



**PARISH HANDBOOK**

OF

**DIOCESE OF KEEWATIN, SOUTHERN REGION**

(THE ANGLICAN CHURCH OF CANADA)

Box 567, 915 Ottawa Street  
Keewatin, Ontario P0X 1C0  
Email: [dioceseofkeewatin@shaw.ca](mailto:dioceseofkeewatin@shaw.ca)  
Phone (807) 547-3353  
Fax (807) 547-3356

*“Creating Christ centred community in an alienated world.”*

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### CONSTITUTION AND CANONS

The basic unit of administration in our Church structure is the Diocese. There are twenty-nine Dioceses, plus the Anglican Parishes of the Central Interior, in the Anglican Church of Canada. To facilitate administration and the encouragement of ministry, these Dioceses are grouped into four Ecclesiastical Provinces: Canada, Ontario, Rupert's Land, and British Columbia and Yukon. Together, these four Provinces make up the Anglican Church of Canada. The administration of the Church meets on three different levels to conduct business: Diocesan, Provincial, and General Synods. The rules and regulations which govern and direct our lives together are called the Canons and Constitution. Each level of administration has its own set of Canons and Constitution with different areas of authority.

All of the information in this Handbook reflects the revised 2008 Canons and Constitution of the Diocese of Keewatin. A copy of the Canons and Constitution can be found on our web site at: [www.dioceseofkeewatin.ca/about us](http://www.dioceseofkeewatin.ca/about_us)

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### MINISTRY and GOVERNANCE

#### Ministry

The greatest challenge facing the Church today is how to live out, as fully as possible, Christ's ministry in the context of today's world. Through Baptism, we all share in the Priesthood of Jesus. Through Baptism, we all have a common vocation (ministry) as the people of God. Through Baptism, we are all made ministers of the Gospel, bearing witness to Christ, according to the gifts each of us has been given, carrying on Christ's work of reconciliation and service to the world. In the sacrament of Baptism, we are washed in water and sealed with oil. When we celebrate the Eucharist, we eat the Bread of heaven and drink the Cup of salvation. As the people of God, we are reconciled and reunited with God, and each other, through the Sacraments. We become the body of Christ.

Bishops, Priests and Deacons exercise their ministry by celebrating the sacraments, preaching, and by the building up of the people of God. Because their responsibility is great, the Church has recognized, from the very beginning, the need for ordination. They serve the Church by enabling all the Baptized to fulfill their ministry. With Christ, they bring the ministry of reconciliation to a broken world.

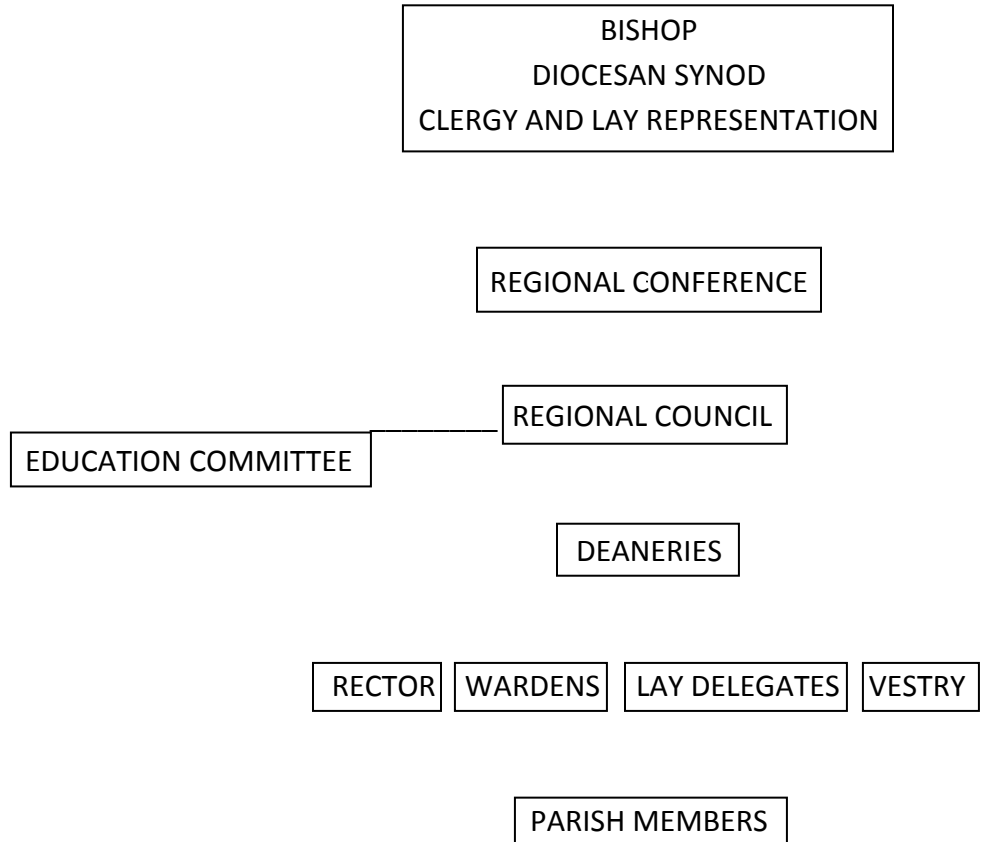
Wardens, Vestry and Synod Delegates, along with their Clergy are called to a ministry of governance. They are called to empower and enable the various ministries of their people in their daily lives. The laity (the non-ordained members of the Church) serve the wider community. Part of their ministry is to build a community where each member can be accepted, loved and forgiven; to build a community which creates the new life of God in Christ.

#### Governance

Because the primary sacrament of ministry is Baptism, the organizational structure of the Anglican Church is one of mutual responsibility between the ordained ministers (Bishops, Priests and Deacons) and the laity. With the exception of the Lambeth Conference and the Primates' Meeting, all ministers of the Church are represented on every governing body. The input of each type is vital in trying to respond to the call of Jesus for the Church to be the body of Christ. The Anglican system has checks and balances built into it to help keep it on course. It is a governance system built on prayer and discernment, and trust and good-will. It is a partnership of responsibility and accountability both sacred and secular.

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION  
PARISH HANDBOOK**

**GOVERNANCE**



BISHOP  
DEAN  
ARCHDEACON  
PRIEST  
DEACON  
LAYREADER  
LAY MINISTERS  
CONGREGATION

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**CHURCHES and MEMORIALS**

All church buildings, properties, and other buildings on church properties are held in trust for the people of God, not only for the present, but also for the future. Any purchases or changes to church, property or other structures must, therefore, be approved by the Bishop. (Canon 216) Memorials and other gifts, after being approved by vestry, must also be approved by the Bishop. (Canon 313)

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### RITUAL, MUSIC AND COMMUNITY

Rituals are repetitive, symbolic actions that express a community's story. Rituals have the ability to shape a person's perceptions and faith, make possible personal and communal experiences of the divine, and help form character and behaviour. Rituals give us a sense of identity and community.

The Church, the body of Christ, is a sacramental or ritualistic community, a visible manifestation of an invisible reality. Sacraments (rituals) make our life in Christ real and true. The Church as sacrament is a sign and witness in the world to the truth of Christ.

Contemporary ritual isn't only the celebration of beautiful services but the development of communities which celebrate them. This means that the Church must be more than a group of like-minded people who are willing to perform certain rituals together. Through the rituals of the Church, we are awakened to what God is calling us to be. The story we re-present through ritual should touch our own human story in its depths and give it a new and transformed meaning. Being touched in this way, we become the Church; the Church called to deep and meaningful service in the life of the community and the world beyond. It is the essence of our Baptismal covenant; it is what *ministry* is all about.

