recommended by or negotiated with the Bishop;
3. A vacation, although normal vacation allowance continues, where applicable.

At the bishop's discretion, a cleric's accumulated account for study leave may be used up to the allowable diocesan standards and is a charge against the parish.

The financial costs of the application of this policy shall be borne by the Diocese as a financial charge against the assets of the Parish or Parishes whose change in circumstances resulted in the transition, to a maximum charge equal to the amount that would normally be payable by the Parish or Parishes for severance. In the case of a merger or closure, the financial cost of the application of this policy is a charge against the assets of the Parish or Parishes.

***(C24) Termination without Cause***

When the terms of a licenced position change substantially, e.g. from full to part time or from part time to Sunday supply, the original position will be deemed terminated and a new position created. The Licence is revoked.

Under these circumstances, the Parish cannot expect the previous cleric to continue, nor can the cleric expect to be continued. However, he/she may apply, or be considered for the new position.

Should the previous cleric not be appointed to the new position, he/she is entitled to notice and/or compensation in lieu according to the terms of the Employment Standards Act of British

Columbia and Canon XVII of the Canons of General Synod. Notice of termination will be given to the cleric as soon as practicable after the decision has been made to change the terms of the licenced position.

If the cleric who has received noted notice or compensation in lieu accepts another appointment to Ministry within the Diocese of New Westminster, such compensation shall be limited to the actual period of unemployment subject only to the minimum requirements under the Employment Standards Act being met.





## **(D) PARISH ADMINISTRATION**

While the Diocese is the basic unit in the Anglican Church, the Parish is the most important and immediate community for many church members. This section will outline something of what is expected of the Parish Vestry, the Parish Council, Church Wardens and Trustees.

### ***(D1) Parish Vestry***

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

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

It is the policy of the Diocese that the Vestry must approve all acquisitions, dispositions, developments and redevelopments of land and construction, alteration or demolition of buildings before permission to do so are sought from Diocesan Council and the Bishop.

### ***(D2) Parish Council***

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

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

### ***(D3) Trustees***

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

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

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

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

1. Serving in a clerical role which entitles them to be a Trustee (for example, the Priest in charge of the Parish); or
2. A member of the Parish with the right to vote at Vestry Meetings and a communicant of at least one year's standing; and
3. At least eighteen years of age.

#### **(D4) Church Wardens**

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

Every Parish shall have at least two Church Wardens.

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

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

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

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

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

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

### *Church Finances*

The primary concern of the Church Wardens is to do everything in their power to ensure that adequate financial and physical support is provided for the church, and that the financial and physical concerns of the Parish are effectively managed. The election or appointment of a Parish Treasurer does not release the Wardens from this responsibility. The primary concern of the Clergy is the spiritual care of the Parish. However, the Church Wardens are also involved in, and concerned with the spiritual life of the Parish. Neither Clergy nor Church Wardens have the right to incur expenses on behalf of the Parish without consultation with the Church Committee. The Clergy are also concerned with the financial and physical life of the Parish. In Incorporated Parishes, the Church Wardens and Trustees of the Parish are responsible for the finances and the Incumbent or Priest-in-Charge is ex-officio a Trustee and presiding officer of the Parish Corporation. Expenditures materially different from Vestry approved operating or capital budgets need to be taken to a Special Vestry Meeting prior to proceeding.

### *Budget and Offerings*

A budget is presented for approval at the annual Vestry Meeting setting out clearly the planned expenses for the ensuing year. All income earners in every family should be encouraged to give regularly to the Church in accordance with their income. Every opportunity should be taken to keep parishioners fully informed of the work of the whole Church - in the Diocese, in Canada, and beyond, all of which they support by their giving.

### *Books of Account*

The Church Wardens are responsible for ensuring that financial records are kept which reflect, at all times, the financial position of the Parish. They should submit statements on a regular basis to the Parish Council. The books shall be open to the inspection of the Priest in Charge at all times. Financial records must be reviewed annually.

### *Bank Accounts*

The bank account (or accounts) should be under the direct control of the Church Wardens. The Church Wardens and Treasurer should be signing officers. All cheques must be signed by two persons who have been authorised in writing to do so. It is advisable that the Treasurer signs all cheques so that he/she knows what is being paid out, in order to help prevent overdraft problems.

### *Treasurer*

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

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

### *Appointment of Parish Staff*

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

The BC Employment and Standards Act covers all Lay employees.

### *Insurance*

Church Wardens are responsible for seeing that adequate property and liability insurance coverage is in place. The value of Parish buildings should be examined and updated annually. A Parish seeking assistance in appointing a property appraiser should contact the Diocesan Director of Property and Finance.

### *Security*

Protection of Parish buildings and contents is improved by the installation of monitored alarm systems. Such installation is recommended by the Diocese.

### *Parish Records*

It is the responsibility of the Church Wardens to see that registers as listed in are kept in fire-proof safes or archives. The Diocesan Archivist may be contacted for assistance in this area.

### *Parish Buildings and Building Projects*

All acquisitions, dispositions, developments and redevelopments of land and construction, alteration or demolition of Parish buildings shall be submitted to the Diocesan Property and Finance Committee through the Director for Property and Finance for review and approval in accordance with Canon 11.

Alterations to Clergy residences (owned by the church) and alterations to church fabric, furnishings and equipment as well as proposed additions or alterations to the furnishings and interior design of existing churches must be approved by the Bishop in consultation with the Diocesan Property and Finance Committee. This includes any memorial placed in a church.

When a Parish Council (or Trustees in Incorporated Parishes) is working on a building project, the concept of the project is presented to the Vestry at a meeting called for that purpose. If the Vestry gives approval in principle, the Parish Council/Trustees should commission an architect or designer to produce sketch plans. The sketch plans should be sent to the Executive Archdeacon or to the Bishop at the Diocesan Office for the attention of the Diocesan Property and Finance Committee. The Parish architect and Parish representatives may be asked to attend the meeting in order to present and discuss the sketch plans. The final sketch plans require the approval of the Bishop.

### *Working drawings and specifications*

No working drawings or specifications should be authorized until the Bishop has given approval of the final sketch plans. When working drawings and specifications have been produced, these in turn must be submitted to the Diocesan Property and Finance Committee for approval before calling for tenders.

### *Financing*

Parishes are encouraged to meet with the Diocesan Property and Finance Committee earlier rather than later for advice and preliminary approval of financing plans.

### *Mission and Ministry Development Committee (MMD)*

Parishes should also consult with MMD with respect to building plans. Diocesan Council usually wants to ensure that building plans are appropriate to the ministry function in a Parish and regional context.

*Tenders and Financing*

When the plans have been approved, arrangements for financing must be approved by the Diocesan Property and Finance Committee and Diocesan Council before tenders are called. The Diocese has a loan fund available to Parishes but Parishes must expend the monies in its own building fund or capital bank account before drawing on the fund.

*Contracts*

In the light of the problems that some Parishes have experienced with contractors, the Diocesan Property and Finance Committee recommends that all agreements between Parishes and contractors be submitted first to for review by the Registrar of the Diocese. All bills and progress payments to contractors must be approved by the person authorized by the Parish building committee, as well as by the architect. The statutory holdback on payments should be retained by the Parish to ensure that the contractor has paid all his bills for labour and materials and that the project will be completed within the contract price.

*Insurance and Bonds*

If the contractor does not carry course of construction insurance on the project, the chair of the Parish building committee should arrange through the Diocesan Office for course of construction insurance. All building contracts should contain a clause requiring a performance bond to be provided by the contractor for at least 50% of the contract price.

***(D5) Incorporated Parishes***

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

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

***(D6) Search Committee***

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

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

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

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

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

### ***(D7) Procedure for Consecration of Parish Churches***

The Parish arranges with the Bishop's Office a convenient date and time for the service of consecration.

The Parish, from its records, supplies the Diocesan Business Administrator with a legal description of the lands upon which the church to be consecrated stands. Diocesan Business Administrator compares the Parish's legal description with Diocesan records to ensure the accuracy of the legal description, and then prepares a petition of consecration, for signature by the incumbent and wardens; and the sentence of consecration, for signature by the Diocesan Bishop. The Diocesan Bishop requires a legal opinion that there is no ecclesiastical impediment to consecration. An impediment is any charge that could interfere with the perpetual ownership of the building by the Parish (for example a mortgage conveys title to the lender until the Parish pays off the debt).

The petition for consecration and the Sentence of Consecration are made into a single package and given to the Diocesan Bishop or his/her representative, for conveyance to the service. The petition should have the Bishop's seal fixed to it before it is taken to the service.

Fifteen minutes prior to the service the Diocesan Bishop, or his/her representative, delivers the petition and Sentence of Consecration to the Chancellor or in his /her absence or his/her designate.

The Chancellor, or his/her designate, confers with the Incumbent and the Churchwardens and obtains their signatures to the petition and instructs the Churchwardens on the reading out of the petition, but not the Sentence of Consecration.

At the start of the service, at the entrance to the church, the Churchwardens read the petition of consecration to the Diocesan Bishop but not the Sentence of Consecration.

Subject to the appropriate liturgy, the Diocesan Bishop seeks entry to the church and is admitted by Side persons and the service continues.

At an appropriate place in the service the Chancellor, or his/her designate, reads the Sentence of Consecration aloud and delivers it to the Diocesan Bishop for signature. The legal officers present witness the signature.

Following the signing of the Sentence of Consecration in duplicate, both copies are handed to the Chancellor, or his/her designate, who retains custody during the service.

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

### ***(D8) Diocesan Organizations Uses of Parish Facilities***

Ministry at the Diocesan level is essentially the business of the Diocesan family of Parishes. One way in which Parishes can share in that ministry is to host Diocesan events or activities in their premises whenever possible.

Diocesan committees, units and task forces operate with monies contributed by the Parishes and people of the Diocese. There is an inherent obligation to keep overhead expenses to a minimum so that resources are used directly for the ministry they have been mandated to undertake.

Diocesan Council has agreed that Diocesan groups will therefore not normally be permitted to use funds for rental of Parish premises.

The cooperation of Parishes in making premises available is appreciated. It is recognized that when Parishes need their space for Parish activities or revenue generating rentals, Diocesan groups may be asked to make other arrangements, even though earlier approval for use has been granted.

In the event that accommodation of a Diocesan meeting or event involves direct expense to the Parish (e.g. provision of catering, additional payments to cleaning staff, repair or replacement of equipment), such out-of-pocket expenses are fully recoverable from the Diocesan group concerned. In cases where Diocesan activity necessarily involves a long-term and firm commitment for use of Parish facilities, a reasonable space donation to the Parish is suitable. Parishes are responsible for advising Diocesan groups in advance if such payments are to be requested.

Diocesan groups using Parish premises are responsible for leaving them in the condition they found them (e.g. dishes washed, chairs stacked), and for complying with any security arrangements requested by the host Parish.



## **(E) PASTORAL DIRECTIVES FROM THE BISHOP**

### ***(E1) Authorized Liturgies***

The Book of Common Prayer (BCP - 1962), the Book of Alternative Services (BAS - 1985) and Evangelical Lutheran Worship are the three authorized liturgical texts in the Diocese.

In addition Supplementary Eucharistic Prayers, Services of the Word, and Night Prayer Supplementary to The Book of Alternative Services were authorized by General Synod in 2001. They may be found at <https://www.anglican.ca/wp-content/uploads/Eucharist.pdf>.

Other liturgies and supplementary texts will be posted to the General Synod website from time to time. Prior to using any supplementary or trial-use texts you must first obtain permission from the Bishop. If there is a liturgy or supplementary text not seen in this list, permission must first be sought from the Bishop before using it.

Clergy and laity are free, of course, to use whatever form of prayer they desire for personal devotions.

### ***(E2) Lectionary***

The Revised Common Lectionary (RCL) is the Diocesan standard for all Sunday services and principal holy days, and the BAS lectionary for all other occasions such as mid-week celebrations. The RCL and/or BAS are to be followed for all public worship.

Other lectionaries, such as those in the BCP, are no longer authorized.

### ***(E3) Bible Versions Authorized for Use in Public Worship***

The following list of Bible versions was approved by the House of Bishops in 1991 on the recommendation of the Doctrine and Worship Committee, and they are authorized for use in the Diocese of New Westminster.

