



**The Diocese of Algoma**

**Parish Leaders**

**Manual**

**Our diocesan mission**

**'To share in the gathering work of Christ so that His newness of life overflows into our hearts, homes, churches, and community'**

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## **Introduction**

The management of the affairs of a parish in our Diocese is one of our most important and valuable ministries. The gifts of experience, wisdom, teamwork and skill that Incumbents, Wardens, Treasurers, Church Board members, and others bring to this is a wonderful contribution to our ministry together in the mission of Jesus Christ in Algoma. The sense of accomplishment in doing this ministry well can be deeply rewarding for those who are carrying this out.

The information contained in this Manual is taken from the Constitution and Canons of our Diocese and those of the Provincial and General Synods, policies that have been put into place by our Bishop, our Diocesan Synod and Executive Committee, and from the statutes of the Ontario and federal governments and the secular law that applies to us.

Though all of this information can be found in those places it is not always easy to know just where to look it up when you need it. This Manual is intended to help you by dealing with the questions that most commonly come up for parish leaders, and to provide a brief sketch of how our diocese works so that the answers make more sense than they would standing alone.

## The congregation and parish

A congregation consists of individuals who gather together to share their Christian life in worship, fellowship, and service in the Anglican tradition and who are recognized as a congregation within the diocese by the diocesan bishop. (The Constitution defines a congregation as “*a group of persons who gather regularly for worship and who hold an Annual Vestry meeting in accordance with Canon J-1*”).

A parish is made up of one or more congregations to whom the Bishop has appointed an Incumbent. (Canon H-6 governs the “*Establishment and Dissolution of Congregations and Parishes*”).

### Incumbent

The Incumbent is a member of the clergy or a layperson, appointed by the Bishop, to act as the Bishop’s deputy and delegate in the life of the parish. The Incumbent is the Bishop’s deputy to represent the Bishop and carry out the Bishop’s directions in the parish. In issuing the Incumbent’s License the Bishop delegates to the Incumbent some of the Bishop’s sacramental and spiritual authority such as that of pastoral care, preaching, teaching, the celebration of the Eucharist, and the conduct of other sacramental and worship services of our Church.

The exact nature of this delegation will vary according to the circumstances of the parish and the ministry involved. The Bishop, however, does not delegate all of the Bishop’s spiritual and sacramental roles and powers, retaining such things as ordination and confirmation. (The Constitution defines an Incumbent as “*a cleric or lay person licensed by the Bishop to a parish, assisted parish, or congregation*”).

The terms Incumbent and Rector are often used as synonymously with each other depending on the customary usage in the parish,

The Bishop’s representative within the Deanery is the Archdeacon. The Incumbent should brief the Archdeacon on what is happening in the parish so that the Archdeacon can report this on to the Bishop and the Bishop’s Council. The Incumbent should inform the Archdeacon of any absences from the parish.

In keeping with Anglican tradition, the Bishop’s appointment of a new Incumbent to a parish involves extensive consultation. Canon I-1 outlines the process used including the election of a parish Concurrence Committee and the preparation of a Parish Profile.

Depending on the ministry needs of a parish, the Bishop may appoint an Interim Incumbent. This is done on consultation with the wardens as to these needs and the resources of the parish. In the periods in which there is no Incumbent, or Interim Incumbent appointed, the territorial Archdeacon acts as the Incumbent of the parish on behalf of the Bishop.

Once an Incumbent’s ministry in a parish ends the former Incumbent should have no further involvement with the parish for at least two years. This rule is in place so that the parish and the succeeding Incumbent have the time, and the spiritual and emotional space needed to build their own new relationship without the confusions and uncertainties that can arise from the presence of the former Incumbent. This is often difficult for the former Incumbent and former parishioners but is part of the self-sacrifice that clergy take upon themselves in their ordination vows and in accepting a parish appointment.

During the interim period between the departure of an Incumbent and the appointment of a successor there can be circumstances in which the Archdeacon may ask the former Incumbent to be present or carry out some functions in the parish. This is always an unusual circumstance, however, and only happens at the Archdeacon's invitation and with the Bishop's permission.

The new Incumbent of the parish may ask the former Incumbent to take part in parish events, or grant permission to the former Incumbent to occasionally carry out ordained functions involving former parishioners such as baptisms, weddings, and funerals. This is always "at the pleasure" of the new Incumbent.

### **Church wardens**

The Incumbent is primarily concerned with the spiritual life and worship of the parish, and the wardens are primarily concerned with its temporal affairs. The wardens are responsible for the maintenance of the buildings and grounds, the finances of the parish, including the keeping of accounts, the reporting of the finances, and the managing of the parish funds, and they may appoint a parish Treasurer to assist them in this. Canon I-2 provides that "*the signing officers of the congregation shall be one of the Church wardens and any one of the Incumbent, the Church wardens, the Treasurer, or such other member of the congregation who is appointed by the Vestry.*"

The 1841 *Church Temporalities Act*, a current statute of the Province of Ontario, makes the Incumbent and the Church wardens jointly responsible for the management of the affairs of the congregation. This means that the Church Board and other entities within the parish are advisory in nature to the wardens and the Incumbent, although the wardens and Incumbent are always well advised to listen carefully to this advice and be guided by it except in the most unusual of circumstances.

Canon I-3 lays out the responsibilities of the wardens and the powers given to them to fulfill these duties. In accordance with Anglican tradition the people, gathered in a Vestry, elect a People's Warden and the Incumbent appoints an Incumbent's Warden. The term of both wardens is one year, or until their successors are elected or appointed. Deputy Church wardens may be elected or appointed to assist in this work.

### **Vestry meetings**

Vestry meetings are one of the most important parts of the functioning of our congregations and parishes. They enable the people of the congregation or parish to discuss matters important in their life together in a formal setting in which rules have been put into place to ensure fairness to the members, honesty in dealing with these matters, and transparency in both of these things. The Incumbent, or a person appointed by the Incumbent, presides over Vestry meetings.

Canon J-1 (Vestries) provides that "*all persons shall be entitled to vote in the Vestry of a congregation in the Diocese who (i) are baptized; (ii) are of the full age of 16 years; (iii) are habitual attendants at Divine Service in the congregation; and (iv) have contributed during the year immediately preceding year to the working expenses of the Church.*" The term "*habitual attendants*" had been defined by our Bishops as meaning a minimum of three times during the previous year. Vestry meetings can be called by the Incumbent, the Church wardens, or by any four members of the Vestry.

Every congregation is required to have an Annual Vestry meeting. The Canon specifies an Order of Business for this meeting at which elections take place, the Advisory Board for the coming year is formed and at which members of the Vestry review the financial accounts for the past year, approve the budget for the coming year, and review the *Screening In Faith Report*.

### **Church Boards**

Canon J-2 on Church Boards requires that each parish has a Church Board, also called an Advisory Board. In a multi-point parish they may set up one Board (e. g. a Central Parish Council) for the whole parish and/or a Board for each congregation.