Like its symbols, the rituals of the Church cannot be invented; they emerge from our faith journey in Christ. Time and context may demand a different approach. Like music, revisions are necessary to ensure that what we do is relevant, not only with our history, but in how we meet the world that we are called to serve. Our rituals and music need to be made accessible to the larger community. They also need to resonate in the world in which we live.

John Westerhoff, in his book *Living the Faith Community*, writes:

We all need the church. Without life in community we cannot acquire, sustain, or deepen Christian faith and life. The church is always in need of reformation and we may need to change radically our understandings and ways of life. Community comes at a price – a price we may not want to pay. (page 11)

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**  
**PRAYER BOOK**

The Anglican Church of Canada did not get its own Book of Common Prayer (BCP) until 1918; prior to that it used the 1662 Church of England BCP. The 1918 book was revised in 1962. In 1985 the General Synod passed a resolution allowing the use of the *Book of Alternative Services* (BAS), while the Book of Common Prayer remains the official prayer book.

Liturgy is the means by which the Church is constantly renewed in the Gospel, in the reading of scriptures, in proclamation, in praise, in prayer of deep concern, and in those sign-acts which wordlessly incorporate the believer in the Word. Liturgy is not the Gospel but it is a principal process by which the Church and the Gospel are brought together for the sake of the life of the world. It is important that Liturgy reflects the life of the people in every generation. The book most commonly used in the Southern Region of the Diocese of Keewatin, particularly for the celebration of the Holy Eucharist, is the *Book of Alternative Services*. The reason for this is best found in the words of Bishop Michael Ingham in his book *Rites for a New Age*:

The *Book of Alternative Services* will shape us for the present as well as the future, for a time in which, as far as we can see, we will find ourselves a minority in a religiously pluralist environment...We have retained our sense of balance and moderation, and we are growing stronger in our sense of being a liturgical, and particularly a Eucharistic, community. We are being shaped by the new rites into a people moving outward in faith, conscious again of the power of the Spirit. We are being molded into new relationships with one another, relationships of mutuality and equality, of caring and mutual support, and called to build new relationships within society of justice and peace. Our worship today is attempting to help us discover our individual gifts, to celebrate them, to contribute them to the work of Christ in the world and in the Church, and to see ourselves as engaged always and everywhere in ministry as Christ's ambassadors. That ministry is presented to us as a servant ministry, not a campaign of conquest. We are being shaped into persons who will make Christ known through diaconal love, and in our ability to receive as well as to give. We are being called to renounce cultural domination and technical superiority, and to share the resources of the earth in a spirit of reverence for all created life...The *Book of Alternative Services* envisages the emergence of a community that will struggle to do all this. (page 196)

Because our worship is so critical to our community life, any revisions of the liturgy as laid out in the BCP or the BAS must receive prior authorization from the Bishop.

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**GUIDELINES FOR BAPTISM (Revised 2009)**

**Introduction to the Guidelines**

I am very pleased to commend to you these revised “Guidelines on Holy Baptism”. The original document was first issued during the ministry of Bishop Allan and it is a testament to the competence of the Christian Education Committee of that time that most of the material is as relevant today as it was then.

In baptism the outward and visible sign – pouring water in the name of the Trinity – marks the most significant thing ever to occur in the life of a Christian. In baptism we enter into Christ’s death in order that we might also enter into His resurrection. We begin a new life in the fellowship of the Christ-centred community called the Church. We are launched on an incredible journey of witness and service to an alienated world, which ultimately takes us to heaven’s door. The promises that we make at baptism, either for ourselves or on behalf of others, are the most important promises we will ever undertake. Baptism is not just a ceremony; it is a way of life.

Because this sacrament is so critical, it is important that every one receiving it comes as prepared as possible. These guidelines are an invaluable asset in that process.

May each of us know the joy of new life in the Lord.

Rt. Rev. David N. Ashdown  
Bishop of Keewatin

## **Baptism**

Baptism is a Christian initiation through which a person becomes a member of the Church – Christ’s family and occurs only once in the life of a Christian. Through this sacrament, a person becomes a member of the body of Christ; the child of God; an inheritor of God’s kingdom. The norm has always been adult baptism. The baptism of infants and younger children has traditionally been a privilege extended to practicing Christian parents. Baptism, properly, should take place on the following days:

Easter Vigil

Day of Pentecost

All Saints Day

Sunday after All Saints Day

Baptism of our Lord

## **Sponsor**

A sponsor is a baptized Christian, sixteen years of age or older, responsible for ensuring that the candidate is supported in his/her Christian life. In the case of infants and younger children, it is recognized that the parent (s) are the primary sponsors.

Note: The sponsors of an infant or younger child have sometimes been called Godparents.

## **Candidate**

The candidate is the person to be baptized.

Infants and younger children are brought by their parents for baptism. A mature candidate is one who is knowledgeable and able to make his/her own decision concerning baptism.

## **Guidelines for Clergy or Other Persons Responsible for the Worshiping Community**

In a preliminary evaluation of persons requesting baptism, the following questions should be addressed:

- Why do the parents or mature candidates want baptism?
- Do the parents and/or mature candidates have an understanding of the meaning of baptism?
- Are the parents and/or mature candidates regular church attenders?

The person(s) doing the evaluation must be satisfied that those requesting baptism have a responsible understanding of baptism before moving on to the instructional meetings. It is the expectation that all who are baptized should participate regularly in the ongoing life and worship of the church.

### **Instructional Sessions**

The instructor(s), using the preliminary evaluation, decides how many sessions will be required for baptismal instruction.

The session participants should include parents, mature candidates and sponsors. They could also include grandparents, other family members and other members of the Christian community.

Sponsors must be baptized, practicing members of a Christian community. They must have a clear understanding of their role and the expectations of the Christian community, concerning their sponsorship. Each candidate should have at least one sponsor in addition to the parents.

Parents, other sponsors and mature candidates must study the baptismal vows and the instructor(s) must be satisfied that all understand the promises and are prepared to make them.

Study must include the scriptural basis for baptism.

A rehearsal for the baptismal service is recommended and should include the clergy, parents, candidates and sponsors.

It is desirable that a baptismal candle be given to each baptized person as a symbol that the baptized person has passed from darkness into light. The minister in charge of the parish is responsible for insuring the completion of the required certificates, sponsor's certificates and the necessary diocesan registers. It is especially important that the candidates/sponsors understand the significance, as presented in the Book of Common Prayer Catechism, of becoming

- a member of Christ – one's relationship with the Church
- the child of God – one's relationship with God the Creator
- an inheritor of the Kingdom of heaven – one's eternal destiny, as well as the significance as presented in the Book of Alternative Services of
- turning away from the unredeemed life of rebellion against God, corruption and destruction of the creatures of God, and sinful desires that lead away from the love of God
- turning through Jesus Christ by accepting Christ as Saviour and becoming an active disciple
- turning to the new life of Christ; becoming an active member of the church, resisting evil, proclaiming the good news of Christ in word and deed, loving one's neighbor as oneself and striving for justice and peace, respecting the dignity of every human being.

### **Guidelines for Parents, Other Sponsors and Mature Candidates**

The parents and other sponsors will help the candidates to remain firm in their vows and promises following baptism. By their prayers and witness the parents and other sponsors will nurture the newly baptized in their Christian faith and life.

At the baptism, the parents and other sponsors present the candidates to the priest or other minister officiating.

Mature candidates will speak for themselves during the service, and the sponsors and parents will speak on behalf of infants and younger children.