1. New Revised Standard Version, 1989
2. Revised English Bible, 1989
3. King James (Authorized Version), 1611
4. Revised Standard Version (and its revision as Common Bible), 1952
5. New American Bible, 1970
6. Today's English Version (Good News), 1976

7. New International Version, 1978
8. New Jerusalem, 1985

### **(E4) *Conduct of Liturgy***

Liturgy is the work of the whole people of God and every effort should be made in the planning and conduct of liturgy to enable a breadth of participation by lay people along with the clergy. It is the norm in the Diocese of New Westminster that the Eucharist is the principal liturgy on a Sunday. This liturgy should represent the worship of the gathered community as a whole where the involvement of many individuals should be encouraged and supported. Training and preparation for all is strongly encouraged.

1. The Prayers of the People should be led by the people, and suitable training and support for the ministry of public intercession needs to be provided in every Parish. The proposed intercessions should be reviewed with the clergy before each liturgy. They are to reflect the concerns of the wider church and the parish community and are not a personal prayer list of the Intercessor.
2. Readers or Lectors should be trained and supported
3. Administrators of the Eucharist must have training and support
4. Greeters/Welcomers/Sidespeople should be trained and supported
5. Those giving announcements (before an opening hymn or before a closing hymn is suggested as the best moment for these) should be prepared and trained.

The Eucharist is a single rite and should not be thought of as a play in two acts, i.e. Ministry of Word and Sacrament. Liturgical movement and leadership should reflect its singular unity, which is incompatible with lay leaders handing over to the Priest after the Offertory. The role of the Priest is to preside throughout the liturgy as the orchestrator of the people's worship.

Announcements are an important part of the Parish communication strategy but should not intrude inappropriately in the liturgy. They are not properly part of the Gathering Rite or the Proclamation of the Word. Before the opening hymn or before the closing hymn are the best moments for community announcements. Announcements may also be moved into coffee hour after the liturgy.

Please note that Concelebrating at the altar is discouraged, since this obscures the role of the presider and focuses attention unduly on the Clergy instead of the people.

### **(E5) *Baptism***

The incorporation of new Christians into the death and resurrection of Jesus Christ is a major event in the life of the Church and should be expressed appropriately at a time when the

People of God are gathered in worship. Baptism should therefore be administered at a public celebration of the Holy Eucharist. Baptism should be celebrated by the congregation within the context of the principal Sunday Eucharist by on or around the major baptismal festivals of the Church (Baptism of the Lord, Easter Day or the Great Vigil of Easter, Pentecost, and All Saints' Day) rather than "on demand" by parents or others.

It should always involve a period of prior preparation and instruction in the Christian faith. The extent of this may vary from Parish to Parish but is not to be merely "pro forma" or superficial. It is always desirable for baptismal preparation courses to involve members of the congregation as well as the Clergy since it is the responsibility of the whole Church to support the candidates in their life in Christ. In the case of infant baptism, both parents and godparents should receive adequate preparation. Where adult baptism is the case, a full program of preparation through the Adult Catechumenate is recommended.

The congregation should periodically be reminded of their responsibilities in receiving, welcoming, and nurturing the newly baptized. There should be regular opportunities for the renewal of the baptismal covenant.

Private baptisms are not permitted in the Diocese except under unusual or urgent circumstances, and then only with the permission of the Bishop.

## ***(E6) Reserved Sacrament***

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

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

### *The Eucharist and the Reserved Sacrament*

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

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

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

### *Norms for the Use of the Reserved Sacrament*

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

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

2. In the Diocese of New Westminster deacons or lay persons do not have permission to administer communion from the reserved sacrament to a Sunday or weekday gathering of the church community in the absence of a priest. Likewise, deacons or lay persons do not have permission to administer communion from the reserved sacrament to a public gathering in a hospital or care home. Instead of a public service of communion from the reserved sacrament, deacons and lay persons, in consultation with their parish priests, may lead a service of Morning or Evening Prayer or some other authorized version of a liturgy focused on Biblical readings, prayers and song (see Appendix A below).
3. Lay and diaconal administration of the reserved sacrament must conform to the guidelines entitled, "Lay and Diaconal Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals or Homes" (see Appendix B below).
4. The optimal form of this administration of reserved sacrament takes place when the reserved sacrament is taken directly from a Sunday or weekday celebration of the Eucharist to communicants who are unable to be present. This form of communion in special circumstances associates those who are absent with a particular celebration of the Eucharist by a particular community and also provides the opportunity for trained and authorized lay people and their fellow communicants to share in a beautiful and moving aspect of pastoral ministry.

## ***Appendix A (Ref. to Policy E6)***

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

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

### *Resources for Daily Office Liturgies:*

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

Morning or Evening Prayer for the Seasons of the Church Year (trial use)

- <https://www.anglican.ca/wp-content/uploads/GS2016-Seasonal-MP-EP-2016-05-20.pdf>

Morning or Evening Prayer for Ordinary Time (trial use)

- <https://www.anglican.ca/wp-content/uploads/GS2016-Ordinary-MP-EP-2016-05-23.pdf>

**Appendix B (Ref. to Policy E6)***Lay and Diaconal Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals or at Home*

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

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

2. Lay Administrators of Holy Communion who take communion to those in nursing homes, institutions, hospitals and homes should be carefully selected, licensed and trained for their work. A training module to be used in the parish is available through the Director of Mission and Ministry Development.
3. Suitable vessels for the consecrated elements must be used.
4. The intended recipients of Holy Communion who are unable to be in the church must be contacted and have given their consent prior to the day when the sacrament will be brought to them.
5. Where possible, the Holy Communion should be taken with proper reverence from the service directly to the recipients and, in any case, this should happen with enough frequency to keep the congregation involved. In the event when there is a need to store the reserved sacrament over night before it is brought to the recipient, care should be taken that it is kept in an appropriate place in the church, such as a tabernacle or aumbry.
6. Where, as is often the case, time constraints make this impossible due to conflicts with institutional schedules or other difficulties that arise, communion should be brought as soon within the week as possible. The lay administrator should explain to the communicant the connection with the parish celebration.
7. At the parish Eucharist, any shut-in members should be included in the prayers of the people, and the congregation encouraged to uphold them in their private prayers.

8. The form of service to be used for the administration may be that provided in the Book of Alternative Services (p. 257ff), or, if the language of the Book of Common Prayer is desired, it shall include the following elements, unless the health of the communicant requires a shorter form: i) The Peace - a mutual greeting, ii) The Reading from Scripture, iii) Prayers, including an expression of penitence, a prayer for forgiveness, such as the Collect for the 21st Sunday after Trinity, and the Lord's Prayer, iv) The administration of the Sacrament, and v) Thanksgiving and The Grace.
9. If any of the sacrament remains after the administration of communion, the lay administrator or deacon should immediately and reverently consume all that is left before proceeding on their way.

Sources consulted/used: Diocese of Toronto Guidelines on the Use of the Reserved Sacrament Bishop's Memo: April 2018
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**(E7) Intinction**

The practice of intinction or dipping consecrated bread or wafers into the chalice to receive the sacrament in both kinds is not an historically normative practice in the Anglican Church and it is not permitted in this Diocese.

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

The following is taken from the Anglican Church of Canada's Faith, Worship and Ministry web page and was written by Dr David Gould, MD:

(...) it would seem that communion in only one kind (the bread) is the best option for those fearful of the cup both from the standpoint of preventing the spread of infection, and from the theological perspective. Nor should there be any discouragement directed to those who choose to do so. In fact, priests should periodically instruct the people "If you have the 'flu, a cold, or a cold sore, please don't drink from the cup or dip the wafer into it." This should be done either through the bulletin or verbally at regular intervals. An action, which might be suggested for communicants receiving the bread only, is to take or touch the base of the chalice as they normally would, but simply not sip from it. The words of administration should be used, even when wine is not consumed. Some communicants might prefer to cross their hands over their chest as a sign to administrators to pass them by.

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

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

**(E8) Lay Administrators**

Lay Administrators are chosen and must receive proper training, preparation and support to administer consecrated bread and wine in the context of the Eucharist. Lay Administrators are affirmed by the parish at the Annual Vestry Meeting before they are potentially licensed by the Bishop for one calendar year. A written request on parish letterhead and signed by the



Priest-in-Charge, with the complete list of names must be sent to the Bishop after the Annual Vestry Meeting for licensing.

### ***(E9) Eucharistic Visitors***

The training and preparation of Eucharistic Visitors is a Diocesan responsibility and should include such topics as confidentiality of communications, effective listening skills, a pastoral theology of illness and disability, and training in the use of the Church's liturgical and sacramental resources. Eucharistic Visitor's require a Police Record Check with Vulnerable Search. They are licensed Lay Administrators but also trained in pastoral care.

The ministry of Eucharistic visitors is meant to be an extension of the ministry of the whole Church and not a substitute for the pastoral ministry of Priests and Deacons. It is desirable that a Eucharistic Visitor be accompanied by others when he or she is taking communion to the sick and shut in. Such administration is ideally to be done on Sundays directly after the Eucharist.

### ***(E10) Confirmation***

Baptism is the primary sacrament of Christian initiation and is to be regarded as full admission into the Christian community. No further act of completion is required.

Confirmation, on the other hand, may best be seen as a stage in the development of the adult faith cycle that the Church recognizes through Episcopal laying on of hands. It is an important act of commitment in which a person confirms their faith in Jesus Christ before the whole assembly. It is particularly appropriate for people who have been baptised as infants but should not be restricted to them. It marks a step forward in the personal faith journey of the individual.

Ideally, confirmation is seen as a Diocesan event, involving the wider Christian community, which will normally be celebrated during the Easter season in the Cathedral. However, confirmations may be held in individual parishes.

Confirmands must be prepared for Confirmation. The Diocese does offer several resources to help in the process of preparation.

### ***(E11) Reaffirmation***

While baptism and confirmation may only happen once, it is nevertheless necessary to offer Christian people frequent opportunities to reaffirm and renew their commitment to Christ. This can quite properly be done in the local Parish, particularly at the Easter Vigil, and at every service of baptism. However, it is also appropriate to receive Episcopal laying on of hands at special occasions such as Diocesan confirmations, in the presence of the wider Church.

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

The Diocese encourages the practice of confirmation and reaffirmation in the Church, both for young people and for adults. It is unwise to discourage people from marking the transition points in their faith journey or to deny them opportunities to do so. Those who come to make these acts of commitment and re-commitment deserve proper and thorough pastoral support and spiritual preparation. The Church is enriched when its members are helped to take visible and public steps in personal spiritual development.

### ***(E12) Reception***

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

Appropriate preparation should be provided so that the candidate understands the commitment is they are making.

### ***(E13) Marriage***

Canon XXI of The Canons of the General Synod of the Anglican Church of Canada provides specific direction concerning Holy Matrimony (see The Handbook of the General Synod of the Anglican Church of Canada at [www.anglican.ca/resources/handbook](http://www.anglican.ca/resources/handbook).)

Every Priest must familiarize themselves with this Canon prior to agreeing to prepare a couple for Holy Matrimony or officiate at a marriage.

With respect to applications for re-marriage after a divorce, the priest presiding must ensure that:

1. The applicants understand the nature of marriage in a Christian context as stated in the Canon, and intend to enter into such a marriage and believe that they have the capacity to enter into and sustain the marriage during their joint lives;
2. Any prior marriage in question has been validly dissolved or terminated in accordance with the law properly applicable thereto;
3. Proper provision has been made for the care, maintenance, education, and advancement of minor, disabled or otherwise dependent children of any former marriage;
4. If children of a prior marriage are to live with the applicants, there is a reasonable prospect that the family relationship will be satisfactory.

In situations where a couple resides a significant distance from the Priest-in-Charge in whose church the marriage is to be solemnized, he or she may request another priest to exercise this pastoral diligence and report to the Priest-in-Charge before any agreement is made as to the solemnization.

Take note also that Canon XXI deals with other matters too, such as application for annulment of a marriage. These provisions remain in force, and Clergy should be fully cognisant of them. In cases like these where an application to a Matrimonial Commission might still be necessary, all such matters should be referred to the Bishop.

### *Place of Marriage*

Canon 21 reads:

12. Place of Marriage:
  - a. Marriage is a public act and shall be solemnized in the face of the community and of the friends and neighbours of the couple.
  - b. Every marriage shall be solemnized in the presence of at least two witnesses in addition to the officiating minister.
  - c. The body of the church is the appropriate place for the solemnization of a marriage but a marriage may be solemnized in another location if the incumbent, after consultation with the bishop, is satisfied that the solemnity and public nature of the occasion will be preserved and that the service will be conducted with dignity in godly and decent order.

My expectation is that weddings in church will continue to be the norm in the Diocese, and that other locations will be the exception. Please note that the Canon stresses the public nature of the sacrament, which means the public must have access to it. This rules out private homes, back gardens, boats etc. Equally important is the emphasis on dignity and solemnity.

