



ANGLICAN DIOCESE MONTREAL

SAFE CHURCH POLICIES AND GUIDELINES

Revised February 2018



Diocese of Montreal
1444 Union Avenue
Montréal (Québec) H3A 2B8
(514) 843-6577
www.montreal.anglican.ca

Contents

PROLOGUE.....	4
THEOLOGICAL FOUNDATION	5
THE BAPTISMAL COVENANT: OUE RULE OF LIFE.....	7
STATEMENT OF POLICY.....	9
GUIDING PRINCIPLES.....	12
DEFINITIONS.....	13
RESPONSE PROCEDURES.....	16
Preface (General Procedures, Reporting, Use of Standardized Forms).....	16
The Role of the Bishop’s Advisory Committee/S.A.R.T. (Sexual Abuse Response Team).....	17
SPECIFIC PROCEDURES.....	18
Abuse of a Child	18
Any Complaint of Sexual Abuse of a Child by Clergy, Lay Staff Worker or volunteer.	18
Misconduct Towards an Adult – Criminal Charges.....	19
Misconduct Towards an Adult – No Criminal Charges.....	19
Disciplinary Procedures.....	19
Pastoral Care	20
To The Victim.....	20
To The Victim’s Family	21
To The Parish Family	21
To The Accused.....	22
To the Family of the Accused.....	23
CONGREGATIONAL HEALING, TRAUMA DEBRIEFING AND FOLLOW-UP	24
Healing in Congregations.....	24
Trauma Debriefing in the Congregation	25
Congregational Follow-Up.....	26
Conclusion	26
APPEAL PROCESS.....	27
UNDERSTANDING “REASONABLE GROUNDS”	28
MEDIA RELATIONS	29
CONFIDENTIALITY.....	30
REINSTATEMENT POLICY	31
GUIDELINES FOR LITURGIES.....	33
Pastoral Factors.....	33
Context and General Recommendations	34
Suggested Components for The Holy Eucharist With Reconciliation of a Penitent.....	35

Suggested Components for The Eucharist With Reaffirmation/Reinstatement to Ministry.....	37
BIBLIOGRAPHY.....	40
General.....	40
Resources on Violence Against Women.....	40
Standardized Reporting Forms.....	41
Reporting Form A- Complaint Form.....	43
Reporting Form B- Confidential Report.....	45
Reporting Form C- Letter of Complaint to Respondent Form.....	48
Reporting Form D- Investigation Follow-up Report.....	49
Reporting Form E- Respondent’s Response Form.....	51
Reporting Form F- Acknowledgement of Suspension Form.....	52
Reporting Form G - Consent to the Disclosure of Information Form.....	53
Reporting Form H - Suspected Child Abuse Report Form.....	54
Reporting Form I- Suspected Child Abuse Follow-Up Report Form.....	56

PROLOGUE

As members of the Christian community within the Anglican Diocese of Montreal, we affirm the dignity and worth of all persons, young or old, male or female, rich or poor. Through our baptism as Christians, we have committed our lives to following the life and teachings of Jesus Christ. In this commitment we have willingly and knowingly entered into a “Covenant Relationship,” the values of which are contained within this document. Adherence to this covenant is seen and understood as a necessary and vital component of each of our lives as members of the Anglican Diocese of Montreal.

This Code of Sexual Ethics and Professional Conduct is our standard for accountability in our sexuality. It applies to all people of the Diocese of Montreal in all the churches, no matter what status, ministry, gender, office, context of work, or position, be it volunteer, paid, lay or ordained. As a fundamental part of adherence to our sacred covenant in Christ, familiarity with and adherence to this code is seen and understood as a necessary and vital component of each of our lives and ministries as members of the Anglican Church. In particular, ordained persons, as people in positions of sacred trust and leadership, are called to uphold, promote and model the standards of professional competence and conduct as stated in the Code of Conduct contained in this policy.

This Code is an affirmation that in all matters, especially that of sexual conduct, we, as the people of the Anglican Diocese of Montreal, are accountable:

- to God, to love our Creator with our entire being, mind, body, soul and strength, according to Christ’s instruction,
- to one another, that our beliefs, language, actions, and commitments may reflect the value we place on a healthy relationship with God, which is the result of the reconciling work of Christ,
- to ourselves, that we may value such things as will engender a healthy, life-giving rule of Christian life, knowing that the things we do in private strongly form that which we become in community, and
- to the world, modeling the Reign of Christ, to the Glory of God, empowered by the Holy Spirit to spread the good news of Christ and bring people to a relationship with Jesus.

This accountability is scriptural, it is a part of our Anglican tradition, and it is based on sound reason.

THEOLOGICAL FOUNDATION

This Code of Sexual Ethics and Professional Conduct finds its authority and integrity in the teachings and life of Jesus, especially:

“You shall love the lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength... you shall love your neighbour as yourself. There is no commandment greater than these.” Jesus, speaking in Mark 12:29-31

Understanding our life theologically is key to the Christian community. We must do this in order to come to know how Jesus would have us live.

“Faithful Christian living is all of a piece... The essential call of God is constant throughout the many different biblical periods. The people of God are to worship only God, to love God, and to experience holiness in reflecting God’s righteousness and mercy in their own just living and compassion. All human relationships are meant to find their deepest value in the context of this response to God’s love. We love because God first loved us” (I John 4:9).”¹

This challenge is especially important as we turn to our faith to gain understanding of ourselves as sexual beings, especially in the rapidly changing culture which offers powerful yet confused messages about sexuality and power. Sexuality is a wonderful gift of God, with the ability not only to create life, but to point to the even deeper self-giving *agape* love and commitment that God offers us, and makes possible between us.

“Perhaps the greatest danger in the human fascination with sexual activity is that it could cause people to lose sight of the ultimate goal of all of life – to come to respond to God’s love. No earthly relationship will ever wholly satisfy because the full belonging and unity we long for, as individuals and together, is found only in relationship with God... One must be careful neither to take sexuality out of this perspective nor so to concentrate on it that it becomes more than it should be as a part of the whole, both with respect to individuals and society.”²

Sadly, sexuality also has the potential to be used to alienate, harm, degrade, dominate and abuse, if it is used outside the purposes of our Lord’s will for fullness of life. More sadly, the nature of relationships in the church – as an ideally inclusive, open, and loving community – can leave us uniquely vulnerable to mistakes, indiscretion, and even deliberate acts of abuse. Worse still is the tragedy when these sins occur among the people of a community called to reconcile, heal, and offer help, hope and new life to the most vulnerable! These are the sins which this code of conduct seeks to prevent and overcome in the church.

¹ The Right Reverend Frederick H. Borsch, *Christian Discipleship and Sexuality*, Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, 1993, p. 1

² *Ibid.*, p. 1

"Jesus' teaching is consistent with the entire biblical witness that calls disciples to show forth God's care by having a special concern for the powerless and those in need, for children, widows, strangers and refugees, the sick, the imprisoned and the hungry. This life of witness and service was and is a demanding one. Clearly Jesus has strong expectations that his followers would lead disciplined and obedient lives, lives that did not just follow natural impulses, but were to be characterized by gracefulness. His disciples were to be a different kind of people."³

How, then, do we understand this difference? How can we be whole people, both in sexuality and in faith?

Scripture teaches us that:

- all persons were created by God in the divine image, male and female,
- all persons are equal in the eyes of God, whether young or old, female or male, rich or poor (even if through history this equality is contradicted by cultures, customs, language, laws, habits, and assumptions of society, and even of the Church itself),
- as a special part of the divine creation of matter, the human body is good. It is to be appreciated and respected as the temple, the locus wherein the Holy Spirit dwells, the place where the Word is made flesh.

The ministry of Christ was, and is, to reconcile a fallen humanity to their Creator; to open a path of salvation for all people. In so doing, Christ taught us how to live in faithful community. Misuse and misunderstanding of sexuality has the potential to destroy individuals and communities, but in these circumstances Christ offers redemption of sexuality back to the good purposes for which it was given. In healthy relationships, sexuality is an important and life-giving gift - it is part of being human. But, it is only a part, and...