If the parent(s) or candidate does not know of a suitable sponsor, the clergy or lay-person-in-charge may suggest a person from the congregation to be the sponsor.

Where only one of the two parents is involved with the church, the less involved parent should be encouraged to attend the baptism.

## **Guidelines for the Congregation**

Holy baptism requires careful preparation by both candidates and community.

It is the duty of the congregation to witness the baptisms within their Christian community; to renew their own baptismal covenant; to support the newly baptized in their life in Christ; and to provide continuous nurture for the whole family by

- providing ongoing pastoral care
- ensuring that there are suitable opportunities for Christian education for both adults and children
- encouraging participation in the worship and witness of the church
- supporting each other in prayer
- teaching effective stewardship
- linking the local church to the diocesan family and beyond

## **Baptism in the New Testament**

*The following document was prepared by the Rev. Douglas Greig for the Diocese of Keewatin Christian Education Committee, September 1989. (Revised September 2002)*

“In baptism, the ‘sacrament of faith’, together with the whole Church, we confess Christ, enter into communion with Him in His death and resurrection, and through the gift of the Holy Spirit are delivered from our sinfulness and raised to new life” (“Salvation and the Church”, Anglican-Roman Catholic International Commission)

Counterparts to Christian baptism were current in the mystery religions and in the initiation rites of converts to Judaism. From a Christian perspective, baptism was seen foreshadowed in the Flood (1 Peter 3:21), the passage through the Red Sea (1 Corinthians 10:1,2), and in the practice of circumcision (Colossians 2:11ff). According to John 3:5, entry into the Kingdom of God is contingent on being “born of water and the Spirit”. According to Titus 3:5, baptism is connected both with new birth as well as the renewing of the Spirit.

Approximately half the New Testament references to baptism and its cognates are in connection with the ministry of John the Baptizer.

The people who responded to him were baptized in the Jordan “confessing their sins” (Mark 1:5 and parallels). His baptism by water was symbolic of, and accompanied by, repentance (1:4). For a generation following his death, John’s baptism was still being practiced by his disciples (naturally apart from any Christian context – see Acts 19:1-7).

The Pauline Epistles: In these earliest documents of the New Testament there are 17 references to baptism, among them Galatians 3: 27: “For as many of you as were baptized into Christ have put on Christ”; 1 Corinthians 6:11b: “But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God”; Romans 6:3: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death?”; and Ephesians 4:5: “one Lord, one faith, one baptism”.

As often as St. Paul refers to baptism, he doesn't describe the rite itself – presumably because it was so common. There is only one clear reference to water (Ephesians 5:26), but given the general use of the word there is no doubt that water was an essential outward element. A person was baptized “into Christ”, though some authorities argue that the correct translation is “to Christ”. In any case, the import is that a candidate was baptized “into” union with Christ, into possession by Him, into all the benefits that flowed from being linked to the Lord i.e. justification, cleansing, sanctification etc.

Paul doesn't make an unequivocal connection between baptism and the gift of the Spirit – at least not to the same extent that Acts does/ But he does associate the Spirit with the entire experience of conversion and baptism (Galatians 3:2,3; 1 Corinthians 6:11; 12:13). Conversion(the whole reorientation of the personality), together with union with Christ by the effectual sign of baptism, means that the believer is made a real participant in the death and the resurrection of the Lord (Romans 6:3-8; Colossians 2:11,12; 3:1).

Baptism marks the beginning of a new kind of life (e.g. Romans 6:4). Now living for the Lord (Romans 14:8), the baptismal event is made the pattern for life for the Christian (Colossians 3:3ff; cf Hebrews 10:19-25). Several New Testament references to baptism contain strong eschatological elements – including II Timothy 2:11ff. The messianic age had dawned and everyone could enter it by faith – the proof and expression of which was the acceptance of baptism. To experience baptism was to enter the new creation inaugurated by God in the Messiah, and which existed for all who were “in Christ”. There was a new creature in a new creation (II Corinthians 5:17).As well, it would seem that there was some link between baptism and the Eucharist: One was the rite of initiation into an “organism” of fellowship (1 Corinthians 12:13), while the other was a sign of continuing communion in that body. Being a foretaste of the heavenly messianic banquet, the Eucharist was a proclamation of “the Lord's death until He comes” (II Corinthians 11:23ff).

The Acts of the Apostles: There are 27 references to baptism in Acts. In the primitive Church one was baptized “in the name of Jesus Christ” (Acts 2:38; 10:48). Union with Christ as the supreme result of baptism is not stressed in Acts to the same degree as it is in the Pauline epistles. As the normal gateway to membership in the Christian fellowship (Acts 2: 41,42), baptism was to be preceded by faith/belief (8:13; 11:43).

On the first Christian Pentecost, Peter urged his listeners to repent and be baptized so that they might receive the gift of the Spirit (2:41). The call to repentance was seen as critical – and it was

reinforced by the demand for converts to be baptized. Repentance, or turning to the Lord, was made concrete in the experience of baptism.

Baptism's connection with the forgiveness of sins is perhaps somewhat clearer in Acts than in the letters of Paul (e.g. Acts 2:38; 22:16) as is the relationship between baptism and the gift of the Spirit. The words and chronology of events in Acts 2 suggest that baptism opens the way for converts to receive the promised gift. However, in Samaria the baptism administered by Philip failed to bring the gift. It was then necessary for the apostles to come down and to lay hands upon the converts in order for the new believers to receive the Holy Spirit (8:12ff).

Yet there is no definitive pattern in Acts. In the account of the centurion Cornelius, the pouring out of the Spirit occurred prior to baptism (10:44-48). While the pattern may be unclear, the relationship between baptism and the Spirit is unmistakable; alone or with "confirmation", baptism could bring the gift; if the gift was already present, then it justified baptism.

In Acts there are three references contrasting baptism with the Spirit with the water baptism of John (1:5; 11:16; 19:4-6). Nevertheless, there is no indication that the former makes water baptism unnecessary. Given the body of evidence, these passages no doubt distinguish the baptism of John from the practice/meaning of baptism in the post-Pentecost fellowship.

1Peter 3:21: The writer says that baptism can save the reader as a moral and spiritual cleansing, and as a renewed fellowship with God – made possible by the saving act of the resurrection. The connection with water is made clear in the previous verse: "The ark saved 8 people through water.

The Fourth Gospel: Ten of the thirteen references to baptism relates to contrasts and comparisons between John's baptism and the practice of baptism by Jesus and/or His disciples (e.g. 3:22,23). The emphasis on water and the Spirit (3:5) focuses on rebirth to a spiritual life – somewhat different from Paul's close identification of baptism with sharing in Christ's death and resurrection (Romans 6:4).

Despite the different stress, however, in Paul's thought baptism was also the beginning of a new kind of moral and spiritual life (see above)

Matthew 28:19: The command to go forth and baptize shows a more developed doctrine of the Trinity. Baptism according to the threefold name had superseded the original practice of baptizing "in the name of Jesus" by the time Matthew was written. 28:19 expresses repentance towards God, faith in our Lord Jesus Christ, and the renewal of the Holy Spirit. Mark 16:16 perhaps confirms the idea that the practice of baptism was always a part of the Church's program.

Infant Baptism: The New testament seems to neither affirm nor reject the practice or the efficacy of infant baptism. It must be noted that the Church was primarily concerned with the expansion of Christianity in a non-Christian world – rarely with the natural recruitment of the Church from persons of Christian parentage or upbringing. Nor did the New Testament writers

set out to describe the liturgical practices of the primitive Church; their purpose was to make Christ known and to strengthen the existing fellowship.

