

**Sexual Assault and Harassment Policy  
for Church Employees and Volunteers**

# **Diocesan Workshop Kit**

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**The Anglican Diocese of Athabasca**

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# Sexual Assault and Harassment Policy Diocesan Workshop Kit



*This kit describes the preparation for and content of a workshop lasting a little over two hours.*

## Staffing

For a successful and less stressful workshop, you will need

1. a workshop **Leader** and
2. a workshop **Facilitator**.

The **Leader** does not need to be an expert in the field described by our policy and regulation.

The leader does need

- ✓ the ability to stand in front of the group and effectively engage with the participants,
- ✓ the ability to speak well, stay calm and minister to the discomfort of participants,
- ✓ the ability to carry out the organization of the event, and
- ✓ to be respected by the participants.

This kit will provide the **Leader** with the information required to effectively lead the workshop.

The **Leader** is expected to

- ✓ lead the event,
- ✓ communicate effectively with the **Facilitator** and
- ✓ ensure that sufficient copies of all materials are available for all participants.

The **Facilitator** is expected to

- ✓ ensure that the space for the event is reserved and set up,
- ✓ invite the participants and encourage their active participation,
- ✓ procure all materials and resources for the event (flip chart, easel, markers...)
- ✓ enlist the support of the parish to provide hospitality,
- ✓ communicate effectively with the **Leader**, and
- ✓ attend the event and provide support throughout the course of the event.

Ordinarily, the incumbent/priest-in-charge in consultation with the parish wardens will secure the services of the **Leader** and the **Facilitator**. The incumbent/priest-in-charge or wardens may be the **Facilitator**, but never the **Leader**. It is expected that the incumbent/priest-in-charge and the wardens will participate in the event as part of the requirements contained in Regulation #10. Some people you may want to consider as **Leader** include

- ✓ the Regional Dean or the incumbent of a neighbouring parish,
- ✓ the Archdeacon for Mission Development,
- ✓ the Dean of the Diocese,

- ✓ a social worker, high school teacher,
- ✓ another professional whose work involves staff training or volunteer development.

## Participants

Following consultation with the bishop, the **Facilitator** will extend personal invitations (either written or verbal) to the following people:

- ✓ all licensed clergy,
- ✓ all wardens,
- ✓ all staff and employees, whether they receive an honorarium or salary or not,
- ✓ all those ministering with vulnerable sector individuals including children, youth, disadvantaged individuals, seniors, the bereaved and the like,
- ✓ all those visiting individuals and institutions on behalf of the parish, and
- ✓ all those in leadership positions such as leading studies, educational events and small group ministries, whether those occur in church buildings or in private settings.

Under no circumstances is the parish or incumbent to rely on issuing an invitation from the lectern, indicating that a workshop will be held. All invitations are to be made personally, specifically and individually. Every invitation will indicate the necessity of participating in the workshop.

Licensed clergy must remember that meaningful participation in this training is a condition of licensed ministry and employment.

If the **Facilitator** chooses to use a written invitation, each is to be addressed individually and personally, perhaps signed by the incumbent/priest-in-charge. A possible text might be

*All ministry represents a relationship of trust and safety, the same as our relationship with Jesus. As a parish we must do all we can to ensure an atmosphere of love, fellowship and healing for all those with whom we come into contact. As a minister of this parish, it is essential that you attend our training workshop on the diocesan **Sexual Assault and Harassment Policy (Regulation #10)**. This workshop will take place*

*on [date]*

*from [beginning and closing time]*

*at [location].*

*Your participation will be valued and will help to ensure that atmosphere of trust and safety. This workshop will give you tools to address this challenging topic.*

*Please confirm your intention with [the **Facilitator at...**] to participate in this essential event.*

The content above can also be used to guide your verbal invitation.

In the case of either style of invitation, the **Facilitator** will maintain a list of the invitees and a list of those who actually participate in the workshop. Non-attendance and non-participation will be tracked and the circumstances will require follow-up by the Regional Dean, the Archdeacon or the Bishop.

## In preparation

Sufficiently in advance of the event, the **Facilitator** will

- ✓ ensure that hospitality is arranged (coffee, tea, drinks, snacks—a two hour + event),
- ✓ ensure that materials are available (flip chart, easel, markers, pens, etc.—consult with the **Leader**), and
- ✓ photocopy sufficient resources for all participants.

On the day of the event the **Facilitator** will

- ✓ confirm the details of the hospitality,
- ✓ arrange the seating, set up the flip chart and otherwise prepare the space, and
- ✓ welcome the **Leader** and provide whatever assistance that person requires.

Sufficiently in advance of the event, the **Leader** will

- ✓ thoroughly review the workshop and plan its execution,
- ✓ thoroughly review the video,
- ✓ ensure that the technology will be available to project the video effectively,
- ✓ communicate with the **Facilitator** to ensure that all printed resources will be available.

### **Printed resource list of items to be printed for each participant in advance of the event.**

1. Regulation #10: Sexual Assault and Harassment Policy for Church Employees and Volunteers (January, 2019).
2. Participants' Notes.
3. Action Plan Template
4. Acknowledgment Form.
5. Event Evaluation Form.