The Incumbent or Interim, Churchwardens, deputy Churchwardens, Lay Delegate(s) to Synod and the Treasurer are on the Board. The Vestry may appoint other positions/members as it chooses.

The Vestry may select the name of the Board. A number of different names are used by parishes within the diocese: Vestry Board, Parish Council, Board of Management, and Advisory Board. The Church Board shall elect a chair-person and a secretary. The custom in some parishes is to induct the Board members at the main Sunday service following the Annual Vestry meeting.

The executive officers of the parish are the Incumbent, the People's Warden, and the Incumbent's Warden, and they act on behalf of the parish. The Church Board is advisory in nature, but the Incumbent and Wardens are guided by the advice given by the Church Board in virtually all matters.

### **Treasurer**

The Church wardens are responsible for the finances of the congregation or parish. They may appoint a Treasurer to assist them in these responsibilities. The Treasurer, if one is appointed, is under the direction and oversight of the Church wardens and serves at their pleasure.

The Synod Office can provide valuable help and advice to Treasurers, particularly in matters relating to payroll.

### **Records management, registers and the diocesan archives**

The Churchwardens are responsible for keeping appropriate administrative files and records to provide future Churchwardens with sufficient information and history to continue the work of the parish. The Incumbent is responsible for keeping registers and records of church services including baptisms, funerals, weddings and confirmations.

The administrative files and records (including financial) should be kept at the church and not by the Churchwardens (or treasurer or book keeper) personally, though copies may be made for the convenience of doing necessary work. Records and files will contain:

- copies of the annual parish return to the Synod Office
- vestry and congregational / parish membership contact lists
- important correspondence

- annual vestry reports
- vestry and advisory board minutes
- government and tax returns
- property deeds
- insurance policies
- licenses for use of space, etc.,

The original deeds for all parish properties are to be kept at the Synod Office.

Although the Incumbent has responsibility for maintaining the parish registers, Churchwardens are responsible for providing for their storage and safekeeping. When registers are full, they shall be sent to the Diocesan Archives at Algoma University for safekeeping. The Diocesan Archives provide safe, fire-protected storage for non-current parish records. The records are always available for parish use. They are preserved and protected at the archives and become part of the history of the parish, or our diocese, and of our Church.

### **Lay Readers and other lay ministries in the parish**

All of the members of our parishes are called to carry out Christian ministry but some of these ministries are more formally recognized, organized, and coordinated. Such formal lay ministries may include those of Lay Readers, Eucharistic assistants, servers, choir members, altar guild members, hospital visitors and other roles depending on the circumstances of the individual parish. These parish lay ministers are responsible to the Incumbent and are under the general supervision of the Bishop.

Those carrying out these formally recognized lay ministries in the parish are commissioned by the Incumbent in a public worship Service. As part of this commissioning a covenant is drawn up between the Incumbent and the lay minister. This covenant specifies the responsibilities, training, screening, accountability, term, and review of the ministry.

Parish Lay Readers have carried out a particularly important ministry in the life of our diocese. A member of the parish becomes a Lay Reader by being asked by the Incumbent to take on this ministry and agreeing to do so. The Incumbent then proposes the name of this person to a Vestry meeting and, with the approval of the Vestry, then commissions the candidate into the new ministry. The members of the Vestry are to give careful consideration to this nomination and the members of the Advisory Board are to be given an opportunity to provide confidential feedback to the Incumbent on this nomination.

Parish Lay Readers may preach and conduct a Service of the Word, on occasion, during the absence of the Incumbent. On these occasions, the Incumbent remains accountable for the content of the sermon and the liturgy.

When permanent Incumbents conclude their ministries and leave the parish the commissionings of parish Lay Readers remain in effect until the appointment of a new Incumbent. It is traditional, at that point, that those holding non-stipendiary (not paid) appointments in the parish offer their resignations to the new Incumbent who may accept the resignations at that time, continue the appointments, or defer this decision until the new Incumbent becomes more familiar with the life of the parish.



Diocesan Lay Readers differ from parish Lay Readers in that they are licensed directly by the Bishop upon the recommendation of the Deanery Archdeacon, the candidate's parish Incumbent, and with the approval of the Deanery Council. Diocesan Lay Readers functioning within a particular parish are under the direction and supervision of that parish Incumbent in the ministry that they carry out in that parish.

Lay Readers and lay ministers who are currently commissioned in other Algoma parishes may be invited by the Incumbent to carry out this ministry in the parish occasionally. If the person is not currently commissioned in another Algoma parish, then the Bishop's permission is needed and this should be discussed with the Bishop early enough in advance so that careful consideration can be given to this and reference checks can be made where this is advisable.

## **The Diocese**

### **The Bishop**

Our Bishop is the chief pastor and spiritual leader of our diocese and has been given the powers of sanctifying, teaching, and governing that are necessary for our lives together as a diocese in the Anglican tradition. This authority is exercised collectively with the other bishops of the provincial and national House of Bishops of which our Bishop is a member.

Anglicans are often referred to as "*episcopally led and synodically governed.*" The word "*episcopal*" is another term for bishop and comes from the Greek word meaning "*overseer*" or "*guardian.*" Our Bishop is the focus of our unity as a diocese, and of our unity with the wider Anglican Church.

Algoma's diocesan Bishops are elected by our Synod (Canon A-1) and then admitted as members of the provincial House of Bishops through the consent of the other bishops of the Ecclesiastical Province of Ontario (Provincial Canon III). Both of these steps are necessary and, if the person elected by our Synod is a priest and not already a bishop, he or she will be consecrated as a bishop by the Archbishop and the members of the Provincial House before being Installed as our diocesan Bishop.

### **The Synod**

The people of our Diocese of Algoma govern themselves by gathering in a diocesan Synod. Our Synod meets once every two years, usually in Sault Ste. Marie for convenience, but it could meet elsewhere. Once gathered together in a Synod session the members seek God's guidance and direction in prayer, in worship, in formal discussion and debate, and in fellowship with each other. They consider the affairs of our diocese and make decisions concerning it that fall within the powers of the Synod.

The Synod also has a second role. We need to run the business affairs of the diocese as well and, for this reason, the Synod has been made a corporation by Act of the Ontario Legislature. This is the usual way in which Anglican dioceses manage their business affairs in Canada.

Our Synod was incorporated in 1906 and this enables “*The Incorporated Synod of the Diocese of Algoma*” to enter into contracts, act as an employer, hold property and bank accounts, and transact all of the other necessary business matters for our diocese as do other corporations. Our incorporating *Act* provides that “*the Synod shall be composed of the Bishop of the Diocese for the time being, who shall be the head thereof.. Priests and Deacons of the same licensed by the Bishop, and lay representatives elected in each parish.*”

The *Act* also provides the power that has been used by our Synod to enact the Constitution and Canons that govern our internal operations. These Canons are binding on the parishes, congregations, clergy, and members of the Diocese. In accordance with the *Act* the Bishop is the President of our diocesan Synod and has the leading role in organizing its sessions and affairs.