"...in Christian perspective, sexuality is to be disciplined in order to become a way of sharing and learning more about responsible, self-giving love and creativity."⁴

³ Ibid., pp. 2-3

⁴ Borsch, p. 15

THE BAPTISMAL COVENANT: OUR RULE OF LIFE

In our baptism as Christians, we have committed our lives to following the example, life and teachings of Jesus Christ. In Baptism, we have been given the gift of grace: a covenant relationship with God in Christ. Every time a Baptism is celebrated, the gathered church is called to reaffirm their own Baptismal vows, and to renew their commitment to live as a people of that covenant. We are bound by the vows of our Baptism, and our membership in the Body of Christ.

The vows that follow represent the common calling of every Baptized person in the Diocese of Montreal, calling us to a Christ-centred way of living. Each of these vows demands something from us, and bears directly on the way our sexuality is meant to be a gift of love, and not sin.

- *Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?*

In order to keep this vow, it is essential to acknowledge the God-given value of every person, and to refuse to tolerate any vexatious or exploitative conduct or comment that might prevent a person from fully, safely, freely and joyfully participating in the regular learning, fellowship, worship and prayer of the church. Our call is to draw people to Christ, to become a part of the Christian story and people. To misuse sexuality is to deny the possibility of keeping the above vow.

- *Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?*

As the misuse of sexuality has the enormous potential to alienate people from God, one another, and even themselves (in other words, to be the cause of tremendous sin in human life and relationship), the church has a special responsibility to persevere in resisting any teaching or conduct which would abuse the sacred nature of the gift of sexuality and sexual expression. In fact, the church has a responsibility to call people away from such conduct or teaching, and back to the teachings of Christ and the way of life. Further, the church has a responsibility to understand and to be clear about the relationship between sexuality and power, and to acknowledge that where an imbalance of power exists in a relationship, genuine consent to sexual expression cannot exist.

- *Will you proclaim by word and example the good news of God in Christ?*

More positively, the church has a responsibility to teach a theology of sexuality and sexual conduct as a part of the Good News of the life, ministry, and teaching of Jesus Christ. In other words, sexual integrity, and the joyful, exciting, life-giving expression of the same, is to be found as one possible healthy part of life in Christ. In this context, and within the

proper relationship, sexuality has the ability to reflect most beautifully the depth of love possible in relationship with God.

- *Will you seek and serve Christ in all persons, loving your neighbour as yourself?*

Sexuality is central to our being and permeates all our relationships. And yet, it is “sacred ground,” profoundly personal in nature. How we express our sexuality - be that expression emotional, physical, or spiritual - is a reflection of how we live in relationship with God and one another. God values sexuality, as part of who we are, as good, blessed and purposeful. To be faithful, to seek and serve Christ in all persons, is to hold sexuality in the sacred web of love and covenant. To violate another person, especially sexually, violates both our relationship with that person, and with God.

- *Will you strive for justice and peace among all people, and respect the dignity of every human being?*

It is incumbent upon Christians to take very seriously any circumstance in which sexual abuse is suspected or reported. It is important for justice to be carried out with thoroughness, care, and expedience, to provide a foundation for restoration of peace and healing. To establish justice and peace we must protect those who are vulnerable, especially where there is an imbalance of power in a relationship. We must work for the healing of victims, their families, and congregations whenever sexual mistakes, indiscretions or abuse may occur. We must also take seriously our ministry of healing and restoration to offenders.

STATEMENT OF POLICY

General

It is the policy of the Diocese of Montreal that sexual abuse, (sexual harassment, sexual exploitation, sexual misconduct or sexual assault) of any kind by any person of the Diocese of Montreal (volunteer, paid, lay or ordained) will not be tolerated, regardless of the jurisdiction in which a person carries out their work or ministry.

In relationships of trust, whether with children or adults, the greatest care must be exercised to avoid taking advantage of trust, or abusing a situation of responsibility and caring. Clergy and other Church workers need to recognize the unique dynamics of these relationships and the potential for harm and abuse. Vulnerabilities are exposed, and the very strengths of these relationships, namely the expression of care and love, can easily take on inappropriate forms.

In particular:

- i. Professional clergy/parishioner relationships are to be respected and maintained by all clergy and other professionals in the service of the Diocese in every pastoral or counselling situation. The support and/or pastoral care function creates a specific relationship of trust. Exploitation of this trust through sexual activity, or touching for sexual purposes, or the suggestion or depiction of any such activity, will not be tolerated.
- ii. Clergy, staff and volunteers are expected to maintain the highest ethical standards in all their relationships with those for whom they have responsibility. These standards shall apply whether in the service or employ of the Diocese, any of its parishes, or any affiliated function.
- iii. In a pastoral or counselling relationship, all forms of sexual behaviour or harassment are unethical, even when a recipient of care invites or consents to such behaviour or involvement. Sexual behaviour is defined as, but not limited to, all forms of overt and covert seductive speech, gestures and behaviour as well as physical contact of a sexual nature; harassment is defined as but not limited to repeated comments, gestures or physical contacts of a sexual nature.
- iv. We recognize that the relationship between the support counsellor or pastoral care provider and their recipient involves a power imbalance, the residual effects of which are operative following the termination of professional relationship. Therefore, all sexual behaviour or harassment with former recipients of care is unethical.

Abuse of a Child

Quebec – Protection of Children

The Province of Quebec has unique legislative arrangements that influence the delivery of child and family services. Quebec's *Charter of Human Rights and Freedoms (Charte des droits et libertés de la personne)*, and the *Civil Code of Quebec (Code civil du Québec)* constitute the framework for the province's justice system. The *Civil Code of Quebec* is the general law concerning persons and relationships between persons and property. The *Charter of Human Rights and Freedoms* lays out rules governing relations between citizens and defines fundamental human rights and freedoms. In the context of this report, both acts establish the fundamental principles governing the rights and interests of children and the responsibility and authority of parents.

Administration and Service Delivery

Administration

The Department of Health and Social Services (*Ministère de la Santé et des Services sociaux – MSSS*) provides prevention, protection, rehabilitation and social reintegration services for Quebec children and their families under three acts.

The *Act Respecting Health Services and Social Services (Loi sur les services de santé et les services sociaux – LSSSS)* aims to preserve and improve the physical, mental and social capacity of people to function in their communities. It also provides the framework for specialized services throughout Quebec, including child protection services. The purpose of the *Youth Protection Act (YPA) (Loi sur la protection de la jeunesse)* is to protect children under the age of 18 years from situations that endanger their security or development and to ensure that these situations do not recur. The *YPA* acknowledges that parents are responsible for supervising their children and providing them with care, support and education. However, the Act also recognizes that the province has a responsibility to intervene when children are in need of protection.

The federal *Young Offenders Act (YOA)* applies to any person between the ages of 12 and 17 years of age who commits a criminal offence. The Director of Youth Protection has the powers of a “provincial director” as defined under the *YOA*. Many young offenders are dealt with in youth court; however, under alternative measures, some are required to make restitution to the victim or perform community service under the supervision of a Director of Youth Protection.

The Department of Health and Social Services' role in the area of child protection is to establish program policy, enforce relevant legislation and allocate budgets across all regions. This is done by the Youth, Substance Abuse and Mental Health Directorate, (*Direction de la jeunesse, des personnes toxicomanes et de la santé mentale*) which is part of the

Public Services Branch (*Direction générale des services à la population*) of the MSSS. The Directorate is responsible for ensuring access to services, directing the delivery of services to the public, ensuring implementation and follow-up of government plans and policies, ensuring liaison with all parties involved in the organization of services, and developing client expertise.

Quebec Human Rights and Youth Rights Protection Commission

The Quebec Human Rights and Youth Rights Protection Commission (*Commission des droits de la personne et des droits de la jeunesse*) is an independent agency that reports to the National Assembly of Quebec.

It is responsible for upholding the principles set forth in Quebec's *Charter of Human Rights and Freedoms* and to protect the rights of children as defined under the *YPA* and *YOA*.

Any person who has reason to believe that the rights of a child or a group of children are being violated may report this belief to the Commission. The Commission investigates situations where it has reason to believe that the rights of a child or a group of children have been violated by individuals, institutions (within the meaning of the *LSSSS*) and agencies, unless the matter is already before a court. If necessary during an investigation, a Commission member (or an employee) may seek written authorization from a justice of the peace to enter any place if there are reasonable grounds to believe that a child is, or may be, at risk.

Section 41 of the *YPA* stipulates that the DYP must notify the Commission in the case of a child who is the victim of sexual assault or who is subject to physical ill-treatment through violence or neglect.

The Commission also acts to ensure that children's rights are respected by providing awareness campaigns to inform the public about the rights of children, by conducting research, and by making recommendations to the Ministers of Health and Social Services, Justice, and Education.