With respect to Scriptural “silence” regarding infant baptism, however, some passages raise more questions than they answer. Paul says that children of Christian parents are “holy” – whereas they might otherwise be “unclean” (1 Corinthians 7:14).

Children are exhorted to obey their parents “in the Lord” (Colossians 3:20); Ephesians 6:1). As well, Paul describes baptism as the spiritual counterpart of circumcision (cf Colossians 2:11ff) – whereby a Jewish infant was incorporated into the fullness of the community by an outward, symbolic act. Acts describes “households” being baptized, which may have included the children (16:15, 33 – “with all his family”; cf 1 Corinthians 1:16).

Some witnesses in the middle of the second century (e.g. Polycarp of Smyrna and Justin Martyr) refer to aged Christians having been disciples from childhood. If this alludes to their baptisms, then it would place their baptisms very close to – if not within – the apostolic period. Nevertheless, from an early date it became customary for Christians to bring their children with them into the new life of Christ by means of water and the Spirit.

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**MARRIAGE POLICY**

**Guidelines for Marriage in the Church**

**Issued by the Bishop of Keewatin**

**February 2, 2006 and revised May 2009**

(Exceptions to this policy can be granted on a case-by-case basis by the Bishop only)

1. The clergy are the servants of the church, not of the state. We are engaged in the ministry of administering the sacraments, not in the business of providing a consumer service. It is important that we uphold appropriate standards for the Christian institution of marriage and that we do all in our power to encourage those Christians seeking marriage to hold it in the highest esteem.
2. All clergy promised at ordination to uphold the canons of the Church. The General Synod Canon on Marriage clearly intends that marriage is between one man and one woman. Therefore, even though civil law permits the marriage of two persons of the same gender, clergy licensed by the Bishop of Keewatin may not officiate at such ceremonies. The term *couple* in these guidelines means one man and one woman, and the term *partner* means a person of the opposite sex.
3. For a couple to be married in the local parish church, at least one of them should be affiliated with the parish.\*
4. The couple must complete a marriage preparation course which has been approved by the Regional Archdeacon.
5. For a couple not resident in the community to be married in the local parish church, at least one of them should be affiliated with the Anglican or Lutheran church in the community in which they reside.\*

6. Non-resident couples should provide a certificate from the priest of the parish with which one of them is affiliated indicating that they have been properly prepared for marriage following the guidelines set out in Appendix E in the General Synod Marriage Canon.
7. Clergy are responsible to take every step to ensure that there is no legal impediment to the proposed marriage that they are being asked to officiate at.
8. Inquiries should be made to determine if either party has been involved in any prior long term relationship with a partner other than the current one. This may be either a legal marriage or a common law relationship. If there has been such a relationship, clergy are expected
  - a. to work with the affected party to help that person understand as much as possible why that relationship failed
  - b. to work with the couple to ensure that as much as possible the issues of the previous relationship will not be a factor in the current one.
9. No member of the clergy is required to officiate at any particular marriage if they feel that for any reason, including personal conscience, they should not. However, when refusing to officiate, the clergy member must consult with the Bishop, preferably prior to informing the couple of the refusal.
10. Failure to adhere to these guidelines may result in cancellation of the clergy's registration to officiate at marriages with the appropriate civil authority.

*\*At the very minimum, this means the person should have been on the parish list at least six months.*



## Bishop of Keewatin Summer 2007 Pastoral

Our church is currently engaged in a process of attempting to discern God's will and the prompting of the Holy Spirit as it relates to our understanding of human sexuality and what are appropriate expressions of that sexuality for Christians in today's world.

While our church does not bless same-gender unions, we believe that it is not only appropriate but a Gospel imperative to pray with the whole people of God, no matter what their circumstance. In so doing we convey the long standing Gospel teaching that God in Christ loves each person and indeed loves him/her so much that Christ is calling each person to change and grow more fully into God's image and likeness. To refuse to pray with any person or people is to suggest that God is not with them.

Following the decisions made by General Synod 2007 and in accordance with the Pastoral Statement of the House of Bishops Spring 2007, I am issuing the following pastoral guidelines for the Diocese of Keewatin.

First, all persons of good will who seek fellowship within Christ's Church are to be welcomed without reference to their marital status or sexual orientation.

Secondly, no child is to be denied baptism on the basis of the marital status or sexual orientation of the parents.

Thirdly, no adult is to be denied baptism and no baptized Christian is to be denied communion or confirmation because of their marital status or because of being in a committed sexual relationship.

Fourthly, there is a long tradition within the Anglican Church of recognizing the validity of marriages conducted by civil authority in accordance with the law of the land even if those marriages do not conform to our expectations. Therefore when a legally married couple seeks the church's reception of their marriage and asks their parish's recognition, the priest in charge **must** consult with the bishop. If, following that consultation, the bishop gives permission in writing, a eucharist may be celebrated with the couple - and if they desire with their family and friends. This eucharist may include appropriate intercessory prayers for their mutual fidelity, the deepening of their discipleship, and for their baptismal ministry. There is to be no exchange of vows. There is to be no nuptial blessing, unless the marriage conforms to current church teaching and standards.

Finally, I call upon all those who consider themselves to be committed followers of Christ worshipping in any congregation that is part of the Diocese of Keewatin to prayerfully, respectfully, and gently enter into a process of dialogue and discernment in this important adventure of discovering the Spirit's direction for the Diocese of Keewatin, Christ's church, and the whole of creation.

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### CLERGY

#### **Bishop**

The ordination (consecration) of a Bishop brings with it certain responsibilities. Bishops are called to “be one with the apostles in proclaiming Christ’s resurrection and interpreting the Gospel, and to testify to Christ’s sovereignty as Lord of lords and King of kings.” (BAS page 636) They are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the new covenant; to ordain priests and deacons, and to join in ordaining Bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

With fellow Bishops, they share in the leadership of the Church throughout the world. Their heritage is the faith of patriarchs, prophets, apostles, and martyrs, and all those of every generation who have looked to God in hope. (From, *The Examination, Ordination of a Bishop*, BAS page 636)

#### **Priest**

It is the task of the Priest to share in the Councils of the Church, to proclaim by word and deed the Gospel of Jesus Christ, and to fashion her or his life in accordance with its precepts. Priests are to love and serve the people among whom they work, caring alike for young and old, strong and weak, rich and poor. They are to preach, to declare God’s forgiveness to penitent sinners, to pronounce God’s blessing, to preside at the administration of holy baptism and at the celebration of the mysteries of Christ’s body and blood, and to perform the other ministrations entrusted to them. They are to nourish Christ’s people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come. (From, *The Examination, Ordination of a Priest*, BAS page 646)

#### **Deacon**

Directly under the supervision of the Bishop, Deacons are called to a special ministry of servanthood, particularly to the poor, the weak, the sick, and the lonely. They are to study Holy Scripture, seek nourishment from them, and model their lives upon them. Deacons make Christ and his redemptive love known, by word and example, to those among whom they live, work,

and worship. They interpret to the Church, the needs, concerns, and hopes of the world. They assist the Bishop and Priests in public worship, in the ministration of the sacraments, and any other duties assigned by the Bishop. By their life and teaching, they show Christ's people that in serving the helpless they are serving Christ himself. (From, *The Examination, Ordination of a Deacon*, BAS page 652)

## **Special Clergy Designations**

### **Dean**

The Dean is the senior ranking priest in the Diocese and serves as senior advisor to the Bishop. In the Diocese of Keewatin, the Dean also has special responsibilities for matters concerning doctrine and worship. The Dean may also, when requested, represent the Bishop in such matters. The Dean also acts as commissary when the Bishop is away from the Diocese. In our Diocese, the Dean is Dean of the Diocese of Keewatin and Incumbent of the Cathedral Parish of St. Alban.