### **Printed resource list of items to be printed in advance for display during the event.**

1. Workshop Agenda (if desired).
2. Objective Posters 1 – 4.
3. Definitions Poster 1 – 3.
4. Core Values Posters 1 – 3.

# Sexual Assault and Harassment Policy Diocesan Workshop Kit



## Leader's Notes

### Workshop Goals

1. Introduce participants to the realities and definitions of sexual assault and harassment in the setting of parish ministries.
2. Provide participants with the tools and resources to address sexual misconduct.

By the end of the workshop participants should

1. be able to distinguish between three types of sexual misconduct;
2. be familiar with "Regulation #10: Sexual Assault and Harassment Policy";
3. know how to respond to inappropriate behaviour or a complaint of sexual misconduct;
4. begin to examine and improve ministry practices in the parish and in their own ministries.

See posters  
pages 24-27.

### Workshop Agenda

*(Times are only suggested.)*

Opening:	Welcome and goals	15 minutes
Module 1:	Facts and myths	10 minutes
Module 2:	Definitions: video	10 minutes
Module 3:	Our Diocesan Context	25 minutes
Module 4:	Case Studies: video	55 minutes
Module 5:	Action Plan	15 minutes
Closing:	Commitments and evaluation	<u>15 minutes</u>
		<b>145 minutes = 2:25 SUGGESTED ONLY</b>

Printable agenda  
page 23.

**Resources** *(The printable resources are found at the end of the Workshop Kit.)*

1. "Diocese of Athabasca, Regulation #10, Workshop Kit."
2. Video file: "Sexual Misconduct: Learn to Spot It, Learn to Stop It", available online at <http://tinyurl.com/spotit-stopit> if your location has sufficient bandwidth to project the video or if you wish to download it OR available on a memory stick provided by the Diocese of Athabasca. Contact the Archdeacon for Mission Development.
3. "Regulation #10" (Revised February, 2019), found in this kit and available from the Diocese of Athabasca.
4. "Participants' Notes".
5. Four objectives posters.

6. Three definitions posters.
7. Three core values posters.
8. Fact sheet on reporting child abuse, from the Government of Alberta.
9. "Action Plan".
10. "Acknowledgement Form".
11. "Event Evaluation Form".

## Opening



### Welcome, Objectives and Agenda (15 minutes)

1. Welcome to our workshop on **Regulation Ten: Sexual Assault and Harassment Policy for Church Employees and Volunteers**. My name is...*(brief background, include reason why you are the Leader...)*. I want to thank you and applaud your courage for attending this workshop. While it is necessary for all of us and mandatory for some of us, your participation today is a valuable statement of your support for the ministries of this diocese.

The **Facilitator** for today's workshop is... *(name, briefer introduction)*. His/Her role is to help us shepherd our facilities, our resources and our time together.

I also want to read to you a statement from our bishop, who is unable to share in this day with us.

2. Dear Co-Workers in Christ's Vineyard,  
The Church is part of the embodiment of Christ's gospel. In that way, the Church itself is *sacramental*—an outward and visible sign of Christ's saving love and grace. We who serve in and through the Church are also sacramental—outward, visible and active ambassadors of the Kingdom of God.

This means that the Church, its licensed clergy and its laity who minister in the name of Christ must reflect God's love for the sake of his world. We must reflect the ministry of Christ himself for the sake of those with whom we come into contact.

Therefore, the Church and all Christ's ambassadors must actively demonstrate the respect, care, compassion and love of Christ in all our interactions. The Church must be a place of welcome, respect, safety and love for all people. Those to whom we minister have a right to trust, dignity and security of the person.

Because we sometimes fail in this divine obligation, events such as this workshop have become necessary. All the licensed clergy and every ministering person who has contact with vulnerable sector individuals are obligated to take this workshop and apply its insights in their ministering situations. We might regret that such has become a necessity, but we cannot avoid it.

EXAMPLE ONLY  
FROM THE  
ARCHDEACON IN  
THE ABSENCE OF  
THE BISHOP



I thank you for taking this time and putting your energy into the successful completion of this workshop. You are ministering in the name of Christ and helping to ensure that our Church remains a place of respect, safety and love for all people.

In the name of him who saves us all, I thank you.

***Terry, Archdeacon for Mission Development***

3. *Indicate the four objectives posters.*

This workshop was designed to provide you with the tools and resources to help you address the topic of sexual misconduct. By the end of this workshop you will

See posters,  
pages 24 – 27.  
Distribute the  
"Participants' Notes",  
pages 40 – 41.

- 3.1. be able to distinguish between the three types of sexual misconduct;
- 3.2. be familiar with Regulation #10: Sexual Assault and Harassment Policy for Church Employees and Volunteers;
- 3.3. know how to respond to inappropriate behaviour or a complaint of sexual misconduct;
- 3.4. have begun the process of improving your own ministry practices in light of today's content.

4. This workshop was designed to last a little over two hours. I have an agenda here because I need to be the good steward of our time together. I know some of you will want to have a copy of the agenda, but that's born out of a need to control the time we have together and such will only limit the direction and depth of our learning. I'm going to ask our **Facilitator** (*name*) to help me stay on track and focussed so that we all may maximize our learning.