### **The Executive Committee**

The Executive Committee acts on behalf of the Synod when it is not in session. The Executive Committee can do all of the things that the Synod can do except for enacting, amending, or repealing the provisions of the diocesan Constitution and Canons. The Executive Committee oversees the temporal affairs of the diocese, rather than its spiritual affairs which are overseen by the Bishop. In doing this, the Executive Committee may put into place Policies to govern the operations of the diocese that fall within its jurisdiction. The Executive Committee, in more common terminology, is the Board of Directors of our diocesan corporation.

The Bishop, in his role as President of the diocesan Synod, chairs the meetings of the Executive Committee and organizes its proceedings.

### **The Deaneries and Deanery Officials**

#### **The Archdeacon**

The Archdeacon is the Bishop’s representative in the deanery and assists the Bishop in carrying out the Bishop’s duties and responsibilities in the deanery.

The archdeacon is to:

- \* Foster and promote a harmonious working of Deanery life.
- \* Be a pastoral link with, and for the Bishop, to the clergy in the Deanery and their families.
- \* Field questions from clergy and lay leadership that do not need to be referred to the Synod Office.
- \* Take first responsibility for personnel crises in the Deanery in consultation with the Bishop.
- \* Preside at the election of parish Concurrence Committees and advise them on their duties and responsibilities.

\* Arrange coverage for churches without Incumbents in consultation with the wardens.

\* Advise the Bishop when serious matters are emerging in the life of any congregation in the Deanery and, at the direction of the Bishop, intervene in cases of serious parish conflict.

### **The Synod Office**

The Synod Office assists the ministries of the Bishop, the Synod, and our parishes. It is the place at which the Bishop has his office and where his many trips on visits throughout the diocese are planned and the details arranged. The organization and planning of our diocesan Synods and our Executive Committee meetings, as well as the work that they direct be done, is carried out from there as well.

Our Treasurer has her office there and our diocesan finances and our central payroll operations are managed from the Synod Office. The necessary files and records for all of these functions are maintained in the Synod Office, or at our diocesan archives.

The Synod Office is located in Sault Ste. Marie which, throughout our history as a diocese, has been the place in which our Bishop lives and in which our Cathedral (mother Church of the diocese) is located.

### **Pastoral Letters**

In the Anglican Church of Canada, the Diocesan Bishop has the primary responsibility for Anglicans in the Diocese and has the right and duty to communicate with them from time to time. When the diocesan bishop writes a letter to all Anglicans in the diocese, that letter is referred to as a Pastoral Letter.

The reading of such Pastoral Letters has been an important part of the life of our Church from its early days. The reading of a Pastoral Letter is done at the direction of the Bishop at worship services, vestry meetings, or at other congregational meetings as the Bishop directs and is deemed to have the same effect as though the Pastoral Letter was mailed individually to each person.

No person may, in any way, attempt to censor or restrict such communication. It is not within the power or authority of any member of the clergy or lay person to withhold or interfere in anyway with the reading of such a Pastoral Letter from the Bishop to the people of the parish.

It is an absolute requirement and a matter of discipline that all clergy, without exception, read Pastoral Letters to the people of the parish when directed to do so by the diocesan bishop.

### **How we govern ourselves and the law that applies to us**

Our diocese is made up of about 100 congregations gathered together in about 50 parishes. The people of these parishes, and the various outlying points attached to them, form the Diocese of Algoma.

In the Anglican tradition the central pastoral and administrative unit is the diocese and its bishop. We hold this in common with other Christians in the Orthodox, Lutheran, and Roman Catholic Churches. Our diocese of Algoma is one of thirty dioceses making up the Anglican Church of Canada. The Anglican Church of Canada is a hierarchical, as opposed to a congregational, Church. Authority and jurisdiction in the making of decisions is divided between its various levels in the same way that decision making powers are divided between the federal, provincial, and the municipal levels in the structure of the Canadian state.

The Anglican Church of Canada has three constitutional levels. They are that of the national Church, the four ecclesiastical provinces, and thirty dioceses. Each of these levels has been given specific decision making powers. Each is headed by a bishop. At the national level this bishop is known as the Primate, as the Metropolitan at the provincial level, and as the Diocesan Bishop at the level of the diocese. Each has a synod that functions as its Church legislature.

The Anglican Church of Canada is one of 38 Churches around the world forming the Anglican Communion. The Communion lives out our Anglican Church life in 165 countries and includes 85 million people, making it the third largest Christian denomination after the Eastern Orthodox and Roman Catholic Churches.

## **The Appointment of Clergy**

In the dioceses of the Anglican Church of Canada, consistent with the tradition of the Christian Church from its earliest days, the diocesan bishop appoints a priest as the Incumbent of the parish, though a deacon or layperson may be appointed in exceptional circumstances. This, and the appointment of any assisting clergy, is governed by the diocesan Canons, the policies of the Bishop and the Executive Committee, and by our general canon law.

### **Licences, Letters of Permission and other forms of Permission, and Letters of Appointment**

The ministry carried out in the Diocese is the ministry of the Bishop. The Bishop delegates sacramental, teaching, administrative, and pastoral responsibilities to clergy and, at times to laity, by issuing Licences or other forms of Permission to them.

Under our diocesan Constitution, a Licence issued to a member of the clergy grants full membership in our Synod and a Letter of Permission or a more general form of Permission does not. There are two types of Licences. The most common is one issued by the Bishop to clergy who are under the jurisdiction of the Bishop of Algoma to carry out a ministry within the diocese.

The second is a Special Licence that the Bishop may issue to clergy who have come from another diocese, but who are ministering in Algoma while remaining members of the diocese from which they have come. This Special Licence enables these clergy to be full members of the Algoma Synod (with voice and vote), provided that they are not also active members of the Synod of the diocese from which they have come. This is required by the canonical principle that one cannot be a member of two Synods at the same time. Clergy requesting such a Special Licence must petition the Bishop and include a written letter indicating that they will not be voting in any other diocesan Synod.

A diocesan Bishop may also give verbal permission to clergy or laity to carry out ministry in a specific place within the diocese under specific circumstances. An example of this would be a priest in good standing in another diocese who would like to officiate at a marriage ceremony in Algoma. Such a permission is always “*at the pleasure of the Bishop*” and can be withdrawn, or the terms of the permission changed, at any time.

Provincial Canon IV provides that “*no ordained person shall undertake a clerical position in a diocese of the Province without a license or permit by a bishop of such diocese. Such license or permit may be issued by the bishop of the diocese in accordance with the Canons of the diocese.*”

The appointment of an Incumbent to a parish is made in a Letter of Appointment issued by the Bishop. This document lays out the terms of the appointment as agreed on by the Bishop, the new Incumbent, and the Church wardens on behalf of the parish. The terms of the Letter of Appointment include its length, financial compensation, benefits, and how the appointment is to be concluded. In addition, an Incumbent swears and signs the traditional Oaths and Subscriptions required in making such an appointment. These bind the Incumbent to conform to and obey the constitution and canons of our diocese, our province, and our national Church (Provincial Canon IV).