In compliance with the above, it is the policy of the Diocese of Montreal that sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault) of a child by any person of the Diocese of Montreal (volunteer, paid, lay or ordained) will not be tolerated, and must by law be reported immediately. No notion of pastoral confidence shall interfere with this requirement. Child abuse is a misuse of power by someone who is in a position of authority or trust over a child. The Diocese of Montreal is committed to providing a safe environment in which children can grow in the Christian faith and learn of the abiding love and presence of God through relationships of trust and acceptance. Complaints related to sexual abuse of a child must be taken seriously and be dealt with in a spirit of compassion and justice.

GUIDING PRINCIPLES

- It is essential to take all allegations of sexual abuse seriously.
- The protection of children is a matter of fundamental concern and legal responsibility.
- An accused person will be presumed innocent until proven otherwise beyond a reasonable doubt.
- The protection of the complainant and his or her family will be of paramount concern.
- Any action taken will be done in a spirit of advocacy and pastoral sensitivity, upholding confidentiality (with the exception of those situations mandated by law, such as child abuse).
- Notwithstanding the above five principles, nothing will be done that might impede a criminal investigation.

DEFINITIONS

- Agape** refers to that powerful and overflowing love which fills and directs all life and action in a covenant relationship with Jesus Christ and one another. Distinct from “eros” (passionate/erotic love), or from “philos” (solicitous, superficial affection), or from any generic, sentimental notion of love as mere emotion, “agape” refers to the selfless love of mercy, compassion, reconciliation, forgiveness and servanthood to others. In short, “agape” is the love modelled by Christ both in word and (especially) in action. This is the love to which we are called as individuals, and as Christian community.
- Abuse** generally defined as “bringing harm to another”; is specifically defined in “Sexual Abuse,” below.
- Assault** shall refer to any use of force, or threat of use of force or perceived threat of use of force against another person without his or her consent, as defined in the Criminal Code of Canada. (See also “Sexual Assault,” below.)
- Consent** is understood as non-coercive. It means voluntary agreement to engage in the sexual activity in question and requires that one be in a position to make such a choice. If a victim agrees to any assault under threat, or when intoxicated, or if consent is obtained by fraud or by the influence of a person who ought reasonably to be understood to be in authority over, or in a position of trust with the victim (eg: counsellor, minister, parent, guardian) it will be deemed to be “no consent”. It is always “no consent” for children under the age of twelve and, under specific circumstances, with peers for children ages twelve to fourteen. With persons age fourteen to eighteen there might not be valid consent if the accused was in a position of authority or trust over them. There are further provisions for mentally or otherwise incapacitated or vulnerable children, adolescents, and adults.
- Counselling** shall refer to interactions between persons for the purpose of support, consultation, obtaining advice, or guidance on matters of concern or interest. It is understood that the nature of counselling relationships involves an imbalance of power and requires a strong element of trust.
- Church Worker** shall refer to any person other than clergy who work in any facet of Church life, whether as a volunteer or as paid staff,

including work with organizations or groups that may be affiliated or associated with the Church or parish.

Pastoral Care Provider shall refer to a clergy or church worker who, in the course of their specified ministry, may be consulted, or who provides support, advice or guidance in pastoral matters, issues of spirituality or religion.

Reasonable Grounds are defined in the section [Understanding “Reasonable Grounds”](#) of this document.

Sexual Abuse shall refer to demeaning or suggestive comments of a sexual nature ranging from jokes, unwanted touching, to forced sexual activities. It may also include threats of such behaviour. Abusive sexual acts are primarily acts of power and are harmful. Sexual harassment, sexual assault, sexual exploitation and sexual misconduct are specific forms of sexual abuse.

Sexual Assault shall refer to any form of assault involving some form of sexual activity. Kissing, sexual contact or touching, fondling, or sexual intercourse with another without her/his consent is sexual assault. (A judge or jury decides whether in a particular case there was sexual assault.) Sexual assault also includes bestiality and gross indecency.

Aggravated Sexual Assault shall refer to sexual assault which includes bodily harm, assault with a weapon threats, and/or threats to a third party.

Sexual Exploitation is a term to describe behaviour which may incorporate sexual harassment, assault, or abuse, and sexual misconduct. It focuses on the power of the perpetrator in relation to the vulnerability of the victim and refers to the act of taking advantage of such vulnerability for one’s own pleasure/gain.

Sexual Harassment shall refer to any attempt to coerce an unwilling person into a sexual relationship, or to subject a person to unwanted sexual attention, or to punish a refusal to comply, or to reward compliance. Sexual harassment must be understood as an exploitation of a power relationship, rather than as an exclusively sexual issue. Sexual harassment may involve a wide range of behaviours from verbal innuendo and subtle suggestions to overt demands and inappropriate physical contacts of a sexual nature. It may be an incident or a series of incidents. It is behaviour of a sexual nature that is known or ought reasonably to be known as behaviour that is unwanted or unwelcome. Sexual harassment includes actions which

contribute to an environment that is “poisoned” by pornographic pictures or cartoons. Sexual harassment is prohibited by federal and provincial law.

Sexual Misconduct

For church workers (lay or ordained, paid or volunteer), sexual misconduct is defined as sexual harassment, sexual exploitation, sexual abuse or any other sexual activity or conduct (including but not limited to sexual intercourse) in which the church worker takes advantage of the vulnerability of a person under her or his pastoral care or other guidance or leadership. Such behaviour, whether it appears to be initiated by the church worker or by the person under care or leadership, shall be deemed to be sexual misconduct. Notwithstanding the foregoing, the church worker shall not be held responsible for an act of sexual assault perpetrated against her/himself by a person under his/her care or leadership.

RESPONSE PROCEDURES

Preface (General Procedures, Reporting, Use of Standardized Forms)

The purpose of procedures for dealing with allegations of sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault) and child abuse is to discover the truth and to protect the vulnerable, stop any abuse, and to promote restoration and healing.

This may be accomplished by offering opportunities for the truth to be discovered, spoken and believed, for any violation to be acknowledged, for accountability to be exercised, and for compassion to be demonstrated in ways that serve justice. All procedures need to be based on providing protection for the vulnerable (be they the complainant or the respondent) and ensuring accountability of all involved.

It should be clear from the moment a complaint is received that matters of investigation and of pastoral care must be kept in careful balance.

Any complaint against a bishop concerning sexual abuse must be brought to the attention of the senior Bishop, Metropolitan, or Primate, whichever is appropriate.

Any complaint against clergy concerning sexual abuse must be brought to the attention of the Diocesan Bishop promptly. If the complaint is against a lay staff worker or volunteer, the incumbent or head of the agency involved should be informed first and he or she must inform the Diocesan Bishop promptly.

When a complaint is received, it is the responsibility of the Bishop to inform the Diocesan Insurance broker promptly.

- As early as possible when a complaint is reported, the Bishop and/or first hearer of the complaint should take great care to ask and discern the needs of the complainant directly from them and, wherever possible, make every effort to quickly respond to those needs as stated.

The following listed forms will be used by the Diocesan Bishop and/or designate to assist and document a complaint and the investigation process. They have been designed to ensure a thorough response. Please refer to Appendix 7 for further descriptive details as well as attached copies of these specific forms.

- **Complaint Form**
- **Confidential Report Form**
- **Letter of Complaint to Respondent Form**
- **Investigation Follow-up Report Form**
- **Respondent's Response Form**
- **Acknowledgement of Suspension Form**

- **Consent to the Disclosure of Information Form**

During an investigation the clergy or staff person who is the subject of the allegation may be placed on leave of absence, at the Bishop's discretion. A volunteer who is the subject of an allegation may be asked to relinquish his or her responsibility until the matter is resolved. Any such leave is without prejudice and does not imply the guilt or innocence of the person under investigation.

Where allegations are discovered to be true, every effort needs to be made to hear, believe and empower victims and to enable them to be vindicated, to be set free from the power of the violation in their lives. Offenders will be called to rediscover their own humanity for their own well-being and for the well-being of the community.