*Adapt the above as circumstances, personnel and participants necessitate. A printable version of the agenda is included in resource addendum at the end of this kit should the **Leader** feel the need to distribute copies.*

Printable agenda  
page 23.

**Module 1: Facts and Myths** (10 minutes: quick answers, brief discussions before the summary statements; use as an introduction to the theme. If there is a sufficient number of participants, you could arrange them in pairs for the quick answer portion and then call participants to the plenary session. But allow no movement. There is only ten minutes for this exercise and you may not be able to get through all the statements below. The **Leader** may do well to select which of the following to be discussed.)

1. Fact or myth: “The Church is only doing this because of litigation and our court system.” Quick answers or answers in pairs.

**FACT and MYTH.**

*Group discussion.*

Summary: As an organization involved with vulnerable people, we are obligated by outside forces and agencies to carry on this workshop. **BUT**, it is also the right thing to do and is in keeping with our gospel and the desires of our Lord.

2. Fact or myth: “Most complaints of sexual misconduct are fabricated.” Quick answers or answers in pairs.

**MYTH.**

*Group discussion.*

Summary: While we’d like to think that such complaints were made up to punish the Church or an individual for some other reason, upon investigation the majority of complaints are discovered to have some basis in fact. In the Diocese of New Westminster, five complaints of sexual misconduct have been investigated in the last eighteen years. None of the cases was found to be fabricated, although one was unsubstantiated. Public media are filled with complaints, allegations and accusations, the majority of which have some basis in fact.

3. Fact or myth: “Most perpetrators of sexual misconduct are men.” Quick answers or answers in pairs.

**FACT.**

*Group discussion.*

Summary: Most reports of sexual misconduct do involve men as the perpetrators. The Church may be particularly prone to such allegations because the majority of the ministry providers are men and the majority of ministry recipients are women, particularly women in vulnerable situations.

4. Fact or myth: “Sexual misconduct will go away when our society stops focussing on it.” Quick answers or answers in pairs.

**MYTH.**

*Group discussion.*

Summary: We only have to look at King David to know that sexual misconduct has been with us for ever. In modern times, once the Church became aware of high profile cases such as the abuse at Mount Cashel and the abuse of hockey players by coaches, we could no longer live in ignorance or wish sexual misconduct away. In fact, perpetrators are in part assisted by a culture of silence. It is part of our divine obligation as ambassadors of the kingdom to understand sexual misconduct, to maintain appropriate screening procedures and oversight, and to empower both caregivers and care recipients in maintaining their sexual safety and integrity.

5. Fact or myth: “Most offences are carried out by strangers unknown to the victim.” *Quick answers or answers in pairs.*

**MYTH.**

*Group discussion.*

Summary: Most sexual misconduct, harassment and abuse offences are carried out by individuals well known to the victim. Amongst society, the most likely perpetrators will be family members, family friends, a co-worker or a colleague. In the Church, the most likely perpetrators will be clergy and those laity working with youth, the disadvantaged and the vulnerable. Sexual misconduct, harassment and abuse are not usually about the act of having sex: these offences are often based in a desire for power, control and dominance.

6. Fact or myth: “Sexual misconduct usually occurs as an isolated and even one-time event.” *Quick answers or answers in pairs.*

**MYTH.**

*Group discussion.*

Summary: Except in the cases of violent predators who are unknown to their victims, most sexual misconduct occurs as a process as appropriate boundaries between people who know each other break down. Most perpetrators do not start out intending to harass or abuse their victims. It occurs over time with a gradual weakening of appropriate barriers until the line is eventually crossed and sexual misconduct takes place.

7. Fact or myth: “Sexual misconduct usually occurs in isolated areas, far from prying eyes.” *Quick answers or answers in pairs.*

**MYTH.**

*Group discussion.*

Summary: While sexual misconduct always requires secrecy, it most often occurs in those places in which the breakdown of barriers over time has taken place. This means that, in the Church community, sexual misconduct usually occurs in clergy offices, Sunday School rooms,

patient rooms in hospitals or care facilities and the like, and frequently when other people are in the buildings.

**Ensure that your projection and sound equipment are working properly. Always use a secondary speaker for sound. Do not rely on the speakers of a laptop or tablet computer.**

**Module 2: Definitions** (10 minutes. *This is primarily teaching, using the first section of the video. Play the video up to the first case study—stop the video before the case study begins.*)

See posters,  
pages 28 - 30.

1. What's the one idea or truth that jumps out at you from these definitions?
2. What do you think will be the most difficult aspect in communicating these definitions to others?

**Module 3: Our Diocesan Context** (25 minutes. Distribute copies of “Regulation #10”.)

Every public group, organization and institution is obligated to create policies on sexual abuse and harassment, and to support that policy with education for employees and volunteers. Regulation #10 is our diocesan policy. Please take a few minutes to read through the regulation

Our policy is based on some of our core values:

1. God is our creator and has divine expectations of every creature.
2. Every human being is created in the image of God and is deserving of respect, care, compassion, love and safety.
3. Harassment, exploitation and abuse of any kind are contrary to the will of God in all circumstances.

See posters, pages  
31 - 33.