### **Archdeacon (Diocesan)**

Appointed by the Bishop, the Diocesan Archdeacon is the administrative officer of the Diocese whose duties are determined by the Diocesan Council in consultation with the Bishop.

### **Archdeacon (Regional)**

The Regional Archdeacon is also appointed by the Bishop and is superintendant of the Region. The Regional Archdeacon offers pastoral support and encouragement to Clergy and Parishes. The Regional Archdeacon also reports on the state of the Church in the Region, ensures there is proper preparation for confirmation candidates, advises and reports to the Bishop on matters where disciplinary action of Clergy may be necessary.

The Regional Archdeacon is consulted when clarification is needed regarding the relationship of Clergy to the Parish and when Parish life is jeopardized due to questions of Diocesan policy. The Regional Archdeacon stands as a resource to the Clergy and Parishes, serves as advisor to the Bishop, and acts as an agent of the Bishop.

**DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**LAY READERS**

**Historical Background**

The order of reader or lector was originally one of the *minor* orders of the Church. They were first mentioned in the third century. This order was discontinued in Anglican practice at the time of the Reformation but the office of Lay Reader, in its present form, was revived in 1866 by C.J. Ellicott, Bishop of Gloucester. The ministry of Lay Reader is a particular and historic pattern of service within the Anglican Church.

**License and Purpose**

Lay Readers are licensed by the Bishop and are usually under the direction of the Incumbent. This ministry is licensed because of the level of responsibility, commitment and training it requires and in order to provide greater accountability. The duration of the license is for two years and afterward at the discretion of the Bishop. Lay Readers serve the church by assisting in and/or conducting services of public worship. They may also be assigned:

- Pastoral responsibilities such as visiting the sick, aged, shut-in or bereaved
- Conducting or assisting services in hospitals or nursing homes
- Catechetical (teaching) responsibilities such as preparing persons for baptism, confirmation, reception and reaffirmation of baptismal vows
- Related administrative responsibilities such as preparing a roster or maintaining the parish prayer list

**Duties and Responsibilities**

- In the absence of a Priest, conduct an entire service: Morning Prayer, Evening Prayer, Compline, etc., excluding the absolution and blessing
- The Burial Service, excluding the absolution and blessing
- Preach or read a sermon, when licensed to do so
- Read the Epistle and Gospel
- Leadership in the public prayers and intercessions at Holy Communion
- Administer the chalice at Holy Communion
- Baptize in the absence of a licensed Priest or Deacon
- Administer the Reserved Sacrament, when licensed to do so

## **Skills Required**

Because the duties and responsibilities of this ministry are so closely associated with ordained ministry, certain skills are required:

- Deep faith in Jesus Christ, and a commitment to living out their own baptismal ministry in their daily lives
- Personal commitment to developing their spiritual life, including worship, prayer, study and action as well as a commitment to ongoing personal development
- Genuine compassion and respect for all persons
- Understanding of themselves as a Christian role model
- The ability to exercise good judgment and maintain appropriate personal boundaries
- An understanding and appreciation of Anglican worship
- The ability to work in a team environment and willingness to support and enable the liturgical ministries of other members of their Parish who may serve as readers, intercessors, servers, etc.
- Ability to maintain confidentiality

## **Qualifications**

The qualifications for a Lay Reader are determined by the Bishop and include the following:

- Be a faithful, baptized and confirmed member in full communion of the Anglican Church of Canada of at least two years standing
- Be a regular communicant and of the age of 18 years and not in Holy Orders
- Be recommended by her or his Incumbent and the Wardens of the Parish
- As a student at a recognized Anglican or Lutheran theological college, be recommended to the Bishop by the college Board; or
- By direct appointment by the Bishop

The expectation of the Diocese is that Lay Readers will take advantage of every possible training opportunity made available to them through the Diocesan Christian Education program. All those in Lay Reader ministry should see their training as an ongoing process. Learning does not end with licensing. Attendance at least at one recognized training event, each year, is required to maintain a Lay Reader's license. Attire must be approved by the Archdeacon.

(See Canon 215)

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### CHURCH WARDENS

This handbook outlines the general duties of Church Wardens. The Canons and Constitution should be read carefully and referred to often. As not all situations will be covered in the Canons and Constitution, advice should be sought from the Archdeacon.

Historically, the Rector's Warden took the concerns of the Incumbent to the Vestry and Parish. The People's Warden took the concerns of the people to the Vestry, Incumbent and the Annual Meeting. Today, these lines have overlapped and both Wardens deal with the concerns of everyone. The Wardens are of equal standing. The only difference is the method by which each becomes a Warden. The Rector's Warden is appointed and the People's Warden is elected.

A Parish is an area shared with an Incumbent and the Bishop for the care of all the people. Within the Parish, the Incumbent is under the authority of the Bishop. Constitutionally, all Parishes come under the Bishop's jurisdiction. The Incumbent is the Bishop's deputy. Church Wardens are responsible for the temporal, or business, affairs of the Parish. By law, in the Province of Ontario, and Manitoba temporarily, the Incumbent and Wardens are the corporation. This corporation represents the interests of the Parish and its members. By law, this corporation can sue and be sued and act on behalf of the congregation in all legal matters. The Wardens enact the wishes of the Parish. The Wardens follow the instructions of the Incumbent, the Vestry and the Parish as a whole; they ensure the Canons are being followed. They do not act on their own volition.

As a liaison between the Vestry and the people, the Warden's most important job is that of communication. Although Vestry meetings are open to all parishioners, few will attend a meeting where they have no voice or vote. The Wardens are the voice of the Parish. An informed Parish is the Wardens' greatest asset. If problems do arise, especially financial, it is the Wardens responsibility to inform the Parish immediately. Silence and secrecy cause problems to grow. Problems should be solved together. Keeping people informed is a vital role of the Wardens. The church bulletin, a few words at announcement time, or any other means of communication can alleviate problems from getting out of hand. When in doubt, consult the Archdeacon.

Generally speaking, the Wardens are responsible for the finances of the Parish. Wardens should familiarize themselves with the full contents of the Canons and Constitution. (See Canon Guideline 306)

## **ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**

### **PARISH HANDBOOK**

#### **VESTRY MEMBERS**

This handbook outlines the general duties of the Church Vestry member. The Canons and Constitution should be read carefully and referred to often. As not all situations will be covered in the Canons and Constitution, advice should be sought from the Archdeacon.

In cooperation with the Incumbent and Wardens, the Vestry promotes the general and spiritual welfare of the Parish, develops and carries out programs, manages Parish property and its financial resources, reports to the Archdeacon and Bishop on the state of the Parish, and recommends candidates from the Parish for ordination. As elected officials, the Vestry represents Parish concerns in a workable forum.

Today's Vestry model, with its emphasis on nominating committees, elections from the congregation and limited terms of office, is in keeping with the direction in which the church is moving; team ministry. Although Vestry Members can still hold other responsibilities within the church, the range of participation from the rest of the Parish in terms of governance has greatly increased.

Vestry Members should familiarize themselves with the full contents of the Canons and Constitution. When in doubt, consult the Archdeacon.