General Synod Canon 21 requires at least 60 days notice from a couple seeking to arrange a wedding. No exception may be made to this without the permission of the Bishop.

The publication of Banns may be done as a courtesy but does not replace the requirement for the couple to obtain a Marriage License. No wedding may be conducted without a valid Marriage License.

A wedding can only be celebrated by priests or bishops holding valid registration from the provincial government. Application for such registration is done by the Bishop's Office. In the case of priests or bishops from out of province, the Bishop's Office may arrange for a temporary permit if given sufficient notice - normally one month. The Province requires Retired and On

Leave Clergy to have their registration cancelled by the Bishop's Office and so are not permitted to conduct weddings without prior arrangement.

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

Marriage in the Church is intended for baptized Christians. Baptisms should not be hastily arranged in order to facilitate a wedding.

Where one party is not baptized, the Canon requires the Priest to obtain the Bishop's permission before proceeding.

Also, where one party is a member of another recognized faith tradition, it is appropriate to refer to the national Guidelines for Inter-Faith Marriage both for guidance as to the special sensitivity required in such circumstances as well as for suggestions about marriage preparation and the liturgy to be used. The Bishop's approval is required for special liturgies of this sort.

### ***(E14) Same-Sex Marriage***

Canon 21 was not amended by General Synod 2019 to change the wording as to the gender of those seeking marriage in the Church.

General Synod did pass, by consensus, 'A Word to the Church'

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

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

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

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

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

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

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

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

1. All couples must participate in marriage preparation prior to the wedding
2. That the Parish Council of any church hosting or wanting to host the marriage of same-sex couples concur with and embrace the decision for same-sex marriages to occur there, and
3. That any same-sex couple wishing to be married satisfy all the typical and important requirements for marriage (proper preparation for marriage, at least one of the couple having been baptized, that the marriage take place in a church or another public place).

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

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

### ***(E15) Funerals***

Death is a time when extended pastoral care needs to be given to the family. More is involved than simply arranging for a funeral service. It is an opportunity to offer comfort and strength in the name of Christ and to surround those in grief with the love and support of the entire Christian community.

Often, Clergy are called in after the death has occurred and the funeral decisions have been taken. This requires great pastoral sensitivity since the wishes of the family may conflict with the tradition of the Church. In such situations pastoral considerations should be paramount.

Funeral services, with the remains of the deceased present, are preferred over memorial services. This is important not only because of the Christian tradition of honouring the body as the temple of the Holy Spirit, but also to assist people with the process of grief and parting. The Church is the most appropriate place for the liturgy. Services in funeral homes should be held only if there are compelling reasons to do so.

Where possible, the liturgy should be in the setting of the Eucharist.

The occasion requires the preaching of the Gospel of Jesus Christ and the assurance of his victory over death. This should be integrated as far as possible with the celebration of the life

of the deceased. Eulogies are not part of Anglican tradition. Priests may accommodate the requests of families for a eulogy by a friend or relative, but this is not a substitute for the homily. Multiple eulogies are to be discouraged.

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

### ***(E16) Exorcisms***

Exorcism is to be distinguished from prayers for the sick with the laying on of hands. Exorcism carries with it the explicit or implicit intention of casting out evil spirits, or the healing of malign or demonic possession, or deliverance from strange and paranormal behaviour. While prayers for the sick are always appropriate, exorcism is not to be conducted by Clergy or Laity without permission from the Bishop.

In all cases, the Bishop will refer the individual who is thought to be in need of exorcism to qualified psychiatric and/or spiritual direction for assessment.

The Bishop may then appoint a Diocesan exorcist who may or may not be the Priest of the individual concerned. The rite of exorcism is a liturgical event and is never permitted in secrecy. Two or more Priests must be present, and both will require spiritual and clinical preparation.

It is important to emphasize that exorcism will be considered only in conjunction with professionally qualified therapy, not as an alternative, and only as a last resort.

### ***(E17) Lay Preachers***

Authority to preach the Word of God in the liturgy is given through ordination. Because the Church carefully selects, educates and trains those called to this ministry it is important to reserve the responsibility of preaching to Bishops, Priests and Deacons.

Permission to preach is given by the Bishop to theological students from recognized seminaries in field placement or internship roles under the supervision of Parish Clergy, as well as to members of religious orders.

This does not prohibit the occasional address in Church by Lay Persons in connection with specific parish programs, such as on stewardship or baptismal ministry etc. In such cases great care must be taken in the selection, training and oversight of those so invited. No Lay Person may exercise regular preaching functions since there are no licensed Lay Preachers in the Diocese.

### ***(E18) Persons Ordained in Another Denomination***

There are a few parishes in the Diocese that employ persons who have been ordained in another Christian denomination. It is important that such arrangements be made in consultation with the Bishop.

Diocesan Council has agreed, that where such Clergy exercise significant pastoral and/or liturgical responsibility in a Parish a license from the Bishop must be obtained. This applies to Clergy employed in a “lay” capacity such as youth workers, Christian education coordinators, pastoral visitors to the elderly etc. The Bishop will seek satisfaction that such persons have knowledge of the Anglican liturgical and theological tradition and will contribute to the Anglican identity of the congregation.

### ***(E19) Pastoral Care of Clergy***

The ministry of all baptized Christians is rooted in Jesus Christ whose grace and power is the source of constant strength. Those set apart for ordained ministry are called to a life of service and dedication. While such service is a privilege and a trust, it can also be stressful, tiring and lonely. Just as Clergy act as caregivers to their congregations, so too they are in need of care and support for themselves and their families.

Clergy are encouraged to exercise a pattern of self-care, which places primary responsibility upon the individual to identify his, or her own spiritual and emotional needs. The Letter of Agreement between a Priest-in-Charge of a parish or, in the case of a Deacon, the Covenant must include a clear identification of units of work and a minimum of 24 hours of rest.

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

Clergy are encouraged to make full use of the continuing education opportunities available to them, both to give renewed inspiration for current ministry and to improve skills for new kinds of ministry in the future.

All Clergy and Lay employees and their families may make use of the counselling service available through the Employee and Family Assistance Program ([www.walmsley.ca](http://www.walmsley.ca) or 1-800-481-5511). This is a confidential service and operates at arm's length from the Diocese. That is, there is no disclosure of any individual participation to the Diocese.

An annual Clergy retreat takes place in November each year and provides an important opportunity for spiritual enrichment. Many other opportunities occur throughout the year for personal growth and development.

The Regional Archdeacons can help in addressing issues of difficulty for Clergy and Parishes. In cases of Parish conflict or crisis, Clergy are urged to consult with the Regional Archdeacon who can usually provide supportive resources to relieve the situation.

The Bishop is available to every Priest and Deacon and their families to provide personal support and care. It is possible and desirable for Clergy to have a personal relationship with their Bishop which can be mutually caring and affirming.

### ***(E20) Clergy Conference, Clergy Retreat and Clergy Days***

An annual Clergy conference, held normally post-Easter, is organized by a planning group drawn from the Clergy and it open to all licensed clergy. This is a good opportunity to build mutually supportive relationships and to develop a common approach to ministry within the Diocese. The cost of the conference is covered from the Diocesan budget and costs of accommodation and some meals by the clergy themselves. Clergy spouses can register for the conference, but the programme sessions are open only to the Clergy.

An annual Bishop's Retreat for Clergy is held normally in November.

Additionally, there are normally three clergy days throughout the year. They are organized by a group of clergy appointed by the Bishop. These may cover a variety of topics and are intended to address issues of theological or pastoral importance affecting the ordained leadership of the church.

Attendance at these events is required in accordance with the Clergy Commitments.

### ***(E21) Confidentiality***

It has long been the tradition of the Church that information disclosed to a Bishop, Priest or Deacon under the seal of confidentiality is inviolate and protected by guarantee of non-disclosure. This remains the case in our Diocese. However, there are certain grey areas that need clarification.

The sacrament of Penance (Confession) is a clear example where the seal of confidentiality must obtain.

In situations where confidential information is disclosed in a more informal or non-liturgical circumstance, such as in a pastoral conversation or during a house visit, Clergy and Lay pastoral visitors are required to treat this in the same way as the confessional. Pastoral care imposes on us an obligation of trust upon which the credibility of our work is founded.

All Clergy and Lay pastoral visitors need to be aware, however, that the right of privileged information is not officially recognized by the law. In certain cases, Clergy or Lay pastoral visitors may be compelled by the police or the courts to give testimony for disclosure. This is the situation, for example, in cases of child abuse. In the event of receiving an order to testify, it is essential that the Bishop be consulted before any evidence is given. The Bishop and the Diocesan legal officers can offer guidance and support through this complex process.



Provincial law in British Columbia, as in most provinces, now requires anyone who is in receipt of evidence about child abuse to report it to the authorities. Clearly the Church does not wish to obstruct this process and will seek to comply with it in every possible way. It is necessary therefore, if one is given such information in the context of a confidential disclosure, to interrupt the person immediately in these or similar words: *“I must advise you that I cannot protect the information you are giving me since I am obliged by law to report it.”*

Clergy and Lay pastoral visitors are hereby advised that they must comply with reporting situations where a child or vulnerable adult has been or may be at risk of abuse.

### ***(E22) Resignation of a Priest-in-Charge from a Parish***

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

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

### ***(E23) Resignations Upon the Appointment of a Priest-in-Charge***

Across the Anglican Communion the convention is for all Clergy, holding the Bishop's license in a parish, including Vocational Deacons, to offer their resignation to the newly appointed Priest-in-Charge.

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

### ***(E24) Pastoral Disengagement Upon Retirement***

Because of the collegial nature of ordained ministry, it is important that Clergy give support to each other in the exercise of their pastoral responsibilities. This includes complete disengagement from pastoral work in a former Parish upon retirement.

Ideally, Clergy should try to arrange to retire away from the community in which they have served. If this is not practical, then the Priest or Deacon has a responsibility to advise former parishioners that they will henceforth be unable to offer pastoral services at such times as baptisms, weddings and funerals. This should be done by letter or public announcement at the time of retirement.

The Diocese has no desire to restrict continuing personal friendships. But it is the obligation of Clergy to clarify the boundaries of relationships with their friends after retiring from Parish or other ministry and to refrain from any discussion of parish matters with friends who are parishioners at the Parish from whom the Clergy person has retired.

If contacted with requests to make hospital calls or to conduct pastoral services, it is more appropriate for retired Clergy to follow Diocesan procedures in this regard and refer families to the new Priest-in-Charge.

If a pastoral call is requested from a friend who remains a continuing parishioner, it is a courtesy to discuss the matter with and get permission from the Priest-in-Charge so as to ensure maintenance of collegial trust.

In keeping with this, retired Clergy should worship in a church other than those they have served. Parishes are discouraged from creating honorary titles such as 'Rector Emeritus' or from inviting former Clergy to remain on staff. Before inviting a former ordained staff member to re-engage in the parish the Priest-in-Charge should first consult the Regional Archdeacon.

### ***(E25) Placement of Newly Ordained Clergy***

A newly ordained priest who is supported and nurtured by their Parish community towards ordination to the priesthood should be advised that the Bishop will not appoint newly ordained Transitional Deacons or Priests to their home Parish. This is to ensure that the new Transitional Deacon or Priest gains a wide experience of the church and retains the capacity to serve effectively in different styles of Parish life.

Newly ordained Vocational Deacons may be appointed to their home Parish.

## (F) PASTORAL DIRECTIVES FROM THE BISHOP

### ***(F1) Guidelines for Lay Administration of Holy Communion in Nursing Homes, Institutions, Hospitals or at Home***

The administration of Holy Communion, apart from the normal gathering of the faithful in church, should be linked to the main Parish Eucharist on Sunday.

Eucharistic Visitors of Holy Communion should be carefully selected and trained and subsequently licensed by the Bishop.

A suitable pyx for the consecrated elements must be used.

The intended recipients of Holy Communion who are unable to be in the church must be contacted, and have given their consent, prior to the day when the sacrament will be brought to them.

The sacrament of Holy Communion must be taken without delay to the recipients following the Parish Eucharist. The proximity in time is important to symbolize the reaching out of the gathered Church to its scattered members, within the context of the Eucharist meal.

At the Parish Eucharist, the Eucharistic Visitors should announce the name or names of those to whom they will be carrying the sacrament, in order that the shut-in members may be included in the concern and prayers of the congregation.

The form of service to be used for the administration shall be the authorized form found at <https://tinyurl.com/EucharisticVisitor>.

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

### ***(F2) Admission to Communicant/Laying-on-of-Hands***

The following are two resolutions passed by the House of Bishops at its February 1982 meeting:

THAT this House affirms that admission to communicant status in any part of the Anglican Communion conveys communicant status in all parts of the Anglican Church of Canada.