The Role of the Bishop's Advisory Committee/S.A.R.T. (Sexual Abuse Response Team)

- i) The role of an Advisory Committee or Diocesan "Sexual Abuse Response Team" (S.A.R.T.) is to assist the Diocesan Bishop, upon request. The Diocesan Bishop retains the ultimate responsibility and authority, subject to applicable criminal and civil law. At the discretion of the Diocesan Bishop, an advisory committee may be formed and asked to work closely with him or her when a complaint is received. The responsibilities of this team may then involve:
 - meeting with the complainant and other persons who may have relevant information,
 - recommending actions which may determine the truth of the allegations,
 - enlisting additional professional persons to assist,
 - as a result of investigation, making recommendations about discipline and pastoral care,
 - recommending appropriate long-term follow-up.

Support will be available to clergy, lay workers, and volunteers for information and support to those who have concerns or questions about suspected cases of sexual abuse.

It is intended that the investigative work of such committee should be short-term.

- ii) The Diocesan Bishop may take disciplinary action in accordance with the Canons.

SPECIFIC PROCEDURES

Abuse of a Child

A **child**, is defined by child protection provisions of The Youth Protection Act R.S.Q, as a person under the age of 18.

There are four types of abuse of children:

- PHYSICAL** includes shaking, beating, burning, depriving the child of necessities.
- VERBAL** includes excessive yelling, belittling, unkind teasing.
- EMOTIONAL** includes coldness, withdrawal, failure to provide loving attention, supervision or normal living experiences.
- SEXUAL** includes abuse, assault, aggravated assault, exploitation, harassment as defined under section 6, "Definitions," above.

Any complaint of sexual abuse of a child by any person must be reported.

If you believe that a child is being mistreated or neglected, or if you believe the child displays serious behavioural problems, you may report it to the Director of Youth Protection (DYP) for your area.

Website: <http://www.cdpedj.qc.ca>
English Montreal (Batshaw) - 514 935-6196
Montréal - 514 896-3100

For Sexual Assault Assistance:

Regroupement québécois des centres d'aide et de lutte contre les agressions à caractère sexuel (RQCALACS)*

Montréal: 514-529-5252
Exterior: 1-877-717-5252

Crime Victims Assistance Centre (CAVAC):
Telephone: 1-866-532-2822
Website: <http://www.cavac.qc.ca/english/index.html>

Any Complaint of Sexual Abuse of a Child by Clergy, Lay Staff Worker or volunteer.

- a) The Bishop will assist any investigation,

- b) The Bishop may consult an advisory committee about future action,
- c) When the investigation is complete, the Bishop and/or designate and/or the advisory committee shall meet with the congregation at the earliest possible opportunity,
- d) If the investigation is inconclusive or the accused is not charged or convicted, the Bishop may consult with the advisory committee about any further action to be taken.

Misconduct Towards an Adult - Criminal Charges.

- a) The Bishop will assist the police.
- b) The Bishop may consult with an advisory committee about future action.

Misconduct Towards an Adult - No Criminal Charges

- a) In dealing with the complaint, the Bishop may involve an advisory committee from the beginning.
- b) Ordinarily, the Diocesan Bishop will call in an advisory committee and provide the initial information about the allegations.
- c) Ordinarily, an advisory committee will meet with the complainant and see that the complaint is put in writing.
- d) An advisory committee will ask for written permission from the complainant to take the complaint to the accused.
- e) The accused will be personally presented with the written complaint by the Diocesan Bishop in the presence of representation from an advisory committee in the course of an interview.

Disciplinary Procedures

- a) In the case of Clergy or Diocesan Lay Staff Worker, the Bishop, using his or her discretion and ordinarily in consultation with an advisory committee, may exonerate publicly or privately the person accused, or continue to investigate the situation. If the allegation is established beyond a reasonable doubt, the Bishop can take one or more of several actions:

Caution	In a case where conduct has been unwise but not necessarily unethical, the Bishop may give a verbal caution to the person.
Warning	In a case of clearly inappropriate behaviour, and possibly unethical behaviour, the Bishop may give a warning in writing.
Reprimand	In a case involving unethical behaviour, the person will appear before the Diocesan Bishop and will be given a reprimand in writing.

- Censure A record of the action will be put in the offender's file, rehabilitation will be provided as needed with ongoing (for at least one year) accountability to the Diocesan Bishop.
- Inhibition The Bishop may order the offender not to perform all or certain of the duties of his or her office until the inhibition is withdrawn. The inhibition will continue until there is clear evidence to the Diocesan Bishop of rehabilitation and restoration.
- Suspension At any time the Bishop can suspend the offender.

In a case of an allegation against clergy, the Bishop may refer the matter to the Diocesan Court, in accordance with the Canon on Discipline.

- b) In the case of Parish Lay Staff or Volunteer, the incumbent, using her or her discretion and following discussion with the Diocesan Bishop and in consultation with an advisory committee, may exonerate publicly or privately the person accused, or continue to investigate the situation.

If the allegation is established beyond a reasonable doubt, the incumbent can pursue one of the options listed above in (iv, 1), but the range of options will depend upon the circumstances of the work or position held by the accused. All options require pastoral sensitivity in their implementation.

Volunteers, when found guilty of sexual misconduct, will not be permitted to hold office at the Parish or Diocesan level, and may be removed from or restricted in, his or her responsibilities or participation in specific Church activities until such time as the Diocesan Bishop removes the inhibition/suspension.

Any parish worker, clergy, lay, or volunteer, when found guilty of sexual misconduct, shall have their name registered at the Diocesan Bishop's office as a reference to enforce prohibition of holding any office in the church, until such time as the Diocesan Bishop, in writing, gives notice of removal of the prohibition.

Pastoral Care

To The Victim

If the victim is a child, ensure that a verbal report has been made to the appropriate authorities, which is followed up in writing. This letter should include a request that the investigating body advise the Diocesan Bishop when the investigation is completed. In a case where criminal charges may be laid, the appropriate body will require that you do not discuss the complaint with the victim until their initial investigation, and that of the police, is completed.

Contact the victim - whether child or adult - and the family of the victim to offer support as appropriate. Although there must be no interference with the investigation (see the section [Media Relations](#) of this document), help in obtaining therapeutic treatment, as well as other forms of pastoral care, may be offered as needed. Personal communication with a child is especially important, but care must be taken not to inadvertently impede or influence the investigation.

When physical contact of a sexual nature has taken place, the victim must be examined by a doctor for physical injuries and given tests to discover or rule out sexually transmitted diseases. If treatment is needed, it should be given promptly. The doctor should be sensitive to the needs of the victim, so that she/he is not further traumatized.

In cases where the alleged offender is a cleric, lay staff or any other church worker, the Diocesan Bishop shall try to respond to the victim(s) of abuse by naming an appropriate person for advocacy and support during the process. A list of qualified therapists may be provided, and the Diocese may offer financial support for this purpose.

To The Victim's Family

The Bishop or designate should meet with the victim's family in order to assess their needs, while at the same time offering caring support. During this meeting, it must be ensured that the victim's family is to be made aware of the investigative process, including the commitment to confidentiality.

The Bishop or designate should ensure that a pastoral contact is arranged to stand by/be with the family throughout the investigative process.

To The Parish Family

Particular care should be taken to attend to/care for the suffering of the parish community when one of its clergy, paid employees, or volunteers is accused of, convicted of, or admits to sexual misconduct. The parish should be encouraged to participate in the recovery process by offering assistance, support and understanding to those directly involved or afflicted.

To begin this process, the Bishop or designate or advisory board is to be responsible to liaise with the parish as deemed necessary. They may meet with the wardens and/or parish in order to inform them that an investigation of an alleged sexual abuse is ongoing. The Bishop or designate will outline the procedures according to this document.

The parish should be cautioned against gossip and rumour while assured that they will be apprised of the progress of the investigation from time to time.

The liturgical resources for healing in a congregation should be made available to the congregation, with guidance and support for their use as needed (See appendix 5).

The Diocesan Bishop and a designate shall meet with the congregation and communicate the final results of the process, with special attention to the implications if disciplinary action taken. The Diocese may make available a trained resource person who can assist the congregation to address their concerns and bring healing.

To Colleagues and the Wider Church

Pastoral care to colleagues and the wider church is a corporate responsibility. Part of the ongoing healing ministry of the church is to acknowledge our weaknesses and to teach each other about power, healthy relationships, and sexuality. It is understood that a person is innocent until proven otherwise.

Matters of confidentiality may bear directly not only upon the proper process of investigation, but on the well-being and recovery of victims and congregations. When an offense has been alleged and an investigation is in process, immediate colleagues may be informed at the discretion of the Diocesan Bishop to alleviate hearsay. To promote collegial support, thereby empowering one another with confidence and hope, those informed of allegations should be admonished against gossip and rumour. Colleagues are assured that they will be apprised of the progress of the investigation.