### **Celebration of New Ministry**

The worship Service of a Celebration of New Ministry provides a focus in worship together for the members of the parish and their new Incumbent at the beginning of the ministry that they are jointly embarking on. What is done in the Service, and the readings from Scripture used in it, speak of our Christian and Anglican understanding of this ministry and help the members of the parish to understand both theirs and the new Incumbent’s part in this ministry.

The Celebration of a New Ministry usually takes place in the first couple of months after the new Incumbent begins work in the parish, though this timing is kept flexible as circumstances may vary. The Service is usually held at a time that is convenient not only for the members of the parish but also for the other clergy and laity of the Deanery who may want to join in this Celebration.

The Bishop may lead the Service, or will authorize the territorial Archdeacon, or another member of the clergy to do this. The staff of the Synod Office will be able to assist in the planning.

### **Moving Expenses**

Parishes are responsible for the expense of moving clergy newly appointed to the parish. The Diocese has a fund from which loans can be made to parishes to assist them with this expense. The diocesan Treasurer can provide more information about this.

### **Other clergy functioning in the parish**

In addition to the Incumbent, the Bishop may appoint other clergy to the parish either by issuing them a Licence or by giving them a Letter of Permission or verbal permission. The Incumbent is responsible to the Bishop for the ordained ministry carried out in the parish. Such

additional clergy as may be appointed to assist the Incumbent function only with the permission of the Incumbent and are under the Incumbent's supervision and direction.

They may be paid a full or part time stipend and, if so, are often referred to as curates. They may be non-stipendiary and referred to as associates or honorary assistants. Such assisting clergy should always be conscious of the servant nature of their ministry and should never allow themselves to appear to be at variance with the Incumbent. To avoid any possible appearance of this they should not serve on the Advisory Board, concurrence committees, stand for election as a Warden or Lay Delegate to Synod, or serve on or be involved in any committee dealing with contentious matters in the life of the parish.

Anglican clergy from outside the parish may be invited by the Incumbent to take part in worship Services or carry out other ordained functions in the parish on an occasional, as opposed to a continuing, basis. If they are clergy who already hold the Bishop's Licence in other parishes or ministries in our diocese, then the Bishop's permission for this is taken as given. If they are clergy who do not hold the Bishop's Licence, then the Bishop is to be informed of these plans and the Bishop's permission is needed. Full details must be provided in a written memo with sufficient lead time (three weeks), to allow the Synod Office to conduct reference checks, which is the normal procedure for visitors from beyond Algoma.

Pulpit exchanges (not involving sacramental ministry) with local clergy or other denominations, which are planned in advance with the agreement of the advisory board, generally do not require the permission of the Bishop (Bishop's Policy)

An Executive Committee policy provides that "*Anyone acting as an officiant for a service in a parish to which they are not licensed or covenanted shall be paid by the parish for travel at the diocesan casual rate, out-of-pocket expenses, and an honorarium of \$50.00 minimum for the first service and an honorarium of \$25.00 minimum for each additional service in the same day.*" The parish, of course, is free to pay more than this if it wishes to do so.

## Property

### Ownership of the property

Canon D – 8 provides that:

All parish property in the Diocese is held by '*The Incorporated Synod of the Diocese of Algoma*' for the benefit of the Church. In entering into contractual obligations, to further the interests of the parish, Wardens and Incumbents do so as office holders of '*The Incorporated Synod of the Diocese of Algoma*,' acting within the scope of their designated authority, with the protection in law accorded to office holders acting legitimately in this role.

Such actions by Wardens and Incumbents as office holders of '*The Incorporated Synod of the Diocese of Algoma*' shall be in conformity with the Canons, policies and other subordinate instruments, and other directions issued by '*The Incorporated Synod of the Diocese of Algoma*,' its Executive Committee, its Officers and authorized individuals and subordinate committees and groups.

*'The Incorporated Synod of the Diocese of Algoma'* shall carry appropriate insurance to protect the interests of Wardens and Incumbents properly carrying out their duties as agents of *'The Incorporated Synod of the Diocese of Algoma.'*

### **Insurance**

All our parishes are required to carry property insurance. Most of our parishes do this through our diocesan insurer for convenience and because these policies are specifically drafted to cover Church property.

All our parishes are required to carry liability insurance, and this must be through the diocesan insurer (Executive Committee Policy).

The Diocesan Treasurer will provide help and advice to you in considering the insurance needs of your parish and the most effective way of meeting these.

### **Deanery officials and property permission**

Day-to-day decisions about the management of the property in the parish is in the hands of the Incumbent and the Wardens, acting in consultation with the Church Board and their members of the parish in their Vestry meetings.

Capital expenditures in excess of \$25,000 require the approval of the diocesan Executive Committee. The local Deanery Officials (the Lay Stewards and the Regional Dean), often in consultation with the Archdeacon, should be consulted early in the planning of such projects as they will be the ones who will actually move the authorizing Motion at an Executive Committee meeting. The Deanery Officials will need to be thoroughly briefed on the merits of the project as they will be the ones that the other members of the Executive Committee will look too as they consider this Motion, and it is the Deanery Officials who will need to persuade them to vote for the Motion authorizing your project.

Changes to the worship space (the sanctuary) and questions in regard to existing or new stained glass lie within the authority of the Bishop and the Synod Office staff can help with any questions about this.

### **Alcohol**

The Executive Committee Policy on Alcohol use:

This policy governs the serving of alcohol at parish functions and/or on church property. Nothing in this policy is intended to impose upon any person who resides on church property (or their family) a standard of behaviour different from that of a person who does not reside on church property.

In view of recent litigation relating to the responsibility of people and organizations sponsoring events where alcohol is served, the following directives must be observed when alcohol is served at church events or in church facilities.

1. The event, including the rental of or other use of church property, must be held in compliance with the Liquor License Act Ontario RSO (1990), the Smart Serve Ontario Do's and Don'ts, and common law negligence principles.

2. The parish must ascertain that at any event at which alcohol is served, all bartenders/waiters are certified by Smart Serve Ontario.

3. The parish must inform our diocesan insurers (the Synod office will help you make this contact) of the details of the event and be guided by their instructions if any.

#### Church event not held on church property:

4. Such events, wherever possible, are to be held in licensed premises, and the owner of the premises must control the bar facilities.

5. The parish must confirm that the premises where the event is to be held has a liquor license, where required by law and policy, and that sufficient numbers of people are available to assure compliance with the items in point #2 above.

#### Church events not held in licensed premises

6. The church event coordinator must obtain a Special Occasion Permit at least thirty (30) days prior to the event.

7. Everyone serving alcohol must be certified by Smart Serve Ontario.

#### Non-church events held on church property

8. Any individual or group that wishes to serve alcohol at an event to be held on church property must be encouraged to seek an alternate venue for the event.