How have you experienced these core values at work through the Church? *Group sharing.*

*Refer participants to the “Participants’ Notes” for the summary of Regulation #10.*

*While the questions below are used to generate interest, there are correct answers to each one, answers which the participants must absorb. Use flipchart pages to note down the responses of the group, but also use them to indicate the correct responses, perhaps by circling the correct responses with a different colour marker. It may help to prepare the flipchart sheets with the headers in advance.)*

Flipchart, markers,  
painters’ tape.

**Regulation #10**

1. To whom does Regulation #10 apply?  
**Bishops, all licensed clergy, lay volunteers, paid and unpaid staff.**
2. If you suspect a case of child abuse, whom should you call?  
**Contact your local Child and Family Services Office or Delegated First Nations Agency, or call the Child Abuse Hotline at 1-800-387-KIDS (5437) or police/RCMP.**
3. May a licensed cleric date someone for whom he or she has pastoral care or with whom he or she has a professional relationship?  
**No.**
4. Whom does a Church member call if you or someone in the parish has experienced sexual misconduct of any kind?

**In order of priority,  
the bishop,  
the archdeacon,  
the dean,  
the appropriate regional dean.**

5. To whom does the responsibility belong to maintain a safe environment in the parish?  
**The incumbent, the wardens, every employee, every volunteer.**

**Ensure that your projection and sound equipment are working properly. Always use a secondary speaker for sound. Do not rely on the speakers of a laptop or tablet computer.**

**Module 4: Case Studies** (55 minutes. *Project the video and stop it when prompted by the video. You may choose to cover all the case studies presented in the video or select certain of them which seem to be more relevant to your circumstances.*)

1. In each scenario, the video prompts discussion with the following questions:
  - 1.1. What is happening here? Describe the situation in light of what you already know about sexual misconduct.
  - 1.2. What could be done immediately to minimize the risk or rectify the situation?
  - 1.3. What practices or procedures could be implemented to prevent this situation from occurring in the first place?
  
2. Scenarios from the video.
  - 2.1. Server Training: Christopher is the only one to show up for server training. There is only one trainer and the setting appears empty and dark.
  - 2.2. Counselling Session: a vulnerable adult client being counselled through divorce expresses fondness for the counsellor.
  - 2.3. Church Supper: a male co-worker tells a female co-worker a suggestive joke.
  - 2.4. Youth Group Outing: a 17-year old youth group member asks a 19-year old youth group leader for a date.
  - 2.5. Ministry Meeting: the leader of the meeting hugs a new member.
  
3. Safe principles and practices: brainstorm about what we might do to make the Church a safe place, free of sexual misconduct.
  - ✓ Ask before you hug.
  - ✓ Limit touching to between the elbow and the wrist.
  - ✓ When you see or experience inappropriate behaviour, ask that it be stopped. Do not wait for a more opportune or gentler time.
  - ✓ In addition, inform the appropriate ministry authorities of the occurrence.
  - ✓ Do not be alone with a child even when you have parental permission.

**Module 5: Developing Good Ministry Practices** (15 minutes. Hand out the workshop aid, "Action Plan," to each participant. Prepare flipchart sheet as below.)

**Leader**

We have been confronted with a lot of information and have been challenged to reflect upon some difficult and complex situations, some perhaps outside our previous experience. But throughout our process we have been aiming ourselves at our particular circumstances and at the everyday realities of parish life.

Please take ten minutes to list some of your own ideas on how to make your parish a safer place for children, youth and vulnerable adults.

*Wait at least five minutes. Encourage participation if needed. Perhaps provide prompts.*

We will collect these ideas and turn them over to the Vestry or Parish Council for further refinement and implementation. For now, does anyone want to share his or her ideas? What action can you foresee and what resources do we need to make something happen?

*Flipchart sheet.*

**ACTION**

**RESOURCES NEEDED**



## **Commitments and Evaluation** (15 minutes. Hand out the "Acknowledgment Form" to all participants.)

See forms,  
pages 35 – 37.



It is mandatory and important that all participants fill out and sign the "Acknowledgment Form". I invite you to read it now. [Wait.] Do you have any questions you would like to ask?

If you are able to make your commitments by filling out and signing this form now, please do so. I will collect them shortly. The forms signed by the licensed clergy will be kept on file at the Synod Office. The forms signed by employees, staff and lay volunteers will be kept in secure storage in the parish office.

If you require more time to reflect on your commitments, I invite you to take the form home for your own reflection. If you are then able to make your commitments, please fill out the form and sign it within two weeks of today's date and return it to your incumbent or priest-in-charge.

It likely isn't necessary to say, but it might be important to note, that everyone's license to minister is dependent on making these commitments and signing the Acknowledgment Form. Clergy who refuse to sign the form will have their licenses revoked. Employees and staff who refuse will have their employment terminated. Lay volunteers who refuse will no longer be able to minister in the name of the parish. I know that it sounds harsh, but such are the limits imposed on us in this day and age.

*Collect forms. Distribute evaluation surveys.*

It is also important that we evaluate today's event so that we might work on improving it and making it more effective. Please fill in this form right now. [Wait.]

But let's also collect some initial first comments.

- ✓ What's the chief benefit of today's event?
- ✓ What will be the chief barrier to implementing the insights from this event?
- ✓ How will we move beyond the mere obligation for this event to the place where we might actually believe in its necessity?