To The Accused

Confronting any person with an accusation which can lead to disciplinary action should be understood as a pastoral and caring act, providing for the common good of the church and also offering the possibility for restoration and healing.

A pastoral care provider will be appointed by the Diocesan Bishop to the accused for the purpose of support during the investigation. The accused will be informed of the process of the investigation including the commitment to confidentiality.

Therapy, or financial assistance for the purpose of therapy, may be offered to the accused by the Diocese.

Where allegations have been substantiated, confession and acknowledgement of responsibility by the offender should be regarded as the necessary first step in any possible restoration. However, confession and absolution should be conducted with care and cannot be considered the sole basis for restoration to ministry. Therapeutic evaluation as well as treatment, if deemed necessary, is required for restoration to ministry. (See the section [Reinstatement Policy](#) of this document)

To the Family of the Accused

The Bishop or designate should ensure that pastoral contact is offered to the family of the accused, once and if the accused either requests this or informs his/her family of the accusation. This provider of pastoral care shall be someone other than the one attending to the victim's family.

CONGREGATIONAL HEALING, TRAUMA DEBRIEFING AND FOLLOW-UP

Healing in Congregations

Critical incidents and traumatic events, whatever they may be, take on a life of their own, apart from the life of the victim and his/her family and the ongoing life of the congregation.

It must be recognized, that some incidents may have a delayed impact, (i.e.; the outcome of a criminal investigation) and others because of the circumstances may be immediate (i.e.; the victimizer is caught in the act with a formal arrest being made.)

No matter what the circumstances may be there are factors that must be recognized:

- Society as a whole and the Church in particular may not have adequate language with which to communicate when a breach of trust and love takes place. Hence, language becomes a barrier when it comes to allowing and enabling a congregation to enter into the trauma debriefing process. Helping those who wish to be part of this process with expressions of thought and appropriate language is essential.
- The capacity for the congregation and the victim and /or victim's family to enter into the trauma debriefing has to be one of choice. Hence, there has to be an instinctive sense of justice or fairness coming from the Diocesan Bishop and advisory committee members.
- It must be recognized that there will be an assortment of trauma and post-trauma symptoms present whenever there is an incident within the life of the local congregation. Symptoms such as the following would not be uncommon:
 - 1) Loss of energy, lethargy and corporate paralysis
 - 2) Distrust of leadership (often projected onto future leadership)
 - 3) Emotional roller-coaster within the congregation. (parish leaders will need to recognize that there will be gains and losses in stabilizing the emotional energy levels of the congregation. In the early stages of trauma debriefing acknowledging the swings between denial and acceptance will be critical in the healing process.)
 - 4) It must be recognized that there may be some loss of membership within the congregation. Where there are low pain thresholds within individuals and families the need to seek closure on a traumatic incident will become of paramount importance. People need to be free to leave the congregation without criticism or pressure to stay and to complete the healing process.
 - 5) There may be incidents of overt behaviour corporately and individually within the life of the congregation. Such behaviour may range from rage to shame. It must be recognized that excessive rage impacts the responsibility of the congregation to take the steps necessary to re-establish itself. On the

other hand shaming may shift the onus of responsibility to those who had either befriended or supported the accused/offender.

- 6) It must also be recognized that there will be many who wish to have “a quick fix” to all that has taken place. Furthermore, in the process the oversight and leadership factor will range from control to chaos as the congregation begins the process of reclaiming its self-worth and identity. Individualism and the unwillingness to work together will be most evident in the early stages of recovery. It is anticipated that in time a process of acknowledging personal and corporate gains will enable the congregation to rebuild the trust and love component into individual and corporate relationships.

All these factors constitute a corporate response to trauma. The ability of an advisory committee/S.A.R.T to assist the congregation in debriefing their trauma will be significant for the future life of the parish.

Trauma Debriefing in the Congregation

- 1) The Diocesan Bishop (or, at the Diocesan Bishop’s request, an advisory committee/S.A.R.T) will communicate with the congregational leadership regarding the debriefing process.
- 2) In order to facilitate justice and fairness to the victims and their family and the congregation it may be appropriate that the Diocesan Bishop or a designate be present for the debriefing process. It may not be appropriate for the Diocesan Bishop to lead this process.
- 3) Recognizing that this first stage is only a debriefing event, no act of reconciliation should be attempted at this time.
- 4) Throughout the debriefing process confidentiality is of vital importance and the responsibility of all participants.
- 5) The debriefing session should be undertaken as soon as possible. The focus of the debriefing should be attentive to the feelings being expressed by those attending. The pertinent facts should be given as briefly and succinctly as possible, being careful to avoid conjecture and making assumptions and/or accusations based on incomplete information.
- 6) The recording of the debriefing discussions may be important in the corporate understanding of the events. However, this information is not for the public domain and remains the property of the Diocesan Bishop and the congregational leaders.
- 7) Acknowledging the complex dynamics of personal loss will help the participants to enter into the recovery process.
- 8) Other aspects to be considered may include
 - a) scheduling follow-up sessions, and
 - b) planning for the pastoral and sacramental needs of the congregation, which may include reaffirming the worth and value of each member of

the congregation. Potentially, it may also include the victim(s) and the congregation forgiving the offender.

Congregational Follow-Up

- 1) In an attempt to assist with the healing process, the Diocesan Bishop, the congregational leaders, and representatives from advisory board will establish a flexible but definable time-table to follow up the process in the future, recognizing that each congregation will handle their circumstances differently. However, depending on the circumstances, one to three years is not an unreasonable time-frame.
- 2) Within the first year a focus on the various aspects of healing (ie: building trust, honesty, openness, healthy forums for the expression of feelings) could assist both individual and congregational healing. As well, a focus on the reestablishment of parish programming could be helpful to the healing process if programmes have been disrupted.
- 3) Ongoing attention should be given to additional needs for support for families and/or individuals of the congregation who have been affected by the trauma of the abuse.
- 4) When the people are ready, time should be spent in reaffirming the parish identity with celebrations of healing and wholeness. It is of particular value that the Diocesan Bishop and appropriate others be present at some point in the process of celebration of healing as a way of reaffirming the congregation and its worth in the life of the Diocese.
- 5) Specific to a case where a cleric has been removed from ministry in the affected parish, it is important to the healing process that the Bishop who oversaw the removal or resignation of the cleric from that ministry should also personally take part in the installation of new ministry (ie: officiate at the induction).

Conclusion

The Church must be willing to enter into the lives of those who have felt the pain, the broken-ness and the loss of personal relationships through abusive sexual relationships. Ongoing growth in understanding of the peoples' expectations of clergy, the need for trust throughout the life of the congregation and the nature of ministry (including maintaining ethical boundaries in ALL ministries); these are always the responsibility of the Church. This is especially true in circumstances where healing, wholeness and reconciliation are needed.

APPEAL PROCESS

At the conclusion of an investigation, any person who feels aggrieved by the decision reached may make an appeal. It is required that they notify the Bishop of their intent in writing within thirty (30) days of the original decision.

Decisions made under the provisions of this policy may be appealed to the Diocesan Bishop. At the Bishop's discretion, an appeals review committee may be assembled. This committee shall consist of at least: one clergy person, one lay person, and one person qualified with professional expertise in the field of sexual abuse. After the committee makes its recommendations, the decision of the Diocesan Bishop is final.

Decisions made under the provisions of Diocesan Canon 25 on Discipline and The National Church of Canada Canon 33 may be appealed according to the provisions of those Canons.

UNDERSTANDING “REASONABLE GROUNDS”

- i) **Regarding Child Abuse:** Every reported incident of child abuse must be taken seriously. Current research indicates that the incidence of false allegations of abuse made by children is relatively low. Therefore, if any child discloses that he or she has been abused the recipient of this information should always consider this as “reasonable grounds” to suspect abuse and should without hesitation make a report to a Director of Youth Protection. To ensure the protection of a child, we must allow the DYP to conduct any necessary investigation.
- ii) **Reasonable Grounds** are those grounds which have a rational foundation. In establishing reasonable grounds, any of the following should be considered:

Complaint from a child;

1. Circumstantial evidence such as cries for help, unexplained physical injury, etc.;
2. A statement of a credible eyewitness or a credible witness to a recent complaint;
3. A statement of another which is supported by credible detail from the surrounding circumstances;
4. A credible witness who corroborates the statement of another.