THAT mature affirmation of faith with laying-on-of-hands by the Bishop, and prayers for the Holy Spirit, be normative in the Anglican Church of Canada

and that further Episcopal laying-on-of-hands is appropriate at significant points in the Christian life.

***(F3) Admission of Non-Anglicans to Holy Communion in Anglican Churches***

The National House of Bishops at its meeting in Port Credit, Ontario, on December 7, 1972, made the following statement regarding the admission of non-Anglicans to Holy Communion in Anglican Churches:

The House of Bishops agrees that communicants of other Christian Churches who have been baptized with water in the name of the Holy Trinity are welcome, if they so desire, to receive Holy Communion in Anglican Churches in Canada.

Members of the Anglican Church of Canada may in accordance with their conscience receive Holy Communion in non-Anglican Churches where they are welcome.

Communicants of other Christian Churches who wish to become members of the Anglican Church should go through the usual procedure of confirmation or reception into the Anglican Communion. The first statement is only to regularize what is already happening in many instances where members of other churches are welcome guests in Anglican Churches. When you come to draw up your communicants list as well as your membership list for the annual Vestry Meeting visiting communicants of other Christian Churches should not be counted as voting members of the Anglican Parishes in which they are visitors.

***(F4) Admission of People to Holy Communion before Baptism***

The National House of Bishops meeting in Niagara Falls, Ontario on April 13, 2012 issued the following statement regarding the practice of ‘open table’:

We have been made aware through media articles and pastoral visits by bishops that in some parts of Canada a practice of ‘open table’ has begun. This involves admitting people to Holy Communion before baptism. We recognize that this practice arises out of a deep concern to express Christian hospitality. However, we unanimously reaffirm our understanding that the Eucharist is the sacrament for the baptised. We do not see this as changing for the foreseeable future. At our next meeting, the bishops will discuss and offer guidance to the church on Christian hospitality and mission and how these relate to the Table of Christ.

**(G) SEXUAL MISCONDUCT*****(G1) The Process for Response to Allegations of Sexual Harassment and Sexual Abuse****Theological Foundation*

The Holy Scriptures speak of the Church as the Body of Christ,<sup>4</sup> and call its members to live lives that are rooted in Christ<sup>5</sup> and to grow together in love, thanksgiving and service to God and neighbour.<sup>6</sup> To be a Christian is to be part of a new creation, a new humanity guided and empowered by the Holy Spirit.<sup>7</sup> The Church is to work for – and, as a sign to the world, to exemplify in its own life and relationships -- a community of truth, justice and mercy, compassion and reconciliation, mutual service and steadfast faithfulness.<sup>8</sup> This vocation is identified in the Baptismal Covenant by which we are united with Christ in his death and resurrection and become members of the family of faith, the Church.<sup>9</sup> We confess that we have not always lived up to this high calling.<sup>10</sup>

In company with the Bishop and People of the Anglican Communion, The Synod of the Diocese of New Westminster (commonly known as the Anglican Diocese of New Westminster and sometimes referred to in this Policy as the Diocese) affirms and acknowledges the following statements:

Every human being is created in the image of God who has made us for loving, covenantal relationships with our Creator, others and the world. We believe that our peace arises out of right relationships. Our personal dignity, freedom and bodily integrity are ensured by faithfulness to just covenants of mutual trust, care and respect. Such covenants undergird the moral framework of our communal life, responsibilities and entitlements.

Children, adolescents, the infirm and elderly are particularly vulnerable to the tragic consequences of broken covenants and abusive treatment. Special care must be taken to protect their individual rights and personal integrity.

There is universal agreement that respect, reverence and mutuality are necessary in all human relationships. This agreement about the fundamentals of human relations, including sexual relations, leads to a firm judgment and condemnation of sexual abuse and exploitation.

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<sup>4</sup> Romans 12:5; I Corinthians 12:12-27; Ephesians 1:22-23 [*citations refer to the New Revised Standard Version*]

<sup>5</sup> Ephesians 3:17; Colossians 2:7

<sup>6</sup> Colossians 1:6; John 13: 12-17; John 15:12; Matthew 7:12; Luke 10:25-28

<sup>7</sup> Romans 8:18-27; II Corinthians 5:17; Galatians 6:14-15; John 1:12-14, 16

<sup>8</sup> Matthew 28:18-20; Acts 1:8; II Corinthians 5:18-21; Colossians 1:18-23; I Timothy 5:11-16; Hebrews 13:1-8

<sup>9</sup> Ephesians 4:1-6; Book of Common Prayer, p. 529; Book of Alternative Services, pp. 158-160

<sup>10</sup> I John 1:8-10

Sexual abuse is self-gratification by exploitation. It makes an impersonal object of the other person, abusing both the person and sexuality itself. Abuse occurs in a wide range of sexual activities: always in rape and child molestation, usually in adultery and prostitution, and sometimes even in marriage. Sexual abuse also occurs in the socially subtle aspects of sexism and in sexual harassment of employees in the workplace. The Church must be clear about these violations of sexual intimacy. It must be explicit in its teaching about these particular aberrations of sexual relations, aggressively proactive about its social policy and action touching on these areas, and forthright in dealing with violations in its own community.<sup>11</sup>

Sexual misconduct cannot be treated by the Church as a private matter even between consenting adults, since others' attitudes and relationships are bound to be affected. Moreover, the greatest care must be exercised in relationships of trust, power, authority and confidentiality, to avoid taking advantage of trust, or abuse of power and the responsibility of authority.

### *Principles*

1. The Diocese will undertake to ensure that all activities and work in which it is engaged uphold the values of love, truth and justice proclaimed in the Gospel of Jesus Christ.
2. This Policy applies to every bishop, priest, deacon, or lay person under the jurisdiction of the Bishop of the Diocese.
3. All employees and volunteers have the right to a work environment that is free of sexual misconduct.
4. Clergy and those responsible for liturgical, pastoral, education or recreational activities in the Diocese must maintain the highest ethical standards of mutual respect, responsibility and caring, as well as modeling wholeness and healthy sexuality in all their relationships with those for whom they have responsibility.
5. Sexual misconduct as defined in this Policy will not be tolerated and all reasonable complaints will be investigated.
6. Professional counsellor/client relationships are to be respected and maintained by all clergy and other professionals in the service of the Diocese or parish in every pastoral or counselling situation. Exploitation of this trust through sexual activity, touching for sexual purposes, or the suggestion or depiction of any such activity, will not be tolerated.

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<sup>11</sup> Lambeth Conference Report, 1988

7. An accused person is presumed innocent until proven guilty. The fact that either formal or informal procedures have been initiated shall not give rise to an inference of guilt under this Policy.
8. Preserving the safety and well-being of a complainant, or others who might be affected, is a priority.
9. Pastoral care is available to any complainants, respondents, their families, or others affected within the diocesan community.
10. Anonymous complaints will generally not be investigated or acted upon. The Bishop, however, may initiate an investigation under the procedures of this Policy into any situation where there is reasonable suspicion of sexual misconduct as defined in this Policy, whether or not a complaint has been made.
11. The Diocese will actively try to prevent sexual misconduct and deal with every accusation promptly, seriously and systematically, in co-operation with the proper authorities where appropriate. The Diocese will co-operate with investigations being undertaken under the Criminal Code, British Columbia Human Rights Code, or the Child and Family Services Act. The Diocese will not interfere with any criminal investigation and will not tolerate any such interference by any of its employees, volunteers or others for whom it is responsible.

### *Definitions*

#### ***Sexual Misconduct***

Sexual misconduct for the purposes of this Policy means sexual harassment, sexual exploitation, or sexual assault (commonly called sexual abuse), as each such term is defined below. Without limiting the preceding sentence, any sexual activity or conduct in which a person in a pastoral relationship (as defined below) with another takes advantage of the vulnerability of the person under his or her pastoral care or other guidance or leadership, regardless of who appears to have initiated it, shall be deemed to be sexual misconduct.

#### ***Pastoral Relationship***

A pastoral relationship is a relationship carried out in the name of or on behalf of the Diocese, a parish, or a place of ministry, as the case may be, between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides pastoral counselling, pastoral care, spiritual direction, spiritual guidance or from whom the cleric, employee or volunteer has received confession or confidential or privileged information. In assuming responsibility for such a relationship, the cleric, employee or volunteer acknowledges responsibility for the well-being of the other person, intends to respect that

individual's personal integrity and determines not to abuse the power inherent in the relationship.

### ***Sexual Harassment***

Sexual harassment is a specific form of harassment defined in the Human Rights Code of British Columbia. It is engaging in a course of vexatious comment or conduct that is known, or ought reasonably to be known, to be unwelcome. Sexual harassment is behaviour that has the effect of undermining, coercing, intimidating, humiliating or demeaning an individual on the basis of gender or sexual orientation. It may have the effect of creating a place of ministry or workplace which is hostile or offensive. Such behaviour may consist of a single incident or several incidents over a period of time. The harasser could be of the same or opposite sex as the person harassed and may be a supervisor, co-worker, minister, client, parishioner, or volunteer. Sexual harassment can occur in or outside the office or church building but is not limited to a work-related activity.

Examples:

1. Threats or verbal abuse
2. Unwelcome sexual remarks, jokes, innuendo or taunting about a person's body or sexual orientation
3. Distribution by mail, fax or other electronic means of material of a sexual nature which potentially could be offensive
4. Displaying sexist, pornographic or derogatory pictures in any place where Diocesan or church related work, activities or events occur
5. Unwelcome invitations or requests to engage in sexual activity or sexually suggestive remarks
6. Leering or other sexual gestures
7. Unnecessary physical contact, such as patting or pinching

### ***Sexual Exploitation***

Sexual exploitation is any form of sexual contact or invitation to sexual contact, with an adult by a professional person, cleric or anyone in a position of authority, trust or power over that adult whether or not there is consent from the individual (please see Consent). Sexual exploitation refers to the act of taking advantage of the vulnerability of an adult, with whom there is a fiduciary responsibility or pastoral relationship (please see Pastoral Relationship), for one's own pleasure or gain.



### ***Sexual Assault***

Sexual assault, commonly known as sexual abuse, is any intentional use of force or threat of use of force and involving some form of sexual activity, including, but not limited to, the examples listed below, against another person without his or her consent. Sexual assault is an activity that may be criminal in nature as defined either as child abuse under the British Columbia Child and Family Services Act or as criminal under the Criminal Code of Canada. For purposes of this definition, sexual assault also includes the possession, distribution or accessing of child pornography as set out in section 163.1 of the Criminal Code.

Examples:

1. Kissing, sexual contact, fondling or sexual intercourse
2. Bodily harm or threats to harm, assault with a weapon
3. Incest, bestiality and gross indecency
4. Sexual offences against children such as sexual interference, invitation to touching, sexual exploitation of a young person, parent or guardian procuring sexual activity of a child, exposing genitals to a child, juvenile prostitution, corrupting children, indecent acts

### ***Consent***

Consent is understood as non-coercive. Consent has not been given if an individual agrees to any sexual activity under threat, or if consent is obtained by fraud or through the influence of a person in authority over that person. Children under the age of 14 cannot give consent except in the limited circumstances between peers set out in section 150.1(2) of the Criminal Code. There are further provisions for mentally or otherwise incapacitated or vulnerable children, adolescents and adults. (Criminal Code of Canada, Bill C - 127, 1983 and Bill C - 15, 1988) Meaningful consent for sexual activity is not possible in a relationship where there exists a fiduciary responsibility.

### ***Complainant and Respondent***

“Complainant” and “respondent” are terms which describe the person bringing the complaint and the person who is accused of sexual misconduct. The complainant may, in some circumstances, be the Bishop on behalf of an injured party.

### ***Diocesan Resource Team (DRT)***

The team members are all trained volunteers. They are clergy and lay persons who have extensive experience in senior leadership roles in the diocese and/or have professional

qualifications in the area of mental health, social services, and law. The team meets regularly for specialized training, and is accountable to the Executive Archdeacon. Team members are trained in investigative methods and may investigate complaints upon request of the Executive Archdeacon. They have had additional training in the provision of support services to persons who are involved in procedures under the diocesan Sexual Misconduct Policy.

### *Other Defined Terms*

Capitalized words which are not otherwise defined in this Policy have the meaning given to them in the Canons of the Diocese

### *Prevention*

The Diocese is committed to the prevention of sexual misconduct through a continuing programme of education of clergy and laity.