## Closing

While it is foreseen that the **Leader** will continue to host this stage of the event, it may be appropriate to have the incumbent take over.

Today has not been an easy day.

I first want to thank our **Facilitator** (*insert name*) for making sure that we had everything we needed to make it through this event.

I want to thank the parish for inviting me to lead this event and for providing the many services we require to complete our training.

I want to thank you, the participants, for sharing in this important time together, for sticking with it to the end. Thank you.

And let us thank God that he has created a Church with the courage and values to host such an event.

The Lord be with you.      **And also with you.**

*Pray extemporaneously, use the following, or use a litany as is most appropriate.*

Lord God, we thank you, we praise you and we glorify you for our salvation in Christ Jesus. We thank you for the privilege of being your disciples and serving you as ambassadors of your kingdom. We thank you particularly for the privilege of serving you this day through this workshop.

Grant us the grace and courage to employ the insights you have granted us this day. Grant that all your ministers may proclaim your love, compassion and respect in all that they do. And grant us all the courage and strength to live out our own salvation and your gospel every day. This we pray in Jesus' name. **AMEN.**

## Regulation #10

### Sexual Assault and Harassment Policy for Church Employees and Volunteers

We affirm the belief that every human person is made in the image of the Creator God, is a sexual being and, regardless of age or gender, is entitled to equal dignity, respect and bodily integrity.

We further affirm that children and adolescents and the infirm elderly who are most vulnerable must be afforded the greatest protection.

*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 judgement and condemnation of sexual abuse and exploitation. 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 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 or sexual relations, aggressively proactive about its social policy and action touching on these areas, and forthright in dealing with violations in its own community. - Lambeth Conference 1988*

The Diocese of Athabasca undertakes to ensure that all activities, work and pronouncements with which it is engaged uphold the values of love, truth and justice and are demonstrably free from violence, coercion and discrimination because of gender.

It is our policy that sexual assault, sexual harassment, or sexual abuse of any kind, whether to adult, adolescent or child, male or female, by or to any staff person, contract employee or volunteer will not be tolerated.

We will actively try to prevent such occurrences and deal with any accusation promptly, seriously and systematically, and where appropriate, in co-operation with the proper authorities. Particularly in relationships of trust where power, authority and confidentiality are a dynamic, the greatest of care will be expected to be exercised to avoid taking advantage of trust, or abusing power and the responsibility of authority.

At all times, an ethic of mutual respect, responsibility and caring, as well as modelling wholeness and healthy sexuality in relationships, will be the goal. We will practice, advocate and educate to that end.

### DEFINITIONS

This regulation governs our understanding and processes with respect to sexual misconduct. Generally speaking sexual misconduct includes sexual assault, sexual exploitation and sexual harassment. This is not an exhaustive list and sexual misconduct will include any form of harmful and inappropriate sexualized behavior.

“Assault” is, by law, a crime of violence. The Criminal Code of Canada defines “assault” as:

**265. (1)** A person commits an assault when

- (a) without the consent of another person, he applies force intentionally to that other person, directly or indirectly;
- (b) he attempts or threatens, by an act or a gesture, to apply force to another person, if he has, or causes that other person to believe upon reasonable grounds that he has, present ability to effect his purpose; or
- (c) while openly wearing or carrying a weapon or an imitation thereof, he accosts or impedes another person or begs.

“Sexual Assault” is an assault, within any one of the above definitions, which is committed in circumstances of a sexual nature such that the sexual integrity of the victim is violated. When determining whether a sexual assault has occurred, there are a number of relevant factors to consider objectively:

- The part of the body touched
- The nature of the contact
- The situation in which the contact occurred
- The words and gestures accompanying the act
- All other circumstances surrounding the act
- Any threats that may or may not be accompanied by force.

“Sexual Exploitation” is also a criminal offence and relates to the exploitation of children. It is defined in the Criminal Code of Canada as:

**153 (1)** Every person commits an offence who is in a position of trust or authority towards a young person, who is a person with whom the young person is in a relationship of dependency or who is in a relationship with a young person that is exploitative of the young person, and who

- (a) for a sexual purpose, touches, directly or indirectly, with a part of the body or with an object, any part of the body of the young person; or
- (b) for a sexual purpose, invites, counsels or incites a young person to touch, directly or indirectly, with a part of the body or with an object, the body of any person, including the body of the person who so invites, counsels or incites and the body of the young person.

Sexual misconduct also comprises other criminal behavior such as voyeurism, publication of an intimate image without consent, sexual exploitation of a person with a disability, the commission of indecent acts and any other offence contained in the Criminal Code of Canada though not specifically set out in this Regulation.

“Sexual Harassment” is any sexual or sexualized conduct directed by one individual to another that the actor knows or ought reasonably to know to be offensive to or unwelcome by the recipient. It comprises objectionable act(s), comment(s), inappropriate joke(s), gestures,

innuendo or display of suggestive or explicit materials any of which demeans, belittles, intimidates, humiliates or embarrasses the recipient. This also is not an exhaustive list. Without limiting the generality of this definition such conduct may include such things as the use of unacceptable language or the making of jokes of a sexual nature. It may comprise accessing, distributing or publishing material of a sexual nature, sexualized remarks, exploitation of power or authority for the purpose of sexual activity, unwelcome requests of a sexual nature or verbal abuse of a sexual nature.