The following would always be excluded as providing reasonable grounds:

1. Gossip;
2. Unsubstantiated conclusions.

In short, “reasonable grounds” have a rational basis. They are not based on intuition, feelings, emotion, or the uncritical acceptance of another’s views if they are unsupported by other facts. In most cases reasonable grounds will be made up of a number of pieces of rational evidence which together combine to cause the individual to believe a child is or may be in need of protection.

MEDIA RELATIONS

- 1) Allegations of a breach of the policy of sexual ethics and professional conduct are issues which reflect upon the alleged offender, the alleged victim and the Church as a whole.
- 2) If public statements are made which prove to be false, exaggerated or inaccurate, they can bring serious damage to the reputations of any of the involved persons, and there can be serious legal repercussions.
- 3) **There shall be only one media spokesperson for the Diocese and the Parish, namely the Diocesan Bishop or his/her designate.** As investigations are pursued, not all persons involved may have the same knowledge of the allegations or facts. Inconsistencies, if stated in the public forum, may lead to misrepresentation of the facts or may even be deliberately exploited. It is not appropriate, at any level, to make “off the record” statements to the media. This can harm not only the persons involved, but also the Church and the investigative process.
- 4) The names of an alleged victim(s), or party who brought the incident to the church's attention shall not be revealed. Privacy is vital for victims or complainants. So as not to compromise the integrity of an investigation, the names of all parties involved must not be revealed. Even a vague description of persons or places can lead to parties being identified.
- 5) The identification of the Diocesan Media Spokesperson should be communicated to the wider church as soon as possible, so that any inquiry can be readily referred.
- 6) The spokesperson should be sufficiently available to the media so that it is clear the church is not attempting to hide information from the public. Comments can be made to the effect that “we are very concerned by the allegations, and have taken swift action in accordance with Diocesan policy, but are not able to reveal the details of our investigation at this time.”
- 7) Preparation is important in talking to the media. Written statements are best as they require such preparation and give a clear message of cooperation.
- 8) All services of worship in the Church are public. Members of the media are welcome to attend worship, with every right and obligation that entails. However, cameras, recording devices or disruptive behaviour are prohibited.

CONFIDENTIALITY

It should be noted that the laws of the Province of Quebec are understood to override the privilege of confidentiality (including that of doctors and clergy). This law indicates that the positive requirements of the obligation to report supersede any notion of confessional seal.

Please refer to the Diocesan "Parish Recruitment and Selection Guide" for a general copy of the Diocese of Montreal Confidentiality Policy.

REINSTATEMENT POLICY

We are called to live out Christ's ministries of redemption and healing, and in that light offer the following policy in regard to the appropriateness of future work within the church of rehabilitated clergy, church workers or volunteers.

Matters of reinstatement need to be considered in light of the fact that true rehabilitation of a person found guilty of sexual abuse is rare. An offender who has not healed is likely to re-offend. The potential for further trauma to particularly vulnerable people and to victim(s) and, indeed, to the church, is a matter of the utmost concern.

If an offender has truly worked through their own healing he or she can be a valuable contributor to the healing of others.

1. True rehabilitation requires a fundamental change in the offender's self-concept, with a consequent healthy way of dealing with his or her sexual needs. Changes of this profound nature usually do not occur unless the offender has been actively involved in therapy with a qualified practitioner, skilled in working with sexual offenders. Working in a therapy group with other sexual offenders is likely to help in addressing the issues which resulted in the acts of sexual abuse. Genuine change can happen, but studies indicate that this is rare, particularly among pedophiles, who typically prey upon many children.
2. Rehabilitation must also include developing healthy relationships with family and friends. After therapy has worked successfully for the offender, where appropriate, family therapy can assist with reintegration into family, and group therapy can assist with reintegration into the wider community.
3. Repentance must be genuine. The offender must acknowledge the harm he or she has done to the victim, the family, and the congregation(s) involved by the gross betrayal of trust. This confession should be made to the congregation as well as to the victim and family, and forgiveness requested.
4. Restitution by the offender to the victim and, in the case of children, to the victim's family, is essential. Restitution may involve paying for therapy and may also involve payment of wages lost because of trauma to an adult victim, or wages lost to the parent of an abused child who may be involved in medical treatment, court hearings, and/or therapy. Where restitution has come from another source, the offender must reimburse that source.

5. A part of the process of reintegration into ministry for a rehabilitated person may involve him or her working in tandem with another person who is unrelated to the offender, so that his/her work is supervised. He or she will be prohibited from doing individual counseling. Other prohibitions, such as never being alone with a member of the parish, may be put in place.
6. If the offense is against a child, the offender may collaborate with another adult in teaching a group of children, but must not give individual instruction to one child or be alone with one child. This restriction applies in ANY parish setting.
7. A rehabilitated offender's case should be reviewed from time to time, assessing the level of trust between him/her and the congregation.
8. Reinstatement remains the sole prerogative of the Diocesan Bishop.

GUIDELINES FOR LITURGIES

The importance of an opportunity for corporate liturgical expression to matters arising from abuse, especially where trust has been violated, cannot be over-stated. The church is called to be a people of worship, prayer, sacrament and praise, and these expressions of faith are never more valuable than when we are most deeply aware of our need for redemption and healing.

The use of a liturgy of healing, not necessarily focused around a particular individual's needs, may be of tremendous pastoral help. But more specifically in healing from situations of abuse, there are two important functions that are best done in worship. They are distinct from one another. The first is RECONCILIATION, which should include apology, confession and absolution. This should be done publically, except in cases where the public aspect would bring further harm to the victim. This is an essential part of the healing process both for the victim and perpetrator. It must take place as a pre-requisite step, well in advance of any consideration of the second purpose, namely REAFFIRMATION or REINSTATEMENT to the exercise of ministry.

No liturgy involving a perpetrator should take place until the issues raised in Appendix 5 have been addressed.

Preparation for and, especially, timing of these liturgies are very important. To enter into such liturgies prematurely, or without due explanation and preparation, holds the potential to deepen, rather than to resolve, anger, hurt and confusion. Worship ought to draw people together in Christ rather than causing isolation or alienation. Therefore, the planning of such rites must be done with sensitivity to:

Pastoral Factors...

- It is necessary that a pastoral connection is established between the community(ies) and the intended celebrant of a given liturgy. In cases of clergy misconduct, the Diocesan Bishop should preside over the liturgy and celebrate the Eucharist, with the exception that another individual may be suitable as preacher.
- While these liturgies may indeed provide a sense of "closure" on occasion, that is not their primary function. Generally, they are to be seen in the context of the ongoing ministry of healing and redemption to which the church is called in every situation. Specifically, they are to serve as a crucial part of the ongoing process of healing and growth for individuals and communities.
- Liturgies ought to be designed in a way that publicly mark, state, and acknowledge support and love for victims of abuse, and the need for healing of the abuser.
- Victims, their families and communities, must have adequate opportunity to receive counsel and care in regards to their injuries, such that they may bring a genuine awareness of the strong feelings they bring to a liturgy, and thus be able to

genuinely know the depth of hope that is offered in worship of Christ. A gentle explanation of the various elements of the liturgy, and how they bear on a specific situation, is an important component of this counsel and care.

- The way in which a victim and their family and community has been able to see that justice has been carried out will be an important consideration in the planning and timing of a liturgy.
- Since situations of abuse can be tremendously divisive within and beyond a parish or community, preparation should include an opportunity to communicate concerns and feelings to one another and, where divisions are not healed, they can be named and prayed for.

Context and General Recommendations

- It is important to recognize the distinction between the following liturgies:
 - reconciliation
 - reaffirmation or reinstatement
 - healing.

One or all of these may be needed in the various congregations affected by an incident of abuse.