1. The Bishop of New Westminster and the Diocesan Council take responsibility both for education about sexual exploitation, harassment and assault, and for the general implementation of this Policy.
2. The Bishop, the Executive Archdeacon, the Director for Mission and Ministry Development, and the Director of Finance and Property strive to make their places of work for diocesan volunteers and employees free from sexual exploitation, harassment, and assault.
3. The Clergy (Incumbents, Priest-in-Charge, Associates, Assistants, Interim, Supply and Deacon) and Church Wardens of each parish strive to ensure that their congregations are free from sexual exploitation, harassment, and assault.
4. This Policy will be explained to existing clergy, staff and diocesan volunteers and their written agreement to comply with this Policy will be required.
5. When new clergy are appointed or diocesan and parish staff are hired, they will be required, as a condition of employment or appointment, to agree in writing to comply with all personnel policies of the Diocese including this Policy.
6. When volunteers for diocesan boards or committees or other councils are chosen, they will be required, as a condition of volunteering, to agree in writing to comply with this Policy.
7. Part of the orientation for all new clergy and staff or for volunteers of diocesan boards or committees, as well as other key volunteers, will include a review of this Policy and the procedure for making complaints under this Policy.
8. Training for clergy, diocesan and parish employees and volunteers in connection with this Policy will normally take place at the beginning of their term in office or

at least within the first six months of their appointment, and will be reviewed at least every five years thereafter.

9. The Executive Archdeacon shall oversee the orientation and ongoing training of clergy and diocesan employees concerning the workplace issues of harassment, discrimination, sexual misconduct, and ethical behaviour. The Director for Mission and Ministry Development and the Diocesan Director of Finance and Property shall be responsible for ensuring that members of the boards and committees with which they work have received such orientation and ongoing training. Church Wardens and Clergy (Incumbents, Priest-in-Charge, Associates, Assistants, Interim, Supply and Deacons) and those in charge of other diocesan ministries shall be responsible for ensuring that employees and key volunteers are oriented and consent to adhere to this Policy, and receive ongoing training while engaged in such roles.

## ***(G2) Introduction on Procedures***

### *Purpose*

This Policy is intended to fulfill at least the following purposes:

1. To help prevent sexual misconduct from occurring;
2. To provide workable and fair procedures for responding to complaints of sexual misconduct;
3. To provide a basis and framework for ongoing training and education on issues of sexual misconduct and the implementation of the Policy.

### *Application*

This Policy is subject to the Canons of the Diocese of New Westminster and of the General Synod of the Anglican Church of Canada.

All clergy, employees, and volunteers are expected to be familiar with this Policy and agree to be bound by and adhere to it.

Other organizations functioning in the name of the Diocese or on its property must be given this Policy and acknowledge receipt of it. (See Appendix G: Acknowledgement Form).

### *Initiation of Complaint*

There are two ways in which an investigation of alleged sexual misconduct can be initiated under this Policy.

1. A person wishing to take action under this Policy notifies the Executive

Archdeacon, or another member of the DRT appointed to receive formal complaints in the diocese, who determines which of the procedures under this Policy (that is, sexual harassment or exploitation or sexual assault) most fittingly applies. As facts emerge, a complaint may be reclassified as harassment or exploitation or assault and the Executive Archdeacon may, in his or her discretion, redirect the management of the response accordingly.

All employees, clergy, and volunteers are encouraged to come forward with a valid complaint, or seek advice without fear of retaliation or reprisals.

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

2. The Bishop may request the Executive Archdeacon or DRT to initiate an investigation under the relevant procedures of this Policy where there is reasonable suspicion of sexual misconduct as defined in this Policy, whether or not a complainant wishes to make a formal complaint. The Executive Archdeacon and DRT are required to advise the Bishop when he or she has been given information that may lead to a reasonable suspicion of sexual misconduct. In the case of an investigation initiated at the request of the Bishop, a signed release by the complainant is not required.

### *Timely Procedures*

Complainants and respondents are expected to proceed in a timely way to address issues of sexual misconduct under this Policy. Fairness to the complainant and the respondent requires that the complaint be initiated and processed expeditiously. The timelines are generally followed but extensions for significant cause are allowed. The Executive Archdeacon or DRT, after consultation with the appropriate resource people, may decline to deal with a complaint at any stage if, in his or her opinion, the initiation or processing of the complaint has been unreasonably delayed and substantial prejudice will result to either the complainant or the respondent.

### *Confidentiality*

All complaints under this Policy are dealt with confidentially, within the stated guidelines outlined in Appendix C. However, confidentiality may be limited as necessary for the administration of this Policy, or as required by law, or where anyone is at risk, or if confidentiality is waived by the parties.

### *Legal Counsel and Civil Proceedings*

This Policy is not intended to preclude a complainant from seeking legal counsel or seeking a civil remedy. However, if there is notice that civil proceedings have commenced or may be commenced, any procedures under this Policy will normally be suspended, except for the provision of emotional support and pastoral care as outlined in this Policy.

### *Complaints Against the Bishop*

In the event that a complaint is made against the Bishop, then the provincial Metropolitan (or the Primate if the Bishop is Metropolitan) will perform all functions under this Policy that would otherwise be undertaken by the Bishop.

### *Complaints Against the Executive Archdeacon*

In the event that a complaint is made against the Executive Archdeacon, the Bishop will perform all functions under this Policy that would otherwise be undertaken by the Executive Archdeacon.

### *Vexatious Complaints*

No person is knowingly to make a false or malicious complaint. If it is determined that there was no sexual misconduct and that the complaint was initiated falsely or maliciously, then appropriate disciplinary action may be taken against the person making the false or malicious complaint. The Executive Archdeacon, after consultation with the appropriate resource people, may decline to deal with a complaint at any stage if, in his or her opinion, the complaint is trivial, frivolous, malicious or made in bad faith.

### *Policy Revisions*

A committee appointed by the Bishop will review and propose revisions to this Policy as necessary at least every five years. (This Policy may be revised sooner to bring it into conformity with new or amended legislation.)

### **(G3) Sexual Harassment: Procedures**

#### *Introduction*

If a claimant believes that he or she is being sexually harassed, that claimant may choose to proceed by an informal process rather than a formal process. Failing resolution or if the claimant is reluctant to confront the respondent, the claimant may proceed by a formal process, professional mediation or both. A decision by a complainant to forego an informal process is not to be construed adversely in a formal process under this Policy.

All complaints related to persons under the age of sixteen which give rise to reasonable grounds to believe that the child is in need of protection will be treated as child abuse and reported to the Ministry of Children and Family Development.

If a claimant believes he or she has been sexually harassed, that claimant may attempt, where possible, clearly to advise the respondent, either verbally or in writing, that the conduct is unwelcome, that it is understood as sexual misconduct and that it must stop.

The complainant may find it helpful, and should be encouraged, to keep detailed written notes recording the unwelcome behaviour, including date(s), time(s), location(s) and witness(es).

Where a complainant alleges sexual assault, the Executive Archdeacon or DRT will recommend to the complainant that she or he seek the assistance of the police rather than (or in addition to) using this Policy.

If criminal charges have been laid against a respondent in connection with the subject matter of the complaint, no further proceedings will be taken under this Policy (other than pastoral care of the complainant and respondent) until the criminal proceedings are either resolved or stayed. At that point, having regard to the particular circumstances, proceedings under this Policy may be reinstated by the Executive Archdeacon.

#### *Informal process*

A person complaining of harassment or the respondent may request the Executive Archdeacon to assist with communications between the parties in an effort to reach a mutually satisfactory resolution. The Executive Archdeacon will determine whether an informal process is appropriate in the circumstances and may, in his or her discretion, appoint a person to facilitate the informal process.

The informal process may include one or more of the following:

1. Separate meetings with each of the parties;
2. A confidential meeting between the two parties for the purpose of discussion;

3. An educational session on harassment for the individual respondent or work group, if appropriate;
4. A referral to other diocesan or external resources as appropriate.

The informal process ends with a resolution agreement signed by both parties and ratified by the Executive Archdeacon, and with a copy given to each party. A memo summarizing the process will be placed on the file maintained by the Executive Archdeacon for this purpose. No record is placed in the respondent's or complainant's personnel files, if any.

In the event that an informal process is unsuccessful, the Executive Archdeacon may commence an investigation into the complaint, normally within thirty (30) days.

Note: Statements made by either the complainant or the respondent in the course of an informal process are considered to be without prejudice under this Policy and are not to be produced in an investigation under the formal process outlined in this Policy if a formal process occurs. However, anyone may be required by law to give statements or produce documents.

### *Formal Process*

#### *General Information*

If a formal process is initiated, it may be diverted to mediation at any point upon mutual agreement of the complainant and respondent. The Executive Archdeacon may refer the complaint, at any time, to a professional mediator if both the complainant and respondent agree to do so (see Mediation, below).

The diocesan resource persons appointed in the formal process to provide support and pastoral care, or to investigate, cannot have acted in the informal process.

The complaint may be resolved by mutual agreement of the parties at any point in the process.

#### *The Complaint*

The complainant may notify the Executive Archdeacon or appointed DRT member appointed to receive complaints in writing that he or she wishes to make a formal complaint under this policy. Alternatively, the Bishop may request the Executive Archdeacon or appointed DRT member to initiate an investigation if she or he has a reasonable suspicion that sexual harassment has occurred.

The complainant will be provided with a copy of this Policy and asked to put the complaint in writing. The written complaint shall include an account of the incident(s), date(s), time(s), name of the respondent(s), name of witness(es), if any, and be signed and dated by the

complainant. The complainant shall be asked to sign a consent to release of information. This is normally accomplished within two (2) weeks of first notifying the Executive Archdeacon or DRT of the complaint. The complainant shall be offered the support of a diocesan resource person. In the case of an investigation initiated at the request of the Bishop, a signed release by the complainant is not required.

The Executive Archdeacon or appointed DRT member, after consultation with the Bishop, shall advise the senior person responsible for the place where the alleged harassment occurred as to whether there are to be changes in location, reporting responsibilities, etc. of the complainant or the respondent during the investigation. The final decision regarding such changes shall be that of the senior person responsible (unless he or she is the respondent, in which case the final decision is made by the Bishop).

The Executive Archdeacon shall notify the Diocesan Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property shall notify the diocesan insurers of a potential claim.

All public communications, including parish and media contacts, shall be made only by the Bishop or the Bishop's designate. All public statements are to have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.

If the alleged misconduct occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short-term support.

### ***Mediation***

If both parties and the Executive Archdeacon agree to mediation, the Executive Archdeacon shall make the arrangements for the mediation. If any of the parties do not agree to participate in mediation, the complaint shall proceed directly to investigation (see Investigation, below).

The fee of the mediator is paid by the Diocese. The parties are responsible for their own legal expenses, if incurred.

If mediation is initiated during the formal investigation, the investigation shall be suspended and the mediation process shall take no longer than thirty (30) days from the time the mediation was agreed to, unless otherwise agreed in writing between the parties.

The results of the mediation shall be reported by the mediator to the Executive Archdeacon who shall inform the Bishop. The Bishop shall consider the mediation agreement, if any, in making his or her final decision as to disposition of the complaint.

If mediation fails, the investigation shall continue and the Bishop shall render a decision in the case.



### ***Investigation***

The Executive Archdeacon shall appoint an investigating team, drawn from the Diocesan Resource Team.

The Executive Archdeacon shall inform the complainant of the names of the members of the investigating team.

The investigating team shall meet with the complainant within one week of receipt by the team of the written complaint, and shall interview the complainant. The investigating team shall document the complaint in writing (the “complaint report”).

The investigating team shall review the complaint report with the complainant who, when satisfied, will sign it to indicate agreement with its accuracy. The investigating team shall submit the signed complaint report to the Executive Archdeacon.

After receiving the signed complaint report, the Executive Archdeacon shall contact the respondent and informs him or her that he or she is the subject of a formal investigation under the Sexual Misconduct Policy. (The Executive Archdeacon may notify the respondent of the complaint prior to receipt of the signed complaint report in circumstances where, for example, he or she is aware that rumors are spreading about the complaint; that the respondent is already informally aware of the complaint; or that some interim action is necessary in light of the allegations.)

The Executive Archdeacon shall give the respondent a copy of this Policy and the signed complaint report. The Executive Archdeacon shall describe the complaint process, explain limitations on confidentiality and advise the respondent of his or her right to seek independent legal counsel.

The Executive Archdeacon shall advise the respondent of the names of the members of the investigating team and that the respondent has two weeks from the date of receiving the signed complaint report in which to respond to the allegations.

The Executive Archdeacon shall offer to the respondent the assistance of a support person (who cannot be a member of the team investigating the respondent’s case.)