Sexual harassment is a sexual course of action or comment that is known, or ought reasonably to be known, to be unwelcome. Sexual harassment is anything of a sexual nature that intimidates, humiliates or demeans another person. This would include inappropriate jokes, innuendo, gestures, physical contact and the display of suggestive or explicit materials. The intent of the person initiating the course of action or comment is irrelevant to the determination of sexual harassment. All that matters to the determination is the effect on the potential victim of harassment.

Sexual exploitation is sexual contact or invitation to such contact by one person in a position of power or authority over the other person. In this, the consent or desire of the subordinate person is irrelevant. What matters in the determination is the imbalance in power and relationship between the persons.

Sexual assault is a criminal offence in which one party cannot consent to or resist the sexual course of action perpetrated by another, whether because of threat, fear or coercion.

## **PROCESS**

1. The archdeacon, the dean, the appropriate regional dean, and the chancellor shall serve as a diocesan response group whose duty will be to advise the bishop concerning allegations of inappropriate sexual behaviour. Should any members of the response group be implicated in the allegations, those members shall be replaced by others appointed by the bishop. If the bishop should be implicated in the allegations, the complaint shall be reported to the metropolitan by the diocesan response group and the metropolitan will work with the group in resolving the matter. This group may make recommendations about dealing with all aspects surrounding such allegations, including but not limited to recommendations concerning the alleged victim, and the family and friends of the alleged victim, the alleged offender and the family of the alleged offender, the congregation immediately involved, and the clergy of the diocese.

2. When any complaint is made to an official of the church where there is reason to believe there has been abuse of a child, this must be reported immediately to the regional dean, the bishop and the Department of Social Services.

3. When a complaint of sexual abuse or sexual harassment by a church employee or volunteer becomes known to any member of the diocese, such complaint should be reported promptly to the bishop.

4. The bishop (or metropolitan) will consult in a timely fashion with the diocesan response group to determine whether more information is needed and what action needs to be taken.
5. If the complaint leads to a criminal charge the diocesan authorities will assist the police in all appropriate ways in their investigation.
6. Unless prohibited by police or court procedures, when allegations come from an adult the bishop will request a written complaint. If requested by the complainant, the diocesan response group or its delegate will meet with the complainant to hear the story. The complainant may have an advocate present at the meeting. The complainant will be assured that it is not necessary to meet the alleged abuser face to face.
7. Unless prohibited by police or court procedures, the diocesan response group will meet with the accused to reveal the written complainant and to hear the accused's response. The accused may have an advocate present at the meeting.
8. If the diocesan response group thinks it is possible that an abuse has occurred the group will then inform the alleged offender that:
  - a) the alleged offender's innocence will be presumed until proven otherwise but...
  - b) the alleged offender will be suspended from ecclesiastical work temporarily (with pay and without prejudice) until the group's investigation is completed and a decision is made. The relevant parish or faith community will be informed of this action.
9. The diocesan response group will make recommendations to the bishop. Several options are possible:
  - a) dismiss the case and report to the complainant;
  - b) recommend disciplinary action.
10. When an accused person is exonerated, a public statement to this effect will be distributed as widely as possible.
11. If, in the judgement of the diocesan response group, ministerial ethics have been violated, the group will attempt to help the victim obtain appropriate therapeutic services and pastoral care.
12. The diocesan response group will also attempt to help the offender obtain appropriate services and pastoral care.
13. When appropriate, the bishop will inform the parish of the circumstances of the complainant and the subsequent action that has been taken. The bishop will also arrange, if necessary, appropriate means to help the parish and diocesan community deal with the situation.

## EDUCATION AND TRAINING

1. The Diocese of Athabasca shall provide for education and training with regards to this regulation, **Sexual Assault and Harassment Policy for Church Employees and Volunteers**.
2. Successful completion of the education and training program will be required of all licensed clergy and employees as well as of those volunteers and parishioners who work with any vulnerable sector persons. Licensed clergy and employees will be required to repeat the training every five years.

### Certificate of Acknowledgement

This is to certify that I, \_\_\_\_\_, have read the document entitled **Regulation #10 Sexual Assault and Harassment Policy for Church Employees and Volunteers** and agree to abide by its conditions as long as I am associated in any way with the Diocese of Athabasca.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Witness

# Suggested Workshop Agenda

Opening: Welcome and goals

*15 minutes*

Module 1: Facts and myths

*10 minutes*

Module 2: Definitions: video

*10 minutes*

Module 3: Our Diocesan Context

*25 minutes*

Module 4: Case Studies: video

*55 minutes*

Module 5: Action Plan

*15 minutes*

Closing: Commitments and

Evaluation

*15 minutes*





**OBJECTIVE POSTER #1: DISTINGUISH THE TYPES**

**You will be able  
to distinguish  
between the  
three types of  
sexual  
misconduct.**

**OBJECTIVE POSTER #2: REGULATION #10**

**You will be  
familiar with  
Regulation #10:  
Sexual Assault  
and Harassment  
Policy for Church  
Employees and  
Volunteers.**