- Before any liturgy is planned, the following spiritual discipline must be applied: the worship of Jesus Christ is the reason we gather, and is the sole context and motivation in which any other action takes place. Jesus Christ is the foundation of our hope and our faith as a people, and so must be the foundation of all worship as well. This purpose must be made as clear as possible.
- It is highly recommended that the Eucharist be at the heart of these liturgies, as the tangible expression of the Good News of God in Christ. In addition, each of the Eucharist's basic components will readily shed light on the more specific needs at hand, placing those needs in the context of the Paschal Mystery of Jesus' reconciling ministry among us (see component outlines for the Eucharist, below). Whatever other rite is included, the Eucharist is never seen as "tacked on" at the end of that rite, but must be seen and understood as the foundation upon which these liturgies are created.
- The sensitive use of inclusive language is of particular importance, liturgically, psychologically and spiritually, in worship prepared around cases of abuse.
- It is important to acknowledge that all services of worship in the church are, first and foremost, sacred acts centered in Jesus Christ. Like any service of the church, these healing liturgies are public, and as such are open to any and all who might wish to attend. However, with this right comes the obligation to enter into worship with reverence, dignity and respect. Disruptive behaviour disqualifies the right to attend.
- Simplicity in the rite is strongly encouraged. People will invariably need ample opportunity for reflection and prayer. Announcements, special instructions, or

details about the service ought to be handled in the service bulletin, or prior to worship beginning, so as not to distract from the spiritual work at hand.

Suggested Components for The Holy Eucharist With Reconciliation of a Penitent

- No matter how “private” it may seem, sin has an impact upon the whole church. What we do in private shapes who we are in community. Sin alienates us from community, and from God. Hence, reconciliation, which includes apology, confession and absolution, is an important and ongoing ministry of the Church. As such, it is also a crucial step in a process of rehabilitation of an offender. However, the rite of reconciliation belongs in the process of spiritual counsel long before a person is ready for a public reaffirmation. It is strongly recommended that the reconciliation rite (when qualified counsel and the Bishop deem the penitent ready) be separate and pre-requisite in preparation for any liturgy of restoration or reaffirmation. (See the Book of Alternative Services, page 167, as well as the Canadian Book of Occasional Services.)

- **Gathering and Greeting**

It is suggested when a congregation is to gather, they do so in silence. A suitable piece of music may be played to mark the beginning of worship, and after a time of silent prayer, all stand. The presider offers the apostolic greeting, then may address the assembly. This brief address may be an opportunity to set a suitable pastoral tone, and to remind those gathered that the service is one of worship of Christ, first and foremost. An act of praise could follow, then a collect prayer, reminding all of our corporate need for forgiveness, healing, and peace.

- **Proclamation of the Word**

It is important that a strong connection be made here with pastoral concerns raised in preparation for worship. Ideally, scripture readings are to be chosen around themes named by the community or individuals involved. Scripture contains all things necessary for wholeness and salvation in Christ, and so readings should be found which speak to those needs. For example, the people may name themes of healing, reconciliation, call to service, servanthood, suffering, the Paschal Mystery of Christ, forgiveness, justice, redemption, commissioning to ministry, or faith through difficult times.

The homily should be pastoral and brief.

- **Apology, Confession, Re-examination, Absolution**

In the case of a service for a **penitent lay person**, this is the place in the service, just before the reaffirmation of the Baptismal covenant, that the individual would seek reconciliation. It should include:

- a public acknowledgement of their sin and its consequences, and a request for absolution;
- a “re”-examination of the penitent in regards to their commitment to their baptismal vows (an adaptation B.A.S., page 154, would be suitable);
- confession and absolution;
- the baptismal covenant (as described below), reaffirmed by all present.

In the case of a service for a **penitent clergy**...

- the public acknowledgment of their sin and its consequences, and a request for absolution.
- a re-examination by the bishop.
- and reaffirmation of ordination vows by the clergy person.
- confession and absolution.
- **the rite of foot washing is recommended in the case of clergy**, beginning with the bishop washing the feet of the restored clergy, and the clergy-person, in turn, washing the feet of all from the congregation who wish to participate, following the example set by our Lord at the last supper, in which he taught the ministry of service to others. It is appropriate that one of the first acts of a reconciled clergy person be to serve as a symbol to the community of the Grace of God in Christ.

A general confession may be very appropriate in addition to the above. A given community may need the opportunity to publicly come together, acknowledge their broken-ness, and be reconciled to one another. There may be a collective guilt, for example, in a community where abuse has taken place and some feel they might have recognized and prevented it. There may be those who, initially, did not believe a victim’s story. There may be those who, for whatever reason, projected their feelings in inappropriate ways onto undeserving people. There may be some who, for whatever reason, walked away from the community and take this opportunity to return. All of these are reasons why the confession, absolution and peace are of tremendous importance in a service of reconciliation, especially in anticipation of the sacraments.

- **Affirmation of Faith, and of Christian Life (The Baptismal Covenant)**
The affirmation of faith calls individuals and community to a renewed life in Christ. In all these services, whether healing, reconciliation or reaffirmation/reinstatement, a reaffirmation of baptismal vows using the baptismal covenant is most recommended (B.A.S., p. 158) It is a powerful statement of healing and initiative, with its emphasis on the vision, ministry and commitment to which all Christians are called in baptism, both as individuals and a community.
- **Prayers of the People**

It is recommended for this service that these be incorporated into the Eucharistic prayer, for example by using Eucharistic Prayer 6 in the Book of Alternative Services.

- **The Peace**

In this context, the peace is a further acknowledgement of the importance of our call to live together as a reconciled community, and of relationship with one another in Christ.

- **The Eucharist**

As a symbol of the Paschal Mystery of Christ, the Eucharistic celebration is at the heart of these services. It ought to be celebrated with as broad a participation as possible. In the case of clergy, the Bishop celebrates with the reinstated clergy assisting closely in recognition of the unity and community to which Christ calls us.

- **Prayers after Communion, Blessing and Dismissal**

It is appropriate that the Bishop, if present, pronounce the blessing. The reconciled clergy, if any, could dismiss the people.

- **Fellowship**

If at all possible, it is most important that a service of this nature be followed by a time of fellowship. Food and beverage could be a welcome part of this. This time ought to allow the spirit of reconciliation, hope, community and healing to deepen. Symbolic of the way we are called to live out the things that we proclaim in worship, this time of fellowship gives a community time to affirm with one another in an informal social way those things they have proclaimed intentionally in the sight of God.

Suggested Components for The Eucharist With Reaffirmation/Reinstatement to Ministry.

- Reaffirmation and/or Reinstatement is an acknowledgement that reconciliation has taken place, and that healing continues. This liturgy celebrates a new beginning in ministry in Christ, both for the individual and the larger Christian community. It is a sign of hope and of Christ's redeeming work for all.

- **Gathering and Greeting**

It is suggested when a congregation is to gather, they do so in silence. A suitable piece of music may be played to mark the beginning of worship, and after a time of silent prayer, all stand. The presider offers the apostolic greeting, then may address the assembly. This brief address may be an opportunity to set a suitable pastoral tone, and to remind those gathered that the service is one of worship of Christ, first and foremost. An act of praise could follow, then a collective prayer, reminding all

of our corporate need for forgiveness, healing, and peace, and our universal call to ministry in Christ.

- **Proclamation of the Word**

It is important that a strong connection be made here with pastoral concerns raised in preparation for worship. Ideally, scripture readings are to be chosen around themes named by the community or individuals involved. Scripture contains all things necessary for wholeness and salvation in Christ, and so readings should be found which speak to those needs. For example, the people may name themes of healing, reconciliation, call to service, servanthood, suffering, the Paschal Mystery of Christ, forgiveness, justice, redemption, commissioning to ministry, or faith through difficult times. The homily should be pastoral and brief.

- **Affirmation of Faith, and of Christian Life (The Baptismal Covenant)**

The affirmation of faith calls individuals and community to a renewed life in Christ. In all these services, whether healing, reconciliation or reaffirmation/reinstatement, a reaffirmation of baptismal vows using the baptismal covenant is most recommended (B.A.S., p. 158). It is a powerful statement of healing and initiative, with its emphasis on the vision, ministry and commitment to which all Christians are called in baptism, both as individuals and a community.

- **Reaffirmation/Reinstatement to Ministry**

While this Eucharistic liturgy is not a service of reconciliation of a penitent (see above), it is important that some acknowledgement be made of the sin that led to the need for the service, of its consequences, of the fact that a reconciliation rite has taken place, and of any reconciliation still needed. While the reconciliation service will have dealt with this, hearing this named may be a needed aspect of the healing process for both the individual involved, and the community, especially those who were not present at the reconciliation rite. This could be done by way of introduction to a general confession and absolution which could precede the reaffirmation (see notes on confession/absolution below).