The investigating team shall meet with the respondent within two weeks after the respondent has received the signed complaint report. The investigating team shall interview the respondent or receive the respondent’s written reply to the complaint, or both.

If the respondent declines to reply to the complaint, the investigating team shall complete the investigation without the respondent’s response.

The investigating team shall interview any other person or review any other documentation that may be, in their opinion, relevant to the complaint.

The Executive Archdeacon shall monitor the work of the investigating team and support persons, with a view to ensuring any required deadlines are not unreasonably delayed and other procedural requirements are being met.

The investigating team will submit to the Executive Archdeacon a written report of its findings of fact, with respect to the complaint.

The complainant and respondent shall each be entitled to request a separate, but not confidential, meeting with the Bishop during the period of investigation prior to the Bishop's decision.

### ***Decision-Making Process***

The Bishop shall meet with the respondent, within three (3) weeks of receiving the report, to inform him or her of the Bishop's decision. The decision shall be provided to the respondent in writing. The complainant shall also be informed of and provided with a copy of the Bishop's written decision. The complainant may, but is not required to, meet with the Bishop to discuss the decision.

Where a complaint is sustained, a copy of the Bishop's decision is maintained in the Executive Archdeacon's file and the respondent's personnel file, if any. When a complaint is not sustained, there is no record of it in the respondent's or complainant's personnel file, if any. In either case, summary documentation of the case is maintained in the confidential file of the Executive Archdeacon.

### ***Discipline***

Where a complaint is sustained against a respondent who is an employee of the Diocese, the nature and type of discipline is determined by the Bishop and may vary depending on the severity and frequency of the sexual harassment. Disciplinary measures may include counselling sessions, sensitivity training, a written warning or reprimand, an assigned on-site supervisor, transfer or limitations placed on function, suspension without pay, termination or relinquishment of exercise of ministry, or other discipline provided for in DNW Canon 42.

If it is determined there was no sexual harassment and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

### ***Appeal***

An appeal of the Bishop's decision may be made to the Metropolitan, with his or her consent, within thirty (30) days of the receipt of the Bishop's decision by filing a written request with the reasons for the appeal. The Metropolitan may nominate someone to act in his or her place to hear the appeal.

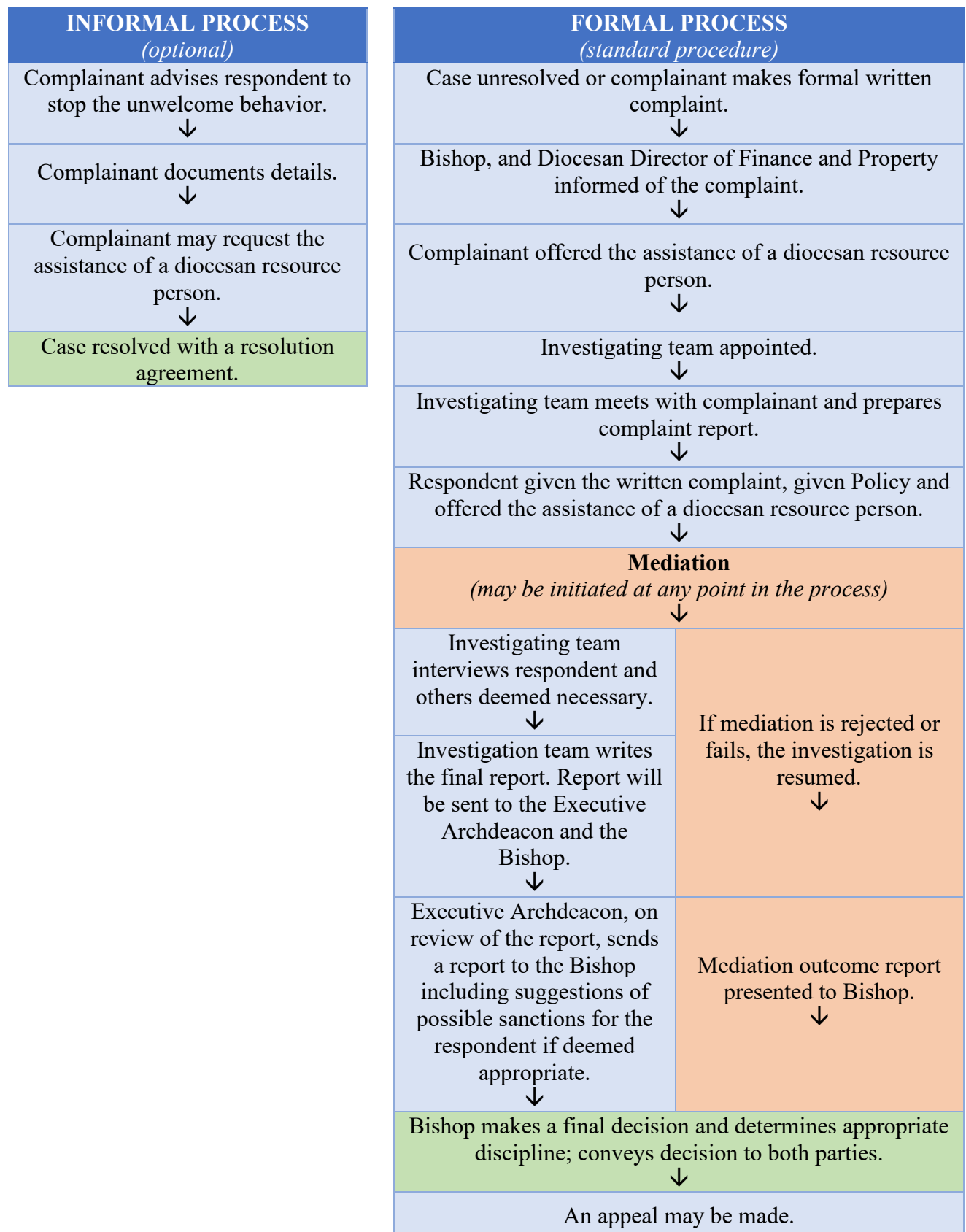
### ***Civil Proceedings***

This Policy is not intended to preclude a complainant from seeking legal counsel or seeking a civil remedy either through the courts or under the British Columbia Human Rights Code. However, if there is notice that criminal, civil or administrative proceedings have been commenced or may be commenced in connection with the subject matter of a complaint, any procedures under this Policy are normally to be suspended, except for the provision of pastoral care as outlined in this Policy.

### ***Time Limits***

The Executive Archdeacon may in his or her sole discretion, upon request or when dictated by the circumstances, extend the time for taking any step under this Policy.

*Flow Chart of Response to Complaint of Harassment*



## ***(G4) Sexual Exploitation: Procedures***

### *The Complaint*

The complainant will notify the Executive Archdeacon or appointed DRT member in writing that he or she wishes to make a formal complaint under this Policy. Alternatively, the Bishop will request the Executive Archdeacon to initiate an investigation if she or he has a reasonable suspicion that sexual exploitation has occurred.

The complainant will be provided with a copy of this Policy and asked to put the complaint in writing. The written complaint shall include an account of the incident(s), date(s), time(s), name of the respondent(s), name of witness(es), if any, and be signed and dated by the complainant. The complainant is asked to sign a consent to release of information. This is normally accomplished within two (2) weeks of first contacting the Executive Archdeacon or appointed DRT member about the complaint. The complainant will be offered the support of a diocesan resource person. In the case of an investigation initiated at the request of the Bishop, a signed release by the complainant is not required.

The Executive Archdeacon shall advise the senior person responsible for the place where the alleged misconduct occurred as to whether there are to be changes in location, reporting responsibilities, etc., of the complainant or the respondent, during the investigation. The final decision regarding such changes shall be that of the senior person responsible (unless he or she is the respondent).

The Executive Archdeacon shall notify the Diocesan Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property shall notify the diocesan insurers of a potential claim.

All public communications, including parish and media contacts, shall be made only by the Bishop or the Bishop's designate. All public statements are to have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.

If the alleged misconduct occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short term support. (See appendix A.)

### *Investigation*

The Executive Archdeacon shall appoint an investigating team.

The Executive Archdeacon shall inform the complainant of the names of the members of the investigating team.

The investigating team shall meet with the complainant within one week of receipt by the team of the written complaint and shall interview the complainant. The investigating team shall document the complaint in writing ("complaint report").

The investigating team shall review the complaint report with the complainant who signs it to indicate agreement with its accuracy. The investigating team shall submit the signed complaint report to the Executive Archdeacon.

After receipt of the complaint report, Executive Archdeacon shall contact the respondent and inform him or her that he or she is the subject of a formal investigation under the Sexual Misconduct Policy. (The Executive Archdeacon may notify the respondent of the complaint prior to receipt of the signed complaint report in circumstances where, for example, he or she is aware that rumors are spreading about the complaint; that the respondent is already informally aware of the complaint; or that some interim action is necessary in light of the allegations.)

The Executive Archdeacon shall give the respondent a copy of this Policy and the complaint report. The Executive Archdeacon shall describe the complaint process, explain limitations on confidentiality and advise the respondent of his or her right to seek independent legal counsel.

The Executive Archdeacon shall advise the respondent of the names of the investigating team who will be requesting a meeting and that the respondent has two weeks in which to respond to the allegations.

The Executive Archdeacon shall offer to the respondent the assistance of a support person. (Support person cannot be the same person as a member of the investigating team on this case.)

The investigating team shall meet with the respondent two weeks after the respondent has received the written documentation of the complaint. The investigating team shall interview the respondent and/or receives the respondent's written reply to the complaint.

If the respondent declines to reply to the complaint, the investigating team shall complete the investigation without the respondent's response.

The investigating team shall interview any other person or review any other documentation that may be relevant to the complaint.

The Executive Archdeacon shall monitor the work of the investigating team and support persons, ensuring required deadlines and other procedural requirements are met.

The Executive Archdeacon shall receive the report of the investigating team. The Executive Archdeacon may obtain outside professional consultation. The Executive Archdeacon may direct the investigating team to conduct further enquiries such as interviewing of witnesses or reviewing corroborating or exculpatory information.

The complainant and respondent shall each have the right to request a separate, but not confidential, meeting with the Bishop during the period of investigation prior to the Bishop's decision.

### *Decision-Making Process*

The Bishop shall meet with the respondent, within three (3) weeks of receiving the report, to inform him/her of the final decision. The decision is in writing. The complainant shall also be informed of the decision by the Bishop in writing, and where possible, in person.

Where a complaint is sustained, a copy of the Bishop's decision is maintained in the Executive Archdeacon's file and the respondent's personnel file. When a complaint is not sustained, there is no record of it in the individual's personnel file. However, summary documentation of the case is maintained in the confidential file of the Executive Archdeacon.

### *Discipline*

The nature and type of discipline is determined by the Bishop if the complaint is sustained and depends on the severity and frequency of the incident(s). Disciplinary measures may include counselling sessions, sensitivity training, a written warning or reprimand, an assigned on-site supervisor, transfer or limitations placed on function, suspension without pay, termination or relinquishment of exercise of ministry, or other discipline provided for in DNW Canon 42.