9. The individual or group that wishes to serve alcohol at an event to be held on church property MUST obtain a Special Occasion Permit and provide a copy to the parish at least thirty (30) days prior to the event. In accordance with permit regulations, no alcoholic beverages other than those purchased on the permit will be brought onto the property.

10. Notwithstanding # 8 above, the group or individual using the church property must complete and sign the "Agreement for Use" form issued by the Diocese of Algoma (this can be found on the diocesan website) and pay the appropriate usage fee to the parish before the event.

### **Anglican Worship space and other denominations**

All worship in Anglican worship spaces in the Diocese requires the licence and authorization of the Bishop of Algoma. From time to time other religious groups make requests to share Anglican worship spaces. These will be evaluated by the Bishop on the following bases:

1. The primary consideration for sharing space should not be simply financial. The two faith communities should be sharing on the basis of common beliefs, values, and mission.

2. Signage, notices and advertisements should not undermine in any way the identity and visible Anglican presence in the community.



3. Temporary arrangements require the consent of the incumbent, the wardens, the advisory board and the Bishop. Ongoing permanent sharing also requires the consent of the Vestry.
4. Special care needs to be taken concerning the authorizing of remarriages in Anglican churches that have not been approved by the Matrimonial Commission. Where there is consistent shared use of a building, non-Anglican remarriage ceremonies may be permitted by the Bishop.
5. The financial arrangements must be equitable; i.e. if two congregations are sharing one building, primarily for Sunday worship, it would be unfair for Anglicans to pay around-the-clock weekly expenses and for a different denomination to simply rent time on an hourly basis for Sunday morning.
6. Does the group making the request have a history of cooperative, mutual relationships, or competitiveness?
7. The group making the request shall maintain and keep in force during the term hereof, at its own expense, comprehensive general liability insurance in an amount of not less than two million dollars (\$2,000,000.00) per occurrence for bodily injury for any one or more persons or damage to the property of others. Such insurance shall include the parish as an additional insured, shall contain a cross liability/severability of interests clause, shall be non-contributing with, will apply only as primary and excess to any other insurance available to the parish, and shall include thirty (30) days written notice to the parish of any cancellation or termination thereof. The group shall provide evidence of insurance in the form of a certificate of insurance to the parish prior to the date/period of the use of the facilities.

## **Finance**

### **Apportionment**

Just as the parish has operating expenses that need to be met, so does the diocese. The apportionment is the money that the parish forwards to the Synod Office as its portion of these operating expenses. The diocese, in turn, then forwards a part of this money received from the parish to meet the operating expenses of our Church at the provincial, national, and Communion levels.

The contribution to the wider work of our Church that the parish makes in its apportionment each year is calculated as a percentage of "parish income from open offerings and identifiable offerings." This percentage is set each year by the members of the Executive Committee as part of our diocesan budgetary process.

Some of the parish's income is exempt from apportionment:

1. Rental income, investment income, and grants from the Diocese or other parishes;
2. Income from the fund raising activities of the parish, and official parish organizations such as the ACW, men's organizations, youth groups, etc.
3. Flow-through donations to other registered charities or overseas mission activities;
4. Special appeals for major capital expenditures. A capital expenditure is:
  - 1) Any new building or structural alteration of a church, rectory, or parish hall, regardless of cost;
  - 2) The replacement of an existing item, piece of equipment or structure with an expected life of more than five years, or cost of 10 percent or more of parish apportionment.
5. Special projects which have been authorized by the Diocesan Executive Committee (Income applied to the salary component of a curacy, internship, Church Army officer, Diocesan Executive Committee.) Refer, as well, to the Curacy Exemption Policy.
6. Borrowed funds for operational or capital purposes.
7. Funds generated from the sale of capital assets.
8. The capital of bequests / endowments for special purposes designated by the donor
9. GST and PST rebates

Any monies held outside of the operational budget for whatever purpose must be fully disclosed and reported to the Diocesan Treasurer annually with the annual returns.

The capital from any reserve or trust which is brought into income and spent on operating expenses is not exempt from apportionment.

### **Apportionment Exemptions**

The Executive Committee Policy on Apportionment Exemptions:

This policy has been adopted and placed in force by the Executive Committee of the Diocese to govern the way apportionment is calculated as a percentage of "parish income from open offerings and identifiable offerings toward the operating expenses ...".

Parish monies that are exempt from apportionment are:

1. Rental income, investment income, and grants from the Diocese or other parishes;
2. Income from the fund raising activities of the parish, and official parish organizations such as the ACW, men's organizations, youth groups, etc.
3. Flow-through givings to other registered charities or overseas mission activities;
4. Special appeals for major capital expenditures;

A capital expenditure is:

- 1) Any new building or structural alteration of a church, rectory, or parish hall, regardless of cost;
- 2) The replacement of an existing item, piece of equipment or structure with an expected life of more than five years, or cost of 10 percent or more of parish apportionment.

5. Special projects which have been authorized by the Diocesan Executive Committee (Income applied to the salary component of a curacy, internship, Church Army officer, youth worker, or pastoral worker, if authorized by the Bishop are deemed a special project by the Diocesan Executive Committee.) Refer, as well, to the Curacy Exemption Policy.
6. Borrowed funds for operational or capital purposes.
7. Funds generated from the sale of capital assets.
8. The capital of bequests / endowments for special purposes designated by the donor
9. GST and PST rebates

Any monies held outside of the operational budget for whatever purpose must be fully disclosed and reported to the Diocesan Treasurer annually with the annual returns.

Amounts that are not exempt from apportionment

The capital from any reserve or trust which is brought into income and spent on operating expenses is assessable.

### **Curacy Exemption from Apportionment**

A curate, for the purpose of this exemption, is a person placed in the parish by the Bishop to assist the Incumbent and to be trained in clerical ministry while do this. The policy grants the following exemptions to a parish that has a curacy:

1. Exemption from apportion of income raised from special projects/appeals for the salary component of a curacy will be:
  - a. First full calendar year – 100%
  - b. Second full calendar year – 66.7%
  - c. Third full calendar year – 33.3%

Where the curate is engaged part way through a year, the aforesaid income shall also receive a 100% exemption for the part year.

2. The apportionment to the parish in respect of the year during the initial and subsequent years of the engagement of the curate shall be the greater of:
  - d. The apportionment as calculated in the regular manner taking into account the aforesaid exemptions, and
  - e. The average of the apportionment for the three years immediately preceding the year of the engagement of the curate.

The foregoing assistance to a parish shall normally not be available again to that parish until seven years have passed since this assistance was last received by that parish.

## **Donations and local bank accounts**

The ministry of our parishes is supported by the generous donations of our parishioners. This means that we have a special moral responsibility to see that the money contributed by our members is used well, properly accounted for, and that our parishioners receive a regular reporting on the state of the parish's finances and the Income Tax receipts to which they are entitled.