(See Canon Guideline 307)

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**TREASURER**

Churchwardens and the Incumbent are responsible for all the parish finances. “The churchwardens may, in their discretion, delegate the responsibility of keeping the parish accounts and financial records to a parish treasurer, who shall be a person acceptable to the Incumbent, the churchwardens and the vestry, but who need not be a member of the vestry.” (Canon Guidelines 306)

Along with the usual bookkeeping tasks, the Treasurer is also responsible for a financial statement for the previous year which includes the receipts and expenditures, and balance sheet. He or she is also responsible, in concert with the Wardens, for an operating budget for the coming year to be presented at the annual general meeting.

Clergy should avoid being involved with the church’s funds, bookkeeping, or as signing officers for the parish bank accounts. A detailed “Treasurers Guide and Handbook” is available through the Synod office.

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**PARISH REGISTERS**

The record books of any Parish are an important official record of activities and a useful source of information for people needing proof of age or marital relationship.

**1.) Vestry Book**

This is a record of all services held in the Parish, inside and out of the Church building, with dates, clergy names, preacher, attendance, and other notes. This should include nursing home, hospital, and home communions.

**1.) Baptismal Register**

It is important that this information be as accurate as possible because it is accepted as proof of age, etc.

**2.) Marriage Register**

This is often used by people for pension applications, and for permission for re-marriage.

**3.) Confirmation Register**

This is an important record for Church membership and may also be used to determine age when baptismal records are incomplete.

**4.) Burial Register**

This may be consulted by people searching for their family roots.

**5.) Church Membership Register**

This contains the names of all persons who have signed the Declaration of Church Membership, distinguishing those who are Communicants.

**6.) Property Inventory Register**

This contains an inventory of all lands, buildings, goods and chattels belonging to the Parish.

These registers make up part of the Parish and Diocesan history; the more accurate the record, the more complete our story.

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**RIGHTS OF COMMUNICATION**

We often take communication for granted. We assume that we are always being understood and that we understand everyone else. When difficulties do arise, we are usually the last to find out. In the words of family therapist, Virginia Satir, “Healthy communication is a balance of three things: self, other, and context.” This model of communication has deeper significance for the Christian community. As Christians, we are called to be as Christ in the world (self), to see Christ in others (other), and to work toward the reconciliation of the world to God’s plan (context). The intention of all discussion is for the building up of a healthy, open community. All discussion should open with a prayer for guidance. The following *rights* are intended for church members when general discussion is needed, when information needs to be shared, or when decisions have to be made at a congregational level.

The **right** of church members to be able to speak about what they think, believe, feel and value, and about what they are willing or not willing to contribute;

The **right** of church members to be given the opportunity to openly express their own hopes or disappointments and still remain connected with each other;

The **right** of church members to speak for themselves and not for others (use of I statements);

The **right** to describe a problem, a behaviour or painful transaction and not blame;

The **right** to define themselves in a clear and positive manner rather than define themselves in reaction to another person or situation;

The **right** to focus on behaviour rather than personality, when dealing with others;

The **right** to speak their point of view on the past, present and future of anything they feel is pertinent to a current discussion including, painful, joyous or sinful issues;

The **right** to disagree, with encouragement;

The **right** that equal time will be allowed for everyone to be heard.

Because communication often leads to resolution and/or action, it is important that responsibility be taken for seeing that the resolution and/or action be carried out in the most expedient manner.

***Let the faith and love of Christ Jesus be your model. You have been trusted with a wonderful treasure. Guard it with the help of the Holy Spirit, who lives with in you. 2 Timothy 1:13-14***

**ANGLICAN DIOCES OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**CODE OF ETHICS AND DECLARATION (Revised from the 2003 Draft)**

**PURPOSE OF THE CODE**

This code has been written to give guidance and direction to those who are involved in and those who are supporting lay ministries within parishes and within the Diocese of Keewatin; as we have been called by Holy Scripture (Ephesians 4:11-16). Lay ministries may include church school teachers, youth ministers, lay readers, catechists and others identified by the parish, deanery or diocese. The main purpose of this code is to make clear the expectations of those engaged in lay ministry and for those supporting it. It also outlines the expectations of behaviour for those engaged in ministry with regard to interactions with parishioners and others. It also outlines the expectations around training and ongoing support.

The code is to be used by parishes when asking volunteers to take on any ministry. It is also to be used to encourage ongoing training and support for ministries. In addition, it gives guidelines as to what to do when unhealthy conflict occurs as a result of action or inaction regarding ministries.

## **STATEMENTS OF THOSE ENGAGED IN LAY MINISTRY**

### **Faith**

I believe that I am called by God, as a result of my baptism into the Christian faith, to be a disciple of Jesus. This discipleship is made known by taking up of the ministry which I have been given as a gift of the Holy Spirit, and commended by the Church.

I believe that God uses ministries for the building up of the church and that God calls forth the people who are needed, both lay and ordained, to continue the work of Jesus in bringing forth God's kingdom of justice and peace.

I believe that the Church nurtures and guides those of us who are engaged in ministry on its behalf.

### **Working in Partnership**

I will freely share my ministry and be able, with transparency, to explain my gift and how it serves the parish and/or diocese.

I will help others to see the gifts of ministry that they too have been given by the Holy Spirit so that they more fully live out their callings as disciples of Jesus.

I will support those who are also working in ministry, both lay and ordained, by praying for them, explaining their ministries to others, and sharing in the work of bringing about God's kingdom with them.

I will respect and be guided by the pastoral direction and leadership of the Bishop.

Should I run into conflict with any to whom I minister, I will seek out those in leadership for direction and help in discerning appropriate resolution. If this does not bring resolution, I will consult the Archdeacon.

### **Practices**

I will treat all people as if they were Christ to me. If anyone shares a confidence with me I will not disclose it unless required to do so by Civil or Canon Law.

I will share with church and legal authorities, as appropriate, any knowledge of abuse that comes to my attention; be it verbal, physical, sexual, or by neglect.

I will follow the civil guidelines of the province in which my ministry resides.

I will follow the guidelines of the Diocese regarding how I and others are to interact with children, youth and vulnerable persons.

I will not misuse church funds that are given to me to support the ministry to which I have been commissioned and/or licensed.

I will keep clear records and report transactions to the appropriate church authorities.

I will not intrude upon the ministries of others.

I will not gossip about others who are doing God's work in the world.

I will be clear with others about the boundaries of my ministry.

I will appreciate the memory and work of previous people doing the ministry that I have undertaken and will respect those who follow me in this ministry upon leaving it.

To the best of my ability, I will act as Christ would in the world; remembering Jesus' commandment to love others as he has loved us.

### **Training**

I will take the opportunities for training and continuing education that are offered to me.

I will actively seek out times for renewal.

I will actively seek to up-date resource materials to help me in my ministry.

I will expect the parish to give me the necessary support, be it prayer, financial, or material resources, needed to carry out the ministry that I have been called to fulfill.

I will expect the parish to give me the time I need to take up the opportunities for training.

**ANGLICAN DIOCESE OF KEEWATIN, Southern Region**  
**DECLARATION AND OATH OF CONFIDENTIALITY FOR LAY MINISTRY**

**THE PARISH OF** \_\_\_\_\_

I have been called to be a disciple of Jesus and will now take up the ministry to which I have been called. The church has named my gift of \_\_\_\_\_ and has given me the skills and support I need to take on this ministry.

I have read and understand the Code of Ethics and all that is required of me. I also understand that in the course of carrying out the duties of my ministry, I will be dealing with confidential information; except as may be canonically or legally required, I will not disclose or release such information to any person at any time.

I will look to God, my creator, for guidance and will show Jesus to others by doing my ministry to the best of my ability and with faithfulness. I look to the Holy Spirit for continued guidance, strength and support.