If it is determined there was no sexual exploitation and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

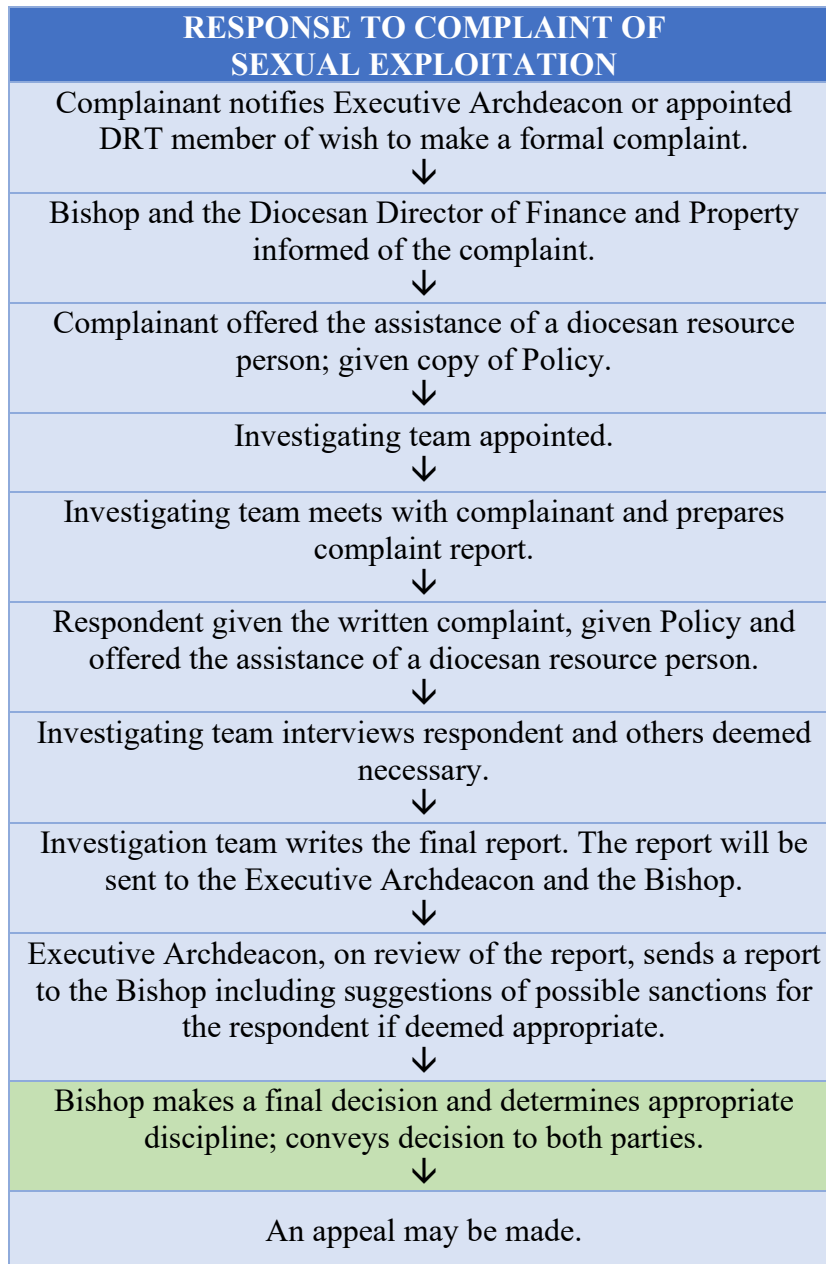
### *Appeal*

An appeal of the Bishop's decision may be made to the Metropolitan within thirty (30) days of the receipt of the Bishop's decision by filing a written request with the reasons for the appeal.

### *Civil Proceedings*

This Policy is not intended to preclude a complainant from seeking legal counsel or seeking a civil remedy either through the courts or under the British Columbia Human Rights Code. However, if there is notice that civil proceedings have been commenced or may be commenced, or that a complaint has been filed with the Human Rights Tribunal of British Columbia, any procedures under this Policy are normally to be suspended, except for the provision of pastoral care as outlined in the Policy.

*Flow Chart of Response to Complaint of Sexual Exploitation*





## **(G5) Sexual Assault: Procedures**

### *Definition*

Sexual assault is sexual activity which is criminal in nature, and is dealt with accordingly.

There are different procedures outlined in this Policy depending on whether the complaint involves a child (or a vulnerable adult), or an adult.

### *Process when the Complaint involves a child (or vulnerable adult)*

#### ***Obligation and Reasonable Grounds for Reporting***

Where a person suspects on reasonable grounds that a child is or may be in need of protection, this suspicion must be reported to child protection authorities. (In British Columbia, a report must be made to Ministry of Children and Family Development). This provision specifically includes a non-delegable obligation on respective members of clergy. For professionals and clergy, failure to report is a provincial offence.

For the purposes of this Policy, a suspicion is defined as:

1. A complaint from the child
2. Circumstantial evidence, such as cries for help, unexplained physical injury, etc.
3. A statement of a credible eye witness to a recent complaint
4. A statement of another that is buttressed with detail from the surrounding circumstances
5. A credible witness who corroborates the statement of another (gossip and unsubstantiated conclusion are excluded.)

Anyone who is unsure as to whether she or he should report that abuse might have occurred is encouraged to seek the advice of colleagues, superiors, or child protection professionals. If there is doubt, it is preferable to err on the side of protecting the child.

Under the provisions of the Child and Family Services Act, a special obligation to report child abuse, including sexual abuse is placed on any person who, in the course of their professional duties, believes on reasonable grounds that a child is being abused or has been abused. This provision specifically includes a non-delegable obligation on respective members of clergy. For professionals and clergy, failure to report is a provincial offence.

It is noted that in British Columbia the duty to report suspected child abuse overrides the privilege of confidentiality (including that of doctors and clergy). This law dictates that the positive requirements of the obligation to report supersede the confessional seal.

The person who suspects abuse is obligated in law to report personally the suspicion to child protection authorities. No action will be taken by the Diocese against a person who institutes his or her own report.

Any member of staff or of the clergy of the Diocese who is aware of a report indicating that a child is being or may have been abused by a member of the staff or the clergy, or by a volunteer of the Diocese, must inform the Executive Archdeacon, who must notify the Bishop.

The Executive Archdeacon shall notify the Diocesan Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property shall notify the diocesan insurers of a potential claim.

The Executive Archdeacon will immediately confirm with the child protection authorities that a report of abuse or the suspicion of abuse has been made.

The Executive Archdeacon shall document the report.

The Diocese shall co-operate fully with child protection authorities, police authorities, or both, which are investigating reports of child abuse.

The Bishop shall contact the child's family following consultation with the Ministry of Children and Family Development (or investigating police department). The Executive Archdeacon, in consultation with the Bishop, shall offer the support of a diocesan resource person to the child and the child's family. In order not to interfere with the progress of the investigation, such contact to offer support shall only be made with the consent of the investigating authorities.

The Executive Archdeacon shall, with the consent of the investigating authorities, notify the respondent of the report in consultation with the Bishop.

If the investigating authorities permit the Executive Archdeacon to notify the respondent, the Executive Archdeacon shall, in consultation with the Bishop, offer the support of a diocesan resource person to the respondent (and his or her family as appropriate.)

Financial support and considerations related to the housing of families of respondents who are clergy are dealt with in accordance with Diocesan Canons, Policies and Guidelines.

Where a member of staff or clergy, or a volunteer is the subject of an investigation of child abuse, that person shall be relieved of all church related duties until all investigations and legal proceedings are completed and the Bishop is satisfied that the accused person poses no risk to children. This removal shall not give rise to any inference of guilt and may be reviewed periodically. The Bishop may at his or her discretion inhibit the accused person under DNW Canon 42.

All public communications, including parish and media contacts, shall be made only by the Bishop or the Bishop's designate. All public statements shall have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.

If the alleged assault occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short term support. (See appendix A.)

Following the completion of all criminal and civil proceedings (if any), the Diocese shall conduct an internal investigation to determine whether the accused person poses a hazard to children or vulnerable persons. The status of the respondent is determined according to the Canons of the Diocese. Persons who have been convicted in a criminal proceeding of sexual assault of a child shall under no circumstances be given duties of any kind (low, medium, or high risk) in the Diocese. In the case of acquittal of a person charged with sexual assault of a child (or where charges have been stayed), the Diocese reserves the right to make an independent determination of the facts and the potential risks posed by the respondent based on a standard of the balance of probabilities, and erring on the side of protection of children and vulnerable persons.

Where a respondent is fully exonerated of the accusation, this determination shall be announced publicly.

Where a complaint is sustained, a copy of the Bishop's decision will be maintained in the Executive Archdeacon's file and the respondent's personnel file, if any. When a complaint is not sustained, there shall be no record of it in the respondent's personnel file. However, summary documentation of the case shall be maintained in the confidential file of the Executive Archdeacon.

### ***Discipline***

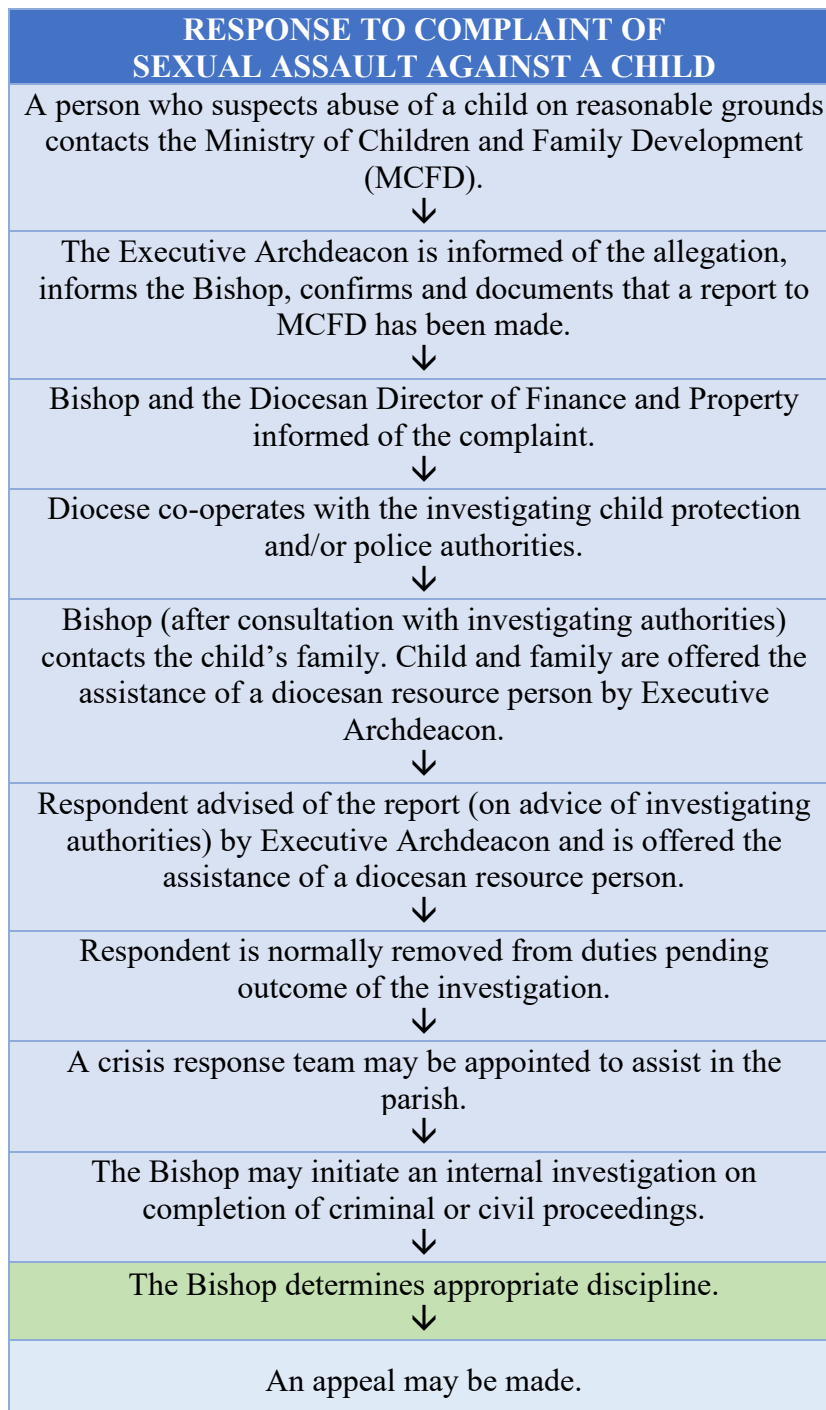
Individuals found guilty of sexual assault are disciplined under DNW Canon 18.

If it is determined there was no sexual assault and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

### ***Appeal***

An appeal of the Bishop's decision may be made to the Metropolitan within thirty (30) days of the Bishop's decision by filing a written request with the reasons for the appeal.

*Flow Chart of Response to Complaint of Sexual Assault against a Child*



*Process when the Complainant is an adult (other than a vulnerable adult)*

***The Complaint***

When a person notifies the Executive Archdeacon or an appointed DRT member that he or she wishes to make a formal complaint of sexual misconduct, the Executive Archdeacon shall determine which of the procedures under this Policy (that is, sexual harassment or exploitation or sexual assault) most fittingly applies. If the sexual misconduct may be defined as criminal under the Criminal Code of Canada, the Executive Archdeacon or the appointed DRT member shall encourage the complainant to report this matter to the police. The Executive Archdeacon or the appointed DRT member may assist the complainant to do so. No report is to be made to the police without the consent of the complainant unless there is a grave concern that others may be at similar risk of assault, or the complainant is mentally incompetent, or the complainant refuses to report to the police because he or she fears reprisal from the respondent. If the complainant chooses not to report the matter to the police, the complaint will be investigated according to “Sexual Exploitation Procedures” in this Policy, even if the complainant chooses not to make a written complaint. Alternatively, the Bishop shall request the Executive Archdeacon to initiate an investigation if she or he has a reasonable suspicion that sexual misconduct has occurred.