**OBJECTIVE POSTER #3: OUR RESPONSE**

**You will know  
how to respond  
to inappropriate  
behaviour or a  
complaint of  
sexual  
misconduct.**

**OBJECTIVE POSTER #4: OUR OWN MINISTRIES**

**You will have  
begun the process  
of improving  
your own  
ministry practices  
in light of today's  
content.**

DEFINITION POSTER #1: SEXUAL HARASSMENT

**A sexual course of action  
or comment that is  
known, or ought  
reasonably to be known,  
to be unwelcome.**

**Jokes**

**Innuendo**

**Gestures**

**Physical contact**

**Display of materials**

Anything of  
a sexual  
nature that  
intimidates,  
humiliates,  
demeans

**Never the intent, only the  
effect**

**DEFINITIONS POSTER #2: SEXUAL EXPLOITATION**

**Sexual contact or invitation to such contact by one person in a position of power or authority over the other person.**

**Consent is irrelevant.**

**DEFINITIONS POSTER #3: SEXUAL ASSAULT**

**A criminal offence in which one party cannot consent to or resist the sexual course of action perpetrated by another.**

**All offences of a sexual nature of whatever kind against children and young people are understood as sexual assault.**

**CORE VALUES POSTER #1: GOD AS CREATOR**

**God is our creator  
and has divine  
expectations of  
every creature.**



**CORE VALUES POSTER #2: HUMAN BEINGS IN THE IMAGE OF  
GOD**

**Every human  
being is created in  
the image of God  
and is deserving of  
respect, care,  
compassion, love  
and safety.**

**CORE VALUES POSTER #3: ASSAULT CONTRARY TO GOD'S  
WILL**

**Harassment,  
exploitation and  
abuse of any kind  
are contrary to the  
will of God in all  
circumstances.**

## **ACTION PLAN: DEVELOPING SAFER MINISTRY PRACTICES**

List here some actions which your parish can do to make your parish a safer place for children, young people and vulnerable adults.

*ACTION*

*RESOURCES NEEDED*

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What do you personally need to do to begin to make your parish a safer place?

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## ACKNOWLEDGMENT FORM: WORKSHOP PARTICIPANT

Name: \_\_\_\_\_

Position:    licensed cleric        employee/staff        volunteer        *Circle as appropriate.*

of            **The Parish of** \_\_\_\_\_

Date of workshop: \_\_\_\_\_

Place of workshop: \_\_\_\_\_

*Initial each statement to indicate acknowledgment.*

\_\_\_\_\_            I acknowledge receipt of the Diocese of Athabasca's Regulation #10, "Sexual Assault and Harassment Policy for Church Employees and Volunteers".

\_\_\_\_\_            I understand the contents of Regulation #10.

\_\_\_\_\_            I understand that to function as a licensed cleric or a lay person in ministry implies that the Church has entrusted me with a fiduciary responsibility<sup>1</sup> that obligates me to take care of the people and ministries with which I am involved.

\_\_\_\_\_            I have attended a training workshop on Regulation #10.

*Please note: if you cannot initial any of the above acknowledgments, or if you have questions about this form, please contact the Archdeacon for Mission Development.*

Signature: \_\_\_\_\_

Print name: \_\_\_\_\_

Date: \_\_\_\_\_

**ACKNOWLEDGMENT FORM, SIDE ONE OF TWO**

<sup>1</sup> "Fiduciary responsibility" = A fiduciary is a person who holds a legal or ethical relationship of trust with one or more other parties. Typically, a fiduciary prudently takes care of the assets for the organization.

*All licensed clergy, lay staff / employees and volunteers involved with children, youth or vulnerable adults are expected to comply with Regulation #10. **Licensed clergy** are required to sign their form and submit it to the Synod Office, where it will be kept secure in the personnel files. **Licensed clergy** will be expected to complete such training every five years. **Lay staff, employees and volunteers** will sign their forms and these will be kept secure in the files of the parish.*

**ACKNOWLEDGMENT FORM, SIDE TWO OF TWO**

## Event Evaluation



Date of event: \_\_\_\_\_

Location: \_\_\_\_\_

Leader: \_\_\_\_\_

1. The **Facilitator** and **Leader** appeared to be adequately prepared for the event.  
 YES NO

2. Please express your opinion on whether the goals of the workshop were met or not. Please mark the appropriate column following each of the four goals.

Goal	Met?	Not met?
1) to be able to distinguish amongst the three types of sexual misconduct		
2) to become familiar with Regulation #10		
3) to know how to respond to inappropriate behaviour or a complaint of sexual misconduct;		
4) to begin to examine and improve our own ministry practices.		

3. What is the most significant insight you have achieved today?

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4. What improvements to this event do you suggest?

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5. What more do you need to effect improvements to your own ministries?

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## Fact Sheet: What is Child Abuse

*Transcribed from a Government of Alberta Fact Sheet, Reference AR52093, 2015-09-22*

### What is child abuse?

**Neglect** is any lack of care that causes serious harm to a child's development or endangers a child in any way. Failure to meet the child's day-to-day needs includes not providing adequate nutrition, clothing, shelter and health care; appropriate supervision; and protection from harm. Emotional neglect is not meeting the child's ongoing emotional needs for affection and a sense of belonging.