Person Called to Ministry \_\_\_\_\_

Clergy \_\_\_\_\_ Date \_\_\_\_\_

Rector's Warden \_\_\_\_\_ Date \_\_\_\_\_

People's Warden \_\_\_\_\_ Date \_\_\_\_\_

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### CONFLICT RESOLUTION

Conflict arises when two or more parties believe that what each wants is incompatible with what the other wants. Conflict can be a healthy thing. It is acceptable for people to have differences with one another. How we deal with those differences determines whether they are healthy or not. As Christians, we are called to be a community of discernment; a community where God's will is being sought, not our own; a community where our differences help to create a larger picture of the possibilities available to us through God's vision for us. Each of us is unique and therefore brings a unique approach to any discussion. If we are uncomfortable with what another brings to the table, it's a sure bet that we already have a preconceived idea of what we want to have happen. This begs the question, "Is it God's will?" In sharing and respecting our differences, in building the larger picture, we allow the Holy Spirit to move among us. We allow new possibilities to emerge.

In her Leadership Symposium *CONFLICT: A GIFT TO THE CHURCH*, given at Dryden to the Southern Region of the Diocese in April of 2009, Nan Cressman noted that conflict:

- is a mark of involvement
- defines identity
- identifies unmet needs
- allows us to benefit from diversity
- broadens our frame of reference
- stimulates creativity
- opens potential for new and deeper relationships
- binds people together
- "cross-stitches" an organization

She went on to write that the positive results of conflict are:

- Better ideas are produced

- People are forced to search for new approaches
- Long standing problems are surfaced and dealt with
- People are forced to clarify points of view
- The tension of conflict stimulates interest and activity
- People have a chance to test their capacities

### **What is Unhealthy Conflict?**

Unhealthy conflict occurs when there is a difference of values, ideas or behaviours between two or more parties that inhibits, alters, or destroys the possibility of a healthy relationship. Nan Cressman highlighted the following results:

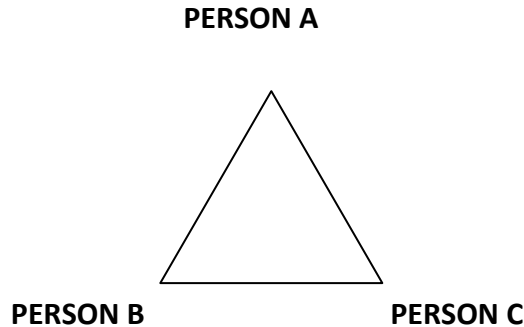
- Some people may feel defeated and/or demeaned
- The distance between people may be increased
- A climate of distrust and suspicion may develop
- Turbulence may cause some good creative people to leave
- People or some small groups that ought to cooperate may become concerned only with their own narrow interests
- Various kinds of active or passive resistance may develop

### **Preventing unhealthy conflicts from escalating**

Most unhealthy conflicts, on a Parish level, escalate because of *triangulation*. Triangles are a normal phenomenon in interpersonal communication. Whenever anxiety grows in a two-person relationship, one person will typically find a third person with whom to ally – often for the purpose of talking about the other individual or otherwise relieving the tension or imbalance in the first relationship.

Again, Nan Cressman offers insight:

In order for the pattern to change - to move from indirect communication to open dialogue and self-definition - one can resist getting “triangled in” by giving the problem back to and allowing those who have it an opportunity to work with it constructively. They are the only two people who can actually effect change in their behaviour and relationship.



Person A does or says something to Person B. Person B is unhappy with what was said or happened, but rather than approaching Person A and sharing their unhappiness, they tell Person C. Person C can then do one of three things: keep their mouth shut; tell Person A that Person B is unhappy, or; share the conflict between A and B with everyone else at coffee hour after church.

Unfortunately, it is option three that is usually used. In most Parishes, it is only a few who promote this kind of behavior, but the results are divisive to maintaining a healthy community. For this reason, anyone working in Lay Ministry signs a declaration which includes a clause of confidentiality. Gossip has always been one of the most destructive forces in the Church. The most effective way to prevent it from happening is to empower the complainant to approach the source of their disagreement directly. This action needs to be promoted in the Parish. Talking openly about preventing triangulation before it happens will promote a healthier way of engaging with each other.

Nan Cressman suggests the following guidelines for third party involvement. This is based upon Matt.18:15-17:

- Ask person A, “Have you talked to person B about this?”
- Ask person A, “Would you like me to help you think through and prepare you to talk to person B?”
- If you are someone who is trusted by both persons A and B, you might offer to meet with them both and serve as mediator, or to find some other way to make the interaction safe for both.
- Otherwise, ask person A, “Would you like me to pass your concern along to person B and invite person B to get back to you with a response?”
- If person A’s response to all of the above is “No,” then say, “Well, it’s your call. Let me know if you change your mind.”
- Do not pass on person A’s story to person B or anyone else.

In larger Parishes, or those with long-standing unhealthy systems, it may be best to strike a committee to deal with issues immediately, before they become triangulated and escalate. This committee would be responsible for seeing that an equitable process takes place.

The following three step process was developed by St. Alban's Cathedral Vestry as a guide for a Conflict Resolution Committee.

#### Step 1

- Fully understand the situation and the differing opinions, ideas, or values
- Identify concrete behaviours, rather than personality differences
- Help the person change the language from "they did or said" to "I feel...because"
- Ask whether the person before you has reached out to the opposing party to discuss the action, idea, or value which has caused them to be unhappy

#### Step 2

- Empower the complainant to approach the source of their disagreement directly by offering ideas, creating a safe environment, and demonstrating healthy communication
- Offer to assist them in developing a plan on how they can approach the offending party
- Offer to role play their plan

#### Step 3

- Offer to facilitate a discussion between the parties by:
  - Arranging a neutral meeting place conducive to conversation
  - Providing all parties with a general idea of the subject to be discussed
  - Ensuring that all parties are equally represented
  - Opening the meeting with a prayer for guidance
  - Reviewing the Rights of Communication
  - Remembering that you are the moderator; you are not there to find a solution, but rather guide the parties to find a resolution they can all live with

In the end, it is forgiveness that will restore us to a right relationship. If we are not having a right relationship with one another, we are deluding ourselves if we believe that we are having one with God.

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### DECISION MAKING

When making decisions, it is important to keep in mind that every situation is unique. Past experiences can inform a situation, but shouldn't determine the decision to be made. Often, a choice between two opposites is necessary and sometimes the degrees of difference aren't very much.

The following characteristics of a good decision making process were developed by Ron Kraybill (Mennonite Conciliation Services US) and noted by Nan Cressman (Mennonite and Brethren in Christ Conciliation Services of Canada):

- Disagreement is to be encouraged at all times
- All interested parties should be represented in the process
- Multiple alternatives should be gathered before beginning a serious debate
- Everyone needs to be heard
- There should be more than one forum for people to express their ideas and preferences
- There should be no surprises
- There should be openness with information and constant reporting back

The first decision making commandment: **The *process* matters more than the *outcome*.**

A good decision making process is one that is reached in a way that everyone feels so good about how it was decided that even the minority is willing to support a decision which is not their first choice.

Because most decisions are made without full knowledge of all the alternatives, motives, ends, means, and outcomes, the following five step guideline found in Wayne Schwab's, *When the Members Become the Missionaries*, may be helpful. Schwab refers to these steps as "Christian" decision making. They are based on the principals of love and justice.

- 1.) Alternatives. Outline all the possible choices. Then, examine each alternative for the motives at work, the ends sought, the means used to achieve them, and the likely outcomes.