***If the Complainant was a Minor at the Time***

Where the complaint involves alleged abuse that occurred when the adult complainant was a child, no report will be made without the consent of the complainant unless either there is suspicion that other children are currently being abused or the person receiving the complaint has grave concerns for the safety of other persons. If it appears that abuse of other children may be continuing, the person receiving the complaint will follow the procedures in section 2.3 A above, “The Process when the Complaint Involves a Child.”

***Reporting and Co-operation with Authorities:***

Where a member of staff or clergy becomes aware that a complaint of sexual assault may be made or has been made to the police against a diocesan employee, clergy or volunteer, the person who is aware of the complaint must report this immediately to the Executive Archdeacon, who must notify the Bishop.

The Executive Archdeacon shall notify the Diocesan Director of Finance and Property of the complaint. The Diocesan Director of Finance and Property shall notify the diocesan insurers of a potential claim.

The Diocese shall co-operate fully with police authorities who are investigating reports of sexual assault.

The respondent shall be notified of the report by the Executive Archdeacon [in consultation with the Bishop] unless the police advise that such notification will impede the progress of the investigation.

The Executive Archdeacon, in consultation with the Bishop, shall contact the complainant and the respondent (and their families if appropriate), to offer the support of diocesan resource persons, but only after investigating authorities indicate that it is acceptable to do so, in order not to interfere with the progress of the investigation.

Financial support and considerations related to the housing of families of respondents who are clergy are dealt with in accordance with Diocesan Canons, Policies and Guidelines.

### ***Investigation***

Where a member of staff or clergy, or a volunteer is accused of sexual assault that person shall be relieved of church related duties until all investigations and legal proceedings are completed and the Bishop is satisfied that the respondent poses no risk to other persons. This removal shall not give rise to any inference of guilt and may be reviewed periodically. The Bishop may at his or her discretion inhibit the accused person under DNW Canon 42.

All public communications, including parish and media contacts, shall be made only by the Bishop or his or her designate. All public statements are to have due regard to confidentiality of the affected parties and the principle of innocence until guilt is proven.

If the alleged assault occurred in a place of ministry of the Diocese, the Bishop, having regard for the pastoral needs of that place of ministry during and following the investigation, may request the Executive Archdeacon to appoint a crisis response team to provide appropriate short term support. (See appendix A.)

Following the completion of all criminal and/or civil proceedings, the Diocese has the right and obligation to conduct an internal investigation to determine whether the accused person poses a hazard to vulnerable persons. The status of the respondent is determined according to the Canons of the Diocese. Persons who have been found in a criminal proceeding to have committed sexual assault under no circumstances are to be given duties of any kind (low, medium, or high risk) in the Diocese. In the case of acquittal of a person charged with criminal sexual activity (or where charges have not been proceeded with), the Diocese reserves the right to make an independent determination of the facts and the potential risks posed by the respondent based on a standard of the balance of probabilities, and erring on the side of protection of children and vulnerable persons.

Where a respondent is fully exonerated of the accusation, this determination shall be announced publicly.

Where a complaint is sustained, a copy of the Bishop's decision is maintained in the Executive Archdeacon's file and the respondent's personnel file. When a complaint is not

sustained, there is no record of it in the personnel file. However, summary documentation of the case is maintained in the confidential file of the Executive Archdeacon.

### ***Discipline***

Individuals found guilty of sexual assault shall be disciplined under DNW Canon 18. The nature and type of discipline is determined by the Bishop and depends on the severity and frequency of the incident(s). Disciplinary measures will be in accordance with the provisions of Canon 18.

If it is determined there was no sexual assault and that the complaint was initiated maliciously, appropriate disciplinary action may be taken by the Bishop.

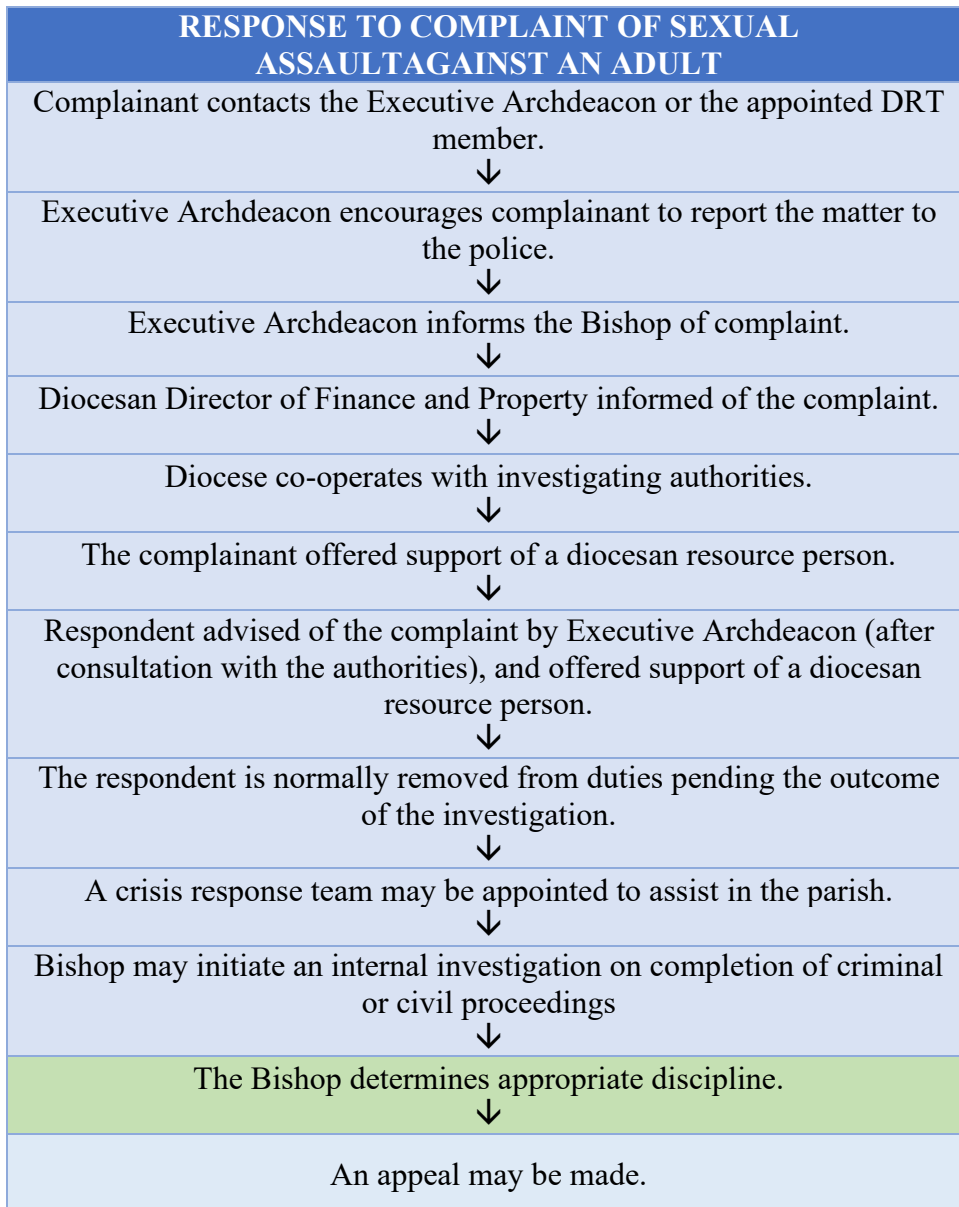
### ***Appeal***

An appeal of the Bishop's decision may be made to the Metropolitan Bishop within thirty (30) days of the Bishop's decision by filing a written request with the reasons for the appeal.

*Flow Chart of Response to Complaint of Sexual Assault against an Adult*

Important notes:

1. If complainant chooses not to report to police, follow “Sexual Exploitation” procedure.
2. If complainant was a minor at the time of the alleged abuse, proceed according to “Process when the Complaint Involves a Child” (previous process).





## **(G6) Appendices**

### *Appendix A: Crisis Response*

Whenever an allegation of sexual misconduct made against a member of the clergy, a member of staff or a volunteer, threatens the integrity of the parish or place of ministry, the Executive Archdeacon may, at the request of the Bishop, send a crisis response team (CRT), drawn from members of the Diocesan Resource Team, to the parish or place of ministry.

When in the parish or place of ministry, the CRT will contact the key person as appropriate, consult with the Wardens or board of directors and employees, maintain clear communication with the Bishop, the Executive Archdeacon, the Incumbent or interim priest, and make recommendations to the Bishop about what is needed in the parish or place of ministry to reduce the risk of trauma. The CRT in consultation with the Bishop may hold a public meeting or meetings within the parish or place of ministry. The work of the CRT shall be short-term.

### *Appendix B: Executive Archdeacon and Diocesan Resource Team*

The Diocesan Resource Team (DRT) is established to be composed of the Executive Archdeacon and a number of diocesan resource persons.

The DRT are trained volunteers appointed by the Bishop for a specific term and are available to:

1. Provide assistance to all the members of the diocesan community in sexual misconduct manners;
2. Assist in the resolution of complaints as set out in the Policy;
3. Provide education, training and information to the Diocese and parishes in all aspects of sexual misconduct and on the Policy.
4. DRT team members may be appointed to receive formal complaints as set out in this policy. Currently (as of April 2018) the Reverend Sharon Salomons is a member of the DRT appointed to receive formal complaints in the diocese alongside the Executive Archdeacon.

DRT is responsible to and supervised by the Executive Archdeacon.

The Executive Archdeacon is appointed by the Bishop. The Executive Archdeacon is responsible for:

1. The administration of the Sexual Misconduct Policy;
2. Recruitment, selection and training of DRT members in consultation with the Bishop;
3. Assignment of diocesan resource persons to individual complaints under the Policy;

4. Providing advice and guidance to the DRT and to the diocesan community;
5. Submitting an annual report to the Bishop on the operation of the Policy;
6. Advising the Diocesan Director of Finance and Property of a complaint so that the diocesan insurers may be advised.

The Assistant to the Executive Archdeacon is appointed by the Bishop in consultation with the Executive Archdeacon. The Assistant to the Executive Archdeacon will have all the responsibilities of the Executive Archdeacon in his or her absence or when appointed by the Executive Archdeacon.

#### *Appendix C: Confidentiality*

As a first principle, every effort will be made on the part of all parties concerned to hold in confidence information obtained in the process of a complaint made under this Policy. There will be times when this information is required to be disclosed by law, for the administration of this Policy, where safety issues exist, or where confidentiality is waived by the parties. It may be necessary to indicate that an investigation has been initiated, such as when a person is placed on leave or inhibited during the investigation.

Matters of confidentiality may bear directly not only upon the proper process of investigation, but on the well-being and recovery of victims and individuals involved. When an offence has been alleged and an investigation is in process, immediate colleagues may become privy to confidential information. To promote collegial support, thereby empowering one another with confidence and hope, those aware of allegations are admonished against gossip and rumor, and are required to hold such information as confidential.

#### *Appendix D: Out of Diocese Complaints*

Every effort will be made to meet the complainant at his or her location. This may, however, be limited because of the rules governing clergy living or functioning outside of their home diocese.

For more information, refer to the General Synod Canon on Discipline, Canon XVIII: <http://www.anglican.ca/resources/handbook>.

#### *Appendix E: Re-Instatement (Reintegration Policy After Substantiated Complaint of Sexual Exploitation /Harassment of an Adult)*

##### ***General exclusion***

Persons who have been found in a criminal proceeding to have committed a sexual offence against a child or adult, or following a substantiated complaint of sexual exploitation or

harassment of a mentally incompetent adult will not be considered for reintegration and under no circumstances are to be given duties of any kind (low, medium, or high risk) in the Diocese.

***Issue***

This Policy concerns the possible reintegration of clergy, staff and volunteers into a parish following substantiated complaint of sexual exploitation or sexual harassment of an adult.

***Affected persons***

This Policy applies to every priest, deacon, or lay person under the jurisdiction of the Bishop of the Diocese of New Westminster who have responsibilities within the parish or other areas of ministry.

***Policy***

Where there has been a substantiated case of sexual harassment or exploitation of an adult, the respondent's continued role in the parish is reviewed by the Bishop who determines whether it is appropriate for the person to continue in, or return to, a position of responsibility within the parish or other areas of ministry.

Any possible reintegration must take into account the Church's over-riding responsibility to those in its midst

***Appendix F: Consent Forms***

All consent form copies are available by emailing the Synod Office at [reception@vancouver.anglican.ca](mailto:reception@vancouver.anglican.ca) or by request to the Executive Archdeacon. Copies are also included in this Handbook in the following pages.