The Wardens are responsible for the finances of the parish and they may appoint a Treasurer, bookkeeper, or others to assist them in this. Those so appointed are responsible to the Wardens and take direction from them. They serve at the pleasure of the Wardens.

The Wardens should maintain one or more bank accounts in which to hold the parish's money. Canon 1 – 2 provides that the signing officers of the parish shall be *“one of the churchwardens and any one of the Incumbent, the churchwardens, the treasurer, or such other member of the congregation who is appointed by the Vestry.”*

## **Central Payroll**

Our diocesan central payroll system was originally set up over fifty years ago because the introduction of stipend deductions for pension, health care, employment insurance, income tax, and other deductions required by the government was making the calculation and reporting involved increasingly complex and it was increasingly difficult to find parish treasurers who were willing to take on this work. As a result of the introduction of our central payroll system the Synod Office now does much of this work for the parish and provides support, assistance, and advice to our parish treasurers.

All of our parish Incumbents and other diocesan employees are paid through Central Payroll. Full and part-time employees of the parishes may be as well at the request of the parish. The parish sends the money needed to do this to the Synod Office which then collects the employee portions and withholds the employer portions of income tax, C.P.P., E.I., the General Synod Pension Plan, Employee's Benefit Plan, Continuing Education Plan, and the Long Term Disability plan. It remits the premiums to the appropriate agencies.

A parish on Central Payroll must complete and return the Stipend and Wages Information Return annually.

To sign an employee up on Central Payroll or for more information, please contact the [Assistant Treasurer](#).

## **Consolidated Trust Fund**

The Consolidated Trust Fund is a pool of money, some originating at the diocesan level of our Church and some from our parishes. The Consolidated Trust Fund is a means of more effectively administering these monies, of ensuring the best return on the investments made, and

of lessening the weight of the administrative and legal responsibilities that would otherwise lay heavily on our local parish leaders.

Some funds, such as those from the sale of rectories, are required by diocesan policy to be kept in the Consolidated Trust Fund.

### **The Archbishop Wright Building Fund**

The Fund is named for Archbishop William Lockridge Wright who was our diocesan bishop from 1944 to 1974. On his retirement funds were raised to celebrate his thirty-year ministry as bishop and, at his request, the Fund was established with this money to assist parishes with their building projects. The fund enables us to make these projects, to some degree, self-financing within our diocesan family and means that parishes do not have to seek these loans from commercial banks. The interest paid by a parish on the loans they are given is then added to the capital of the fund, increasing its value, and making more money available to other parishes.

Parishes thinking of making a request for a loan from the Fund should consult with the diocesan Treasurer as early as possible for advice on the experience of other parishes that have undertaken similar projects, on the requirements for these loans, and about what will need to be included in the written loan application.

### **Annual Reporting of Statistics**

Our parishes report their statistics to the Synod Office each year using a standard form. The Diocesan statistics compiled from these parish Reports are then used to monitor and shape the life of our Diocese and its parishes. The statistics are often requested in categories established by the National Church and used throughout Canada. Statistics should be submitted for each separate congregation. (Financial statistics can be reported on a parish basis rather than a congregational basis if there is a fully integrated parish financial statement.) Reliable statistics are a sound foundation for planning Mission and Ministry.

The following notes will help with the interpretation of the categories:

Number of families on the Role

- This should be the number of households with more than one person resident.

Number of Individuals on the Role

- This should be the number of households with one individual resident.

These two numbers should equal the number of households on the role. The number of households should include all three categories of:

- 1. Those who regularly attend
- 2. Those who occasionally attend.

- 3. Those who have a past pastoral association with the parish through baptism, marriage, confirmation, etc. Please include summer visitors who attend regularly enough to be on your parish list.

#### Total Members on the Parish Roll

- This will include the sum of all the baptized persons in the households on the parish list.

#### Number of Confirmed Persons on the Parish Roll

- In parishes where there are not up-to-date and accurate records, this number may have to be estimated by the incumbent.

#### Attendance during the Christmas Season

- Numbers reported should include the evening of December 24, through to the evening of December 25 plus any Christmas home or hospital communions, and are not to be included in average Sunday attendance reporting unless Christmas falls on a Sunday.

#### Communicants in the Easter Octave

- This number is the combined Sunday attendance of both Easter Sunday and the following Sunday, as well as Easter Saturday vigils, Easter home communions, and Easter services to shut-ins and seniors' homes.

#### Number of Envelope Subscribers

#### Number of Pledges

- This should indicate how many households in your congregation have made a pledge or a subscription that was received by your congregation in the last year, or which was renewed in the last year.

#### Number of Other Identifiable Givers

- Please include people who make regular donations for church purposes but not one-time gifts for memorials, etc.

#### Average Total Attendance at Sunday Services

- Please include Sunday School attendees - children, children in the nursery, and adult staff looking after the Children
- Also include service participants in the chancel and sanctuary.

- When the incumbent signs the register, the Incumbent is confirming the accuracy of the attendance figures. Periodic training sessions should be held for sidespeople to instruct them in making, confirming, and recording accurate attendance counts.

#### Average Attendance at Mid-Week Services

#### Average Attendance at "care homes" Services

- Parishes having regular mid-week services and mid-week services in "care homes" should report those figures as a separate category from average Sunday attendance.

#### Frequency of Services

- This category simply confirms whether the congregation meets weekly or less frequently, e.g. bi-weekly, monthly, summer only etc.

## Cemeteries

Cemeteries, like all Church property in the diocese, are owned by *The Incorporated Synod of the Diocese of Algoma*. The local Incumbent and Wardens, that is the Officers of the Parish, act on behalf of the Synod in managing the affairs of the cemetery. A Cemetery Board or Committee is often appointed to carry out the actual day-to-day management of the cemetery. The Board or Committee, however, is assisting the Incumbent and Wardens in doing this, and responsibility rests with these Officers of the Parish.

A cemetery must be operated in conformity with the *Funeral, Burial and Cremation Services Act* 2002. This includes filing an Annual Report with the appropriate provincial government body. These are some provisions of this Act and its Regulations that parishes operating cemeteries should be aware of are:

- "Cemetery" means land set aside for the interment of human remains. Human remains include ashes. Cremated remains can be interred on church property, so long as the site is first established as a cemetery. The Ministry can check their records to establish whether a particular site has been registered as a cemetery in the past. There is a small fee to re-establish a site as a cemetery, and reporting requirements must be met.

- If human remains are routinely scattered on the same spot, that site must be established as a cemetery. Scattering gardens need to be properly licensed and fall under the regulations governing care and maintenance funds. Parishes are advised to keep records of where ashes are scattered.

- Where human remains (including ashes) are interred outside of designated cemetery land, the place of interment then becomes a "burial site" and is subject to the regulations governing unapproved burial sites. Compliance would require the area to be delineated by boundaries and be established as a cemetery.