- 2.) Motives. To what extent do our motives participate in love or justice? Work to be honest about self-serving, hidden, or unconscious motives.
- 3.) Ends. To what extent are the goals loving or just?
- 4.) Means. How loving or just are the means used to achieve the ends?
- 5.) Outcomes. To what extent will each outcome be a more loving or just situation for all who are involved?

These five steps can be applied to any situation, no matter how big or small; from situations involving only one's self, to a Committee or Vestry meeting, a Parish Meeting on a specific issue, or an Annual General Meeting. Parishes would save themselves a lot of grief by taking the initial few minutes to review these obvious and simple suggestions. The more they are used, the easier it will be to refer to them. Decision making is a process, not a predetermined event. By following these steps, we allow the Holy Spirit to enter into the process. These steps, along with a prayer for guidance, are helpful tools in maintaining congregational health and stability.

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**  
**PARISH HANDBOOK**

**SEXUAL HARASSMENT AND ASSAULT POLICY**

- i) The Diocese of Keewatin undertakes to ensure that all activities, work and pronouncements in which the Diocese of Keewatin is engaged, uphold the values of love, truth and justice and are demonstrably free from violence, coercion and discrimination.
- ii) It is the Diocesan policy that sexual assault, sexual harassment, or sexual abuse of any kind, whether to an adult, adolescent or child, any vulnerable person, male or female, by or to any staff person, contract employee, volunteer or participant, will not be tolerated.
- iii) The Diocese will actively try to prevent such occurrences and deal with any accusations promptly, seriously and systematically, in cooperation with proper authorities, where appropriate.
- iv) At all times an ethic of mutual respect, responsibility and caring, as well as the modeling of wholeness and healthy sexuality in relationships will be our goal and the Diocese will practice, advocate and educate to this end.
- v) The greatest care will be exercised to avoid situations in which anyone may take advantage of trust or abuse power or authority, particularly where power and authority are operative or possibly deemed to be operative.
- vi) Adherence to this policy is mandatory and a vital component of our life and work together whether as employed staff or volunteers on behalf of the Diocese of Keewatin, and applies to, but is not limited to, the following: Officers of the Diocese of Keewatin, chairs and members of all Diocesan committees, all councils, all task forces, all employed staff, all volunteers and all participants in all Diocesan activities – both clergy and laity.

# ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION

## PARISH HANDBOOK

### WHEN VULNERABLE PERSONS ARE INVOLVED

Vulnerable persons includes children, youth under the age of 16, the elderly, those in hospital, those who are shut-in, those who are institutionalized, and those with any full capacity disadvantage whether male or female.

- Diocesan, Regional, and Parish Clergy and Lay Ministers working in the Diocese with vulnerable persons must have a current police background check filed with the Synod Office.
- Diocesan, Regional, and Parish Clergy and Lay Ministers must indicate in writing that they have read the Diocesan *Policy on Sexual Abuse and Harassment*.
- Diocesan, Regional, and Parish Clergy and Lay Ministers must take advantage of training opportunities pertaining to their ministries.
- When an incident occurs, an Incident Report shall be filed with the appropriate authority (Diocesan event – Bishop; Regional event – Regional Archdeacon; Parish event – Incumbent).

### CHILDREN AND YOUTH EVENTS

- For events in which there are participants less than 16 years of age, there shall be two supervisors unrelated by kin or marriage.
- Every participant under the age of 16 years must have written approval from his/her parents or legal guardians to attend an event.
- At the time of registration, the pertinent medical and pharmaceutical needs of a participant must be known to the event leader.

- Participants under the age of 16 years must be delivered and picked up by a parent or legal guardian. If alternate arrangements are made, the organizers must be informed by a parent or legal guardian.
- Participants shall not leave the event site without the consent of the leader in charge.
- If a participant under the age of 16 leaves the event site without permission, his/her parents or legal guardian shall be notified immediately.
- No alcohol, tobacco, or illicit drugs shall be allowed on the site.
- Following each event a report should be made to the appropriate authority indicating the event's success in achieving its goals, concerns, recommendations, etc.

**ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION**

**PARISH HANDBOOK**

**FACILITIES USE AGREEMENT**

This agreement is between \_\_\_\_\_

(name of church)

\_\_\_\_\_

(name of responsible rental user (Renter))

The Renter wishes to engage the premises of \_\_\_\_\_ (church) as noted below for the purpose of:

\_\_\_\_\_

Event date(s) and time(s): \_\_\_\_\_

# of events per week/month \_\_\_\_\_ #of wks/mos \_\_\_\_\_ Total # of events \_\_\_\_\_

Room or space to be used: \_\_\_\_\_

Rental Rate: \$ \_\_\_\_\_ per hour \$ \_\_\_\_\_ per event \$ \_\_\_\_\_ per week

Other: \_\_\_\_\_

In signing this agreement the Renter agrees to indemnify \_\_\_\_\_ (Church) and the Diocese of Keewatin against any loss, liability or claim resulting from the use of the facility by those engaged in the activity of the Renter . Further, the Renter agrees to pay, within 10 days of

the event, for repair of all damages (beyond normal wear and tear) caused to \_\_\_\_\_(Church) property by those engaged in the Renters event activities.

1. It is agreed by the Renter that only the areas of the church specified in this agreement will be used. It is further agreed that all areas rented will be used only for the time specified in this agreement.
2. It is agreed by the Renter that all children and youth will be supervised at all times by two responsible adults who are at an 'arms length' relationship with each other.
3. All areas used by the Renter must be cleaned up immediately after use and left in good condition.
4. The Renter must not sub-let to any other person or entity
5. It is agreed by the Renter that no pets will be allowed in the premises.
6. The Renter agrees to lock the building when they leave. If the Renter is the last party scheduled for building use that day, they agree to secure the building when leaving.
7. The Renter will not make or allow to be made copies of any keys to the facilities and agrees to return any and all keys issued to the renter when this agreement expires.

**Church Contact Information:**

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

Phone: \_\_\_\_\_

Mailing Address: \_\_\_\_\_  
\_\_\_\_\_

Email: \_\_\_\_\_

Secondary

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

Phone: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

\_\_\_\_\_

Email: \_\_\_\_\_

**Renter Contact Information:**

Primary

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

Phone: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

\_\_\_\_\_

Email: \_\_\_\_\_

Secondary

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

Phone: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

\_\_\_\_\_

Email: \_\_\_\_\_

**Agreed to by Renter:**

(Signature) \_\_\_\_\_ Date: \_\_\_\_\_

**Agreed to by \_\_\_\_\_ Church**

(Signature) \_\_\_\_\_ Date: \_\_\_\_\_

ANGLICAN DIOCESE OF KEEWATIN, SOUTHERN REGION  
**PARISH HANDBOOK**

**CONGREGATIONAL DEVELOPMENT TRIANGLE**

***PRAYER: Being Christ Centred***

PARISH COMMITMENT

PRAYER/STUDY

WORSHIP

CHRISTIAN EDUCATION PROGRAMS

PARISH MANUAL (SOUTHERN REGION)

PARISH ACTION PLAN

***STEWARDSHIP: Using Our Resources to God's Glory***

STEWARDSHIP PLAN

GIVING GENEROUSLY/SPENDING WISELY

LEADERSHIP DEVELOPMENT

DEANERY MEETINGS

DIOCESAN VISION

***OUTREACH: Serving Christ in God's World***

COMMUNITY RELEVANCE ASSESSMENT

WORKING WITH OTHER CHURCHES

OUTREACH, NEAR AND FAR

ON-GOING PARTNERSHIPS

LARGER COMMUNITY VISION