**Emotional abuse** is verbal attacks on a child's sense of self, repeated humiliation or rejection. Exposure to violence, drugs, alcohol abuse or severe conflict in the home, forced isolation, restraint or causing a child to be afraid much of the time may also cause emotional harm.

**Physical abuse** is the intentional use of force on any part of a child's body that results in injuries. It may be a single incident or a series or pattern of incidents.

**Sexual abuse** is the exposure of a child to sexual contact, activity or behaviour. It includes any sexual touching, intercourse or exploitation and can be perpetrated by anyone, including a parent or guardian, caregiver, extended family, friend, neighbour or stranger.

### What contributes to child abuse?

Stress, inadequate parenting skills, lack of positive parent-child involvement, criminal or mental health issues, many children to care for and poverty are all factors that can lead to child abuse. Family violence, lack of social supports, history of child abuse, and alcohol and drug abuse can also be contributors to abuse.

### What are some signs that a child may be neglected or abused?

- A child who is continually hungry, dirty or unsuitably dressed for the weather.
- A young child who is often left alone or is inadequately supervised.
- A child who is extremely withdrawn or is usually aggressive to other people.
- Unexplained bruises or injuries.
- A child who shows knowledge of sexual matters beyond their age of development or who exhibits sexualized behaviour around adults or other children.
- A child who does not want to be at home or runs away from home.

### What do you do if a child discloses abuse?

- Listen.
- Allow the child to relay what happened in his or her own words. Do not ask leading questions.
- Remain calm and neutral.

- Do not over-react, show horror or anger, or any other reaction that would lead the child to believe the abuse or neglect was his/her fault.
- Support and acknowledge the child's feelings.
- Reassure the child and tell the child you believe what you have heard.
- Comfort the child by saying that it was a good thing for him/her to tell you.
- Assure the child that you will do something to help.
- Do not attempt to intervene on your own.
- **Contact your local Child and Family Services Office or Delegated First Nations Agency, or call the Child Abuse Hotline (1-800-387-5437) or the police/RCMP.**

### **What information will you need to provide?**

All reports are confidential and you can remain anonymous; however, you may choose to provide your name and telephone number. In addition, you will need to provide information about

- How long you have known the child/family.
- What your relationship is to the child/family.
- What your concern is about the child(ren).
- What you have seen/heard.
- What the child or others have told you.
- Where the child is now.
- What you have done to support the child/family.
- What supports (formal or informal) are involved with the family.

### **What happens once a report is made?**

The information provided by the caller will be assessed to determine if the child or family is truly in need of assistance and what supports might be needed to address their immediate needs. The family may be referred to community supports, receive services and supports in their home or the child may need to be placed out of the home while supports are being provided.

Human Services may also become involve in emergency situations, including when the parents, you or child are intoxicated, high, suicidal, or if a child has been abandoned.



## **Participants' Notes** *(To be handed out at the beginning of the event.)*



### **Objectives of the training session:**

1. Participants will be able to distinguish between the three types of sexual misconduct.
2. Participants will be familiar with Regulation #10.
3. Participants will know how to respond to inappropriate behaviour or a complaint of sexual misconduct.
4. Participants will begin the process of improving ministry practices.

### **Definitions**

Sexual harassment is a sexual course of action or comment that is known, or ought reasonably to be known, to be unwelcome. The intent of the action or comment is irrelevant: it is the effect that the action or comment has on the other that is the deciding factor.

Sexual exploitation is sexual contact or invitation to such contact by one person in a position of power or authority over the other person. The consent or desire of the other person is irrelevant.

Sexual assault is a criminal offence in which one party cannot consent to or resist the sexual course of action perpetrated by another. All sexual offenses against children and youth are sexual assault.

### **Core values**

God is our creator and has divine expectations of every creature.

Every human being is created in the image of God and is deserving of respect, care, compassion, love and safety.

Harassment, exploitation and abuse of any kind are contrary to the will of God in all circumstances.

### **Regulation #10: Sexual Assault and Harassment Policy for Church Employees and Volunteers**

The regulation applies to all staff persons, contract employees and volunteers ministering in the name of the Diocese of Athabasca. This includes all licensed clergy, church secretaries, Sunday School volunteers, youth leaders and Bible study leaders, as well as others not listed here.

This training session is part of the diocesan commitment to education as expressed in the regulation.

Sexual misconduct can be generally divided into three types: 1) sexual harassment, 2) sexual exploitation, and 3) sexual abuse.

Process:

1. All allegations or complaints are to be directed to the following, in order of priority:
  - 1.1. the diocesan bishop,
  - 1.2. the archdeacon,
  - 1.3. the dean, OR
  - 1.4. the appropriate regional dean.
  
2. The archdeacon, the dean, the appropriate regional dean and the chancellor shall serve as a response group whose duty will be to advise the bishop.

Should any of the officers named in 1 and 2 above be implicated in the allegation or complaint, that person will be replaced by appointment of the bishop or, in the case of the diocesan bishop, by the metropolitan.

3. Any allegation or complaint involving the abuse of a child will be reported immediately to the appropriate civil authorities.
  
4. The bishop and response team will thoroughly investigate the allegations. The bishop will make a determination and take appropriate action.