- The *Act* requires that the operator of a cemetery interring bodies establish a Care and Maintenance Fund. Only interest from a Care and Maintenance fund can be used.

- If the operator is interring only cremated remains, there is no requirement to collect Care and Maintenance Funds. However, if fees are charged, a Care and Maintenance Fund must be established and contributions must be made to it. It is also up to an owner to maintain the cemetery in perpetuity. So if there is no care and maintenance fund set up, a problem could arise if, for instance, a church with a cemetery closed.

- The new *Act*, passed in 2002, removed the previous requirement that Care and Maintenance Funds be held by a Trust Company or Credit Union.

- Fees for markers are set out in the regulations, except for flat markers of a prescribed size. Such fees must be deposited to the care and maintenance fund.

## Screening In Faith

A child being harmed when we could have prevented it is something that none of us wants to have happen, and for which we would carry a heavy moral burden of guilt if we had failed to do what we can to make our children and other vulnerable people safe.

Together, as a diocese, we are committed to offering appropriate, helpful and safe programs. Such programs help us proclaim the Gospel of Jesus Christ with integrity. Experience has shown that most people who offer their time, talent and energy serve with love and dedication and do great good. However, we also are aware that a small number of people take advantage of organizations that have lax or non-existent screening procedures. They gain access to vulnerable persons, win their confidence and trust, and bring immeasurable harm to them, their loved ones and the Church. Appropriate screening of volunteers is an essential part of maintaining our ministry.

Our Screening in Faith process was adopted by our Diocese, at our 2003 Synod, in the form of Canon H-5. This Canon requires all Parishes and Deanery or Diocesan organizations (such as Deanery Youth Units) to screen volunteers in a manner appropriate to the level of risk in their ministry.

This Canon obligates each Parish to:

### 1. Develop a Screening process

The resources to help you develop your parish screening process can be found on the diocesan website. Our website also provides links to Volunteer Ministry Descriptions, and a Parish Screening and Program Management Kit that outlines the screening process.

### 2. Complete the Parish Participation Report

Parishes can access this form on the website, using the link Parish Reporting Form above. One copy of this form should be included in the Annual Vestry Report of the Parish, a second copy should be submitted to the Archdeacon of your Deanery, and the third copy is submitted to the Synod Office no later than February 28.

The circumstances in each parish will vary so that our program is designed to be flexible within the general framework required by the Canon. Within this framework parishes are asked to identify their ministries and those who carry them out, and then to rate these as low, medium,



or high risk. Police records checks are required for all those identified as being high risk, and these are to be re-done every three years.

The Incumbent of the parish is responsible to the Bishop for seeing that the Screening In Faith program is carried out in the parish. This does not mean that the Incumbent must do this work personally, but that the Incumbent must ensure that this is done, that the required Report is presented to the Annual Vestry Meeting, and that copies are forwarded to the territorial Archdeacon and to the Synod Office. The failure on the part of the Incumbent to see that this is done properly is a disciplinary offence.

### **Accessibility for Ontarians with Disabilities Act 2005 (AODA)**

The provincial government enacted the Accessibility for Ontarians with Disabilities Act (AODA) in 2005. The AODA lays the framework for the development of province-wide mandatory standards on accessibility in all areas of daily life. New accessibility requirements came into force on June 15, 2010 for the public sector and large Ontario businesses.

Ontario's Building Code has been amended to include enhancements to accessibility in buildings. These additional accessibility requirements relating to the physical structure of our church buildings came into effect as of January 2015. These new standards do not require work to our existing church buildings, but they do mean that new building construction, or major renovations to existing buildings, will need to conform to these enhanced standards.

Accessibility standards also apply to parish communications and the level and kinds of services that individuals with disabilities can expect to receive. For more information on communications and service to the disabled, or to find out what you need to do if you are planning new construction or major renovations, visit the Ministry of Ontario's website at <http://www.mcass.gov.on.ca/en/mcass/programs/accessibility>

### **Health and Safety Requirements**

Ontario's health and safety laws apply to our parishes. As of July 1, 2014, every employee and supervisor in the Province is required to have taken health and safety training. This consists of watching training videos posted on the Ministry of Labour's website and taking a test associated with them. This training must be completed within sixty days of the beginning of the employment or position. At the end of the training, a "Proof of Completion" certificate is provided and should be kept in the employee's personnel file. More information on this can be found at the Ministry's website at <http://www.labour.gov.on.ca/english/hs/training/index.php>

### **Driving Children and Youth to or From Church Related Events**

The churches and youth groups of our Diocese want their children and teens to receive the best care possible while attending church events. Since our Diocese is in Northern Ontario, and many parishes have multiple points of ministry, leaders of our children's and youth ministries frequently plan events that require volunteer drivers. In order to ensure that our drivers and their young passengers are as safe as possible on the road, the Youth Ministry Committee of our

Diocese has created these guidelines for parish, deanery and diocesan use (approved by the Diocesan Executive Committee, March 2006).

### **1. Get permission from the parents**

All passengers under the full age of 18 years must have permission from a parent or guardian before they get into the car. The best way to ensure this is to use a 'permission form' that the parent must sign in order to grant permission. It is the trip organizer's job to ensure that parents/guardians are aware of the trip plan and have granted permission for the child/youth to attend.

### **2. Use reliable drivers**

Your concern is only with the people who are driving 'on behalf of' the church.' If parents/guardians transport their own children, or arrange car pools independently, they are not considered to be driving 'on behalf of' the church.' If the church arranges the car pools, the drivers are acting 'on behalf of' the church.

It is the trip organizer's job to ensure that the each driver has the appropriate driving skills, qualifications, and insurance and are aware of the liability they assume while driving on behalf of the church. The best way to accomplish this is to give each driver a 'driver form' that outlines the requirements and rules for transporting children/youth to and from church events, and requiring each driver to sign the form. There are two examples of driver forms following these guidelines – feel free to use them!

### **3. Plan a safe trip**

There are many factors that contribute to a successful trip: planning, permission, drivers and suitable weather are just a few. It is the job of the trip organizer to ensure that the trip is planned properly and with safety of the drivers and passengers as a primary concern.

#### **Sample forms:**

##### **A. For use with people who are driving for one specific event**

Event \_\_\_\_\_ Date \_\_\_\_\_

Thank you for being willing to drive children and/or youth on behalf of the church for this event. This form contains important information that you need to know before you can drive on behalf of the church. Please read this form, sign it, and return it to the person organizing this trip. You may want to ask for a copy to keep for yourself.

Rules of the Road – for you:

1. By law, all drivers must operate their vehicles in accordance with the Highway Traffic Act (i.e. driving safely, respecting speed limits, wearing seatbelts, etc).
2. All drivers must ensure that their vehicles are in good working condition and are capable of safely completing the trip in question.

3. All drivers must have a minimum of \$1 million PLPD insurance on their vehicles. Although you are driving on behalf of the church, the vehicle is yours and you are responsible in the event of offence, accident, or injury.
4. All drivers must have a valid license and have at least two years driving experience.
5. The trip organizer has the right to request a Police Records Check and a Motor Vehicle Abstract on drivers for any trip. Previous convictions for crimes such as drinking and driving or careless/dangerous driving may disqualify you from being a driver on behalf of the church. IF the trip leader requires this check, the results will be confidential in accordance with the church's 'Screening in Faith' protocol.

Rules of the Road – for you and your passengers:

1. All passengers in your vehicle who are under the age of 18 need the permission of a parent/guardian to attend this trip. Make sure your passengers have given a permission form to the person organizing this trip.
2. Parents/guardians are required to ensure that their children/youth are safely transported to and from your supervision. If the parent is not present at the designated pick-up or drop-off location, do not leave a child/youth alone. If you cannot contact the parent, contact the trip leader to arrange an alternative.
3. Passengers and drivers should treat each other with respect. Do not instigate or tolerate any abusive or illegal behaviour in your vehicle. Report any instances of abusive or illegal behaviour to the trip organizer immediately.
4. Drivers should make every effort not to be alone with a child/youth passenger. When this is unavoidable, the driver should make a point to speak to the parent/guardian at the designated pick-up or drop-off location.
5. If any passenger or driver is concerned about any aspect of the trip (weather, road conditions, car-pool lists, etc) do not hesitate to contact the trip organizer.

DRIVER'S CONSENT: I have read, and understand, the 'rules of the road' and I will abide by them while acting as a driver on behalf of the church.

Signature\_\_\_\_\_

Date\_\_\_\_\_

**B. For use with people who volunteer for several events, or on a regular basis.  
(This form should be renewed every year)**

Thank you for being willing to drive children and/or youth on behalf of the church on an on-going basis. This form contains important information that you need to know before you can drive on behalf of the church. Please read this form, sign it, and return it to the person organizing this trip. You may want to ask for a copy to keep for yourself.

Rules of the Road – for you:

1. By law, all drivers must operate their vehicles in accordance with the Highway Traffic Act (i.e. driving safely, respecting speed limits, wearing seatbelts, etc).
2. All drivers must ensure that their vehicles are in good working condition and are capable of safely completing the trip in question.
3. All drivers must have a minimum of \$1 million PLPD insurance on their vehicles. Although you are driving on behalf of the church, the vehicle is yours and you are responsible in the event of offence, accident, or injury.
4. All drivers must have a valid license and have at least two years driving experience.
5. The trip organizer has the right to request a Police Records Check and a Motor Vehicle Abstract on drivers for any trip. Previous convictions for crimes such as drinking and driving or careless/dangerous driving may disqualify you from being a driver on behalf of the church. IF the trip leader requires this check, the results will be confidential in accordance with the church's 'Screening in Faith' protocol.

driving may disqualify you from being a driver on behalf of the church. IF the trip leader requires this check, the results will be confidential in accordance with the church's 'Screening in Faith' protocol.

Rules of the Road – for you and your passengers:

1. All passengers in your vehicle who are under the age of 18 need the permission of a parent/guardian to attend this trip. Make sure your passengers have given a permission form to the person organizing this trip.
2. Parents/guardians are required to ensure that their children/youth are safely transported to and from your supervision. If the parent is not present at the designated pick-up or drop-off location, do not leave a child/youth alone. If you cannot contact the parent, contact the trip leader to arrange an alternative.
3. Passengers and drivers should treat each other with respect. Do not instigate or tolerate any abusive or illegal behaviour in your vehicle. Report any instances of abusive or illegal behaviour to the trip organizer immediately.
4. Drivers should make every effort not to be alone with a child/youth passenger. When this is unavoidable, the driver should make a point to speak to the parent/guardian at the designated pick-up or drop-off location.
5. If any passenger or driver is concerned about any aspect of the trip (weather, road conditions, car-pool lists, etc) do not hesitate to contact the trip organizer.

DRIVER'S CONSENT: I have read, and understand, the 'rules of the road' and I will abide by them while acting as a driver on behalf of the church.

Signature \_\_\_\_\_ Date \_\_\_\_\_

### **C. For participation in a single event**

PERMISSION FORM – one event only

Please complete this portion and give it to the trip organizer

Name of Parent/Guardian: \_\_\_\_\_

Phone Numbers: (home) \_\_\_\_\_ (work) \_\_\_\_\_

Alternate Emergency Contact Name: \_\_\_\_\_

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

Relationship to Participant: \_\_\_\_\_

Participant's Health Card Number (optional): \_\_\_\_\_

Drug or Food Allergies: \_\_\_\_\_

Medical Conditions/Medications: \_\_\_\_\_

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

Consent of Parent/Guardian:

I give permission for (name of child/youth) \_\_\_\_\_ to participate in (event) \_\_\_\_\_ on (date) \_\_\_\_\_.

I give permission for photos/videos of these events to be used for promotional purposes: Y\_\_\_/N\_\_\_

I have read and understand the information provided on this form, and the information that I have provided is correct to the best of my knowledge. I understand that there is a degree of risk involved in all activities, and I assume all risk and liability on behalf of my child/ward. In the event of an emergency that requires parental/guardian permission for medical treatment, if myself or my emergency alternate listed above cannot be contacted, I authorize the trip organizer to act on my behalf.

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

#### **D. For participation several events, or on an on-going basis**

PERMISSION FORM - For participation in several events, or on an on-going basis

Name of Church: (or group) \_\_\_\_\_

Contact Person: \_\_\_\_\_

Contact Phone Number: \_\_\_\_\_

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

Name of Child/Youth Participant: \_\_\_\_\_

From time to time, this church/group will host events. Every child/youth participant in these events below the full age of 18 years requires the permission of a parent/guardian in order to participate. By signing this form you grant permission for your child to participate in any of these events. You may decline to sign this form, and request to sign a permission form 'per event' as these events arise. In either case, the church/group will provide you with details about each event in advance of the event, so that you may withdraw or suspend your permission at any time. Please keep this portion of the Permission Form so that you know how to contact the church/group.

#### Consent of Parent/Guardian:

I give permission for (name of child/youth) \_\_\_\_\_ to participate in events of (name of church/group) \_\_\_\_\_.

I give permission for photos/videos of these events to be used for promotional purposes: Y\_\_\_/N\_\_\_

I have read and understood the information provided on this form.

I understand that the church/group will provide me with details about each event in advance, and that I can withdraw my permission, in writing, at any time.

The information that I have provided is correct to the best of my knowledge. If there is any change in this information, I will promptly notify the church/group listed above.

I understand that there is a degree of risk involved in all activities, and I assume all risk and liability on behalf of my child/ward. In the event of an emergency that requires parental/guardian permission for medical treatment, if myself or my emergency alternate listed above cannot be contacted, I authorize the event organizer to act on my behalf.

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

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