The reaffirmation component of the service, according to the circumstances, may include:

- general confession and absolution;
- a reaffirmation of baptismal or more specialized ministry for a lay person, or ordination vows by a clergy person;
- a congregational sharing of the baptismal covenant;
- in the case of clergy, foot washing (see notes above, in the service of reconciliation);
- in the case of clergy or laity, the use of sacred oils to emphasize anointing for healing or ministry;
- the peace.

- **Prayers of the People**
These may be incorporated into the preparation for the reaffirmation, especially if a foot washing ceremony is to be included. One of the litanies from the B.A.S. may be used, or prayers with a particular emphasis on restoration, healing or thanksgiving for ministry may be appropriate. It is most desirable in this context to allow pauses where petitions may be offered by the gathering, either silently or aloud.
- **Confession and Absolution (if not done in the context of the reaffirmation component).**
A general confession may be very appropriate in addition to the above. A given community may need the opportunity to publicly come together, acknowledge their broken-ness, and be reconciled to one another. There may be a collective guilt, for example, in a community where abuse has taken place and some feel they might have recognized and prevented it. There may be those who, initially, did not believe a victim's story. There may be those who, for whatever reason, projected their feelings in inappropriate ways onto undeserving people. There may be some who, for whatever reason, walked away from the community and take this opportunity to return. All of these are reasons why the confession, absolution and peace are of tremendous importance in a service of reconciliation, especially in anticipation of the sacraments.
- **The Peace**
In this context, the peace is a further acknowledgement of the importance of our call to live together as a reconciled community, and of relationship with one another in Christ.
- **The Eucharist**
As a symbol of the Paschal Mystery of Christ, the Eucharistic celebration is at the heart of these services. It ought to be celebrated with as broad a participation as possible. In the case of clergy, the Bishop celebrates with the reinstated clergy assisting closely in recognition of the unity and community to which Christ calls us.
- **Prayers after Communion, Blessing and Dismissal**
It is appropriate that the Bishop, if present, pronounce the blessing. The reaffirmed or reinstated clergy, if any, could dismiss the people.
- **Fellowship**
If at all possible, it is most important that a service of this nature be followed by a time of fellowship. Food and beverage could be a welcome part of this. This time ought to allow the spirit of reconciliation, hope, community and healing to deepen. Symbolic of the way we are called to live out the things that we proclaim in worship, this time of fellowship gives a community time to affirm with one another in an informal social way those things they have proclaimed intentionally in the sight of God.

BIBLIOGRAPHY

General

- * *Christianity, Patriarchy, and Abuse.*
1989. Ed. Joanne Brown and Carole R. Bohn, New York: Pilgrim Press.
- * *Is Nothing Sacred? When Sex Invades the Pastoral Relationship.*
1989. Marie M. Fortune. San Francisco: Harper & Row.
- * *Sex in the Forbidden Zone.*
1989. Peter Rutter, Los Angeles, CA., Jeremy P. Tarcher, Inc..
- * *Sexual Assault and Abuse - A Manual For Clergy and Religious Professionals.*
1987. Mary D. Pellauer, Barbara Chester, and Jane Boyaniam San Francisco: Harper and Row.
- * *Sexual Abuse by Clergy: A Crisis for the Church.*
1994. Marie M. Fortune and James N. Poling. Decatur, Georgia: Journal of Pastoral Care Publications, Inc..
- * *Texts of Terror.*
1984. Phyllis Tribble. Philadelphia: Fortress Press.

Resources on Violence Against Women

- * *Beating Wife-Beating,*
1983. Bowker, Lee, Lexington: Lexington Books
- * *Helping Men Who Batter Women,*
Brisson, N. 1982., 'Public Welfare, Spring: pg. 29-34.
- * *Stopping The Violence: Canadian Programmes For Assaultive Men,*
1984. Ottawa, Ontario: The National Clearinghouse on Family Violence, Social Service Programmes Branch, Health and Welfare Canada.
- * *Violence Against Wives: A Case Against The Patriarchy,*
1979. Dobash, Emerson R. and Russell Dobash. New York: Free Press.
- * *Working With Men Who Batter,*
Edleson, J.L., 'Social Work' -- May-June, 1984: pp. 237-242.
- * *Men Who Hate Women and the Women Who Love Them,*
1987. Forward, Susan. Toronto: Bantam.
- * *Men Who Batter: An Integrated Approach For Stopping Wife Abuse,*
1985. Gondolf, E.W. Holmes Beach, Florida: Learning Publ. Inc.
- * *No Safe Place: Violence Against Women and Children,*
1985. Guberman, Connie and Margaret Wolfe, eds. Toronto: Women's Press.
- * *Women and Victim Behaviour,*
1984., Pierce, Carol. Laconia. N.H.: New Dynamics.
- * *A Male/Female Continuum: Paths To Collegueship,*
1986. Pierce, Carol and Bill Page. Laconia, N.H.: New Dynamics.
- * *Family Violence: Origins and Treatment.*
1985. Pressman, Barbara. Guelph: CAS.

STANDARDIZED REPORTING FORMS

The forms on the pages that follow are created to ensure the proper documentation of the response procedures.

THESE FORMS WILL BE ADMINISTERED BY THE DIOCESAN BISHOP AND/OR DESIGNATE AFTER A COMPLAINT HAS BEEN RECEIVED. THEY ARE INCLUDED HERE FOR INFORMATION ONLY.

Form A Complaint Form

For the use of the Diocesan Bishop or designate to document a complaint of Sexual Abuse in the Church. This form gives written permission to the Diocesan Bishop to approach the respondent. A copy of the Code of Sexual Ethics and Professional Conduct should be made available to the complainant at this time.

Form B Confidential Report Form

For the use of the Diocesan Bishop and/or designate in order to document, in more detail, the specifics of a complaint.

Form C Letter of Complaint to Respondent Form

The complainant will be encouraged to write a letter of complaint to the respondent, in their own words and as soon as possible. This form offers an outline of the items that would be of importance to include in such a letter, especially if a further investigation is pursued.

Form D Investigation Follow-up Report Form

For the use of the Diocesan Bishop or designate in order to document the investigation of a complaint.

Form E Respondent's Response Form

The respondent will be required to document that they have received notification of the complaint by using this form. This form also makes clear the respondent's responsibilities & rights pertaining to that complaint. A copy of the Policy should be made available to the respondent at this time.

Form F Acknowledgement of Suspension Form

Documents the respondent's acknowledgement of his or her suspension from exercise of ministry.

Form G Consent to the Disclosure of Information Form

Documents the consent of either the complainant or the respondent for information to be disclosed to the Diocese relating to therapeutic assessment and prognosis.

Form H Suspected Child Abuse Report Form

Form I Suspected Child Abuse Follow-Up Report Form

Reporting Form A- Complaint Form

COMPLAINT FORM

This form is to be used in all situations when a complaint of sexual abuse (harassment, sexual exploitation, sexual misconduct, sexual assault) is being made. The complainant will be requested to complete this form as carefully as possible and return it to: The Bishop, or Designate c/o The Diocese of Montreal, 1444 Union Avenue, Montreal, Quebec H3A 2B8

I, _____, who am/was affiliated with the Anglican Church of Canada as a _____ (e.g. parishioner), or have had an association with the Anglican Church of Canada or with some of its members, wish to register a complaint of sexual abuse against _____ who was associated with, or a member of, _____ (Parish/Deanery/Diocese).

At that time I was a:

Parishioner Warden Sunday School Teacher Youth Minister

I wish to make the diocese aware of the following demeaning/exploitative behaviour which I experienced.

[Please be as specific as possible. Include date(s), location(s), and witnesses (if any).]

Please indicate :

I have reviewed I wish to review

The Diocese of Montreal's Policy on Safe Church which delineates the policies and procedures of the Anglican Diocese of Montreal related to sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault). I now hereby request that an investigation into this 'complaint' be undertaken.

Signature of Complainant

Date

Reporting Form B- Confidential Report

CONFIDENTIAL REPORT			
<p><i>At the initial consultation between the Complainant and the Bishop and/or Designate the complainant will be asked to respond to the following questions 1 through 12. A copy of this completed document will be kept by the Bishop and/or Designate until the completion of the investigation and/or case. A second copy will be kept by the complainant.</i></p>			
1.	Name of Complainant:		Date of Report:
2.	Gender	Complainant <input type="checkbox"/> Female <input type="checkbox"/> Male	Respondent <input type="checkbox"/> Female <input type="checkbox"/> Male
3.	Age (if known)	Complainant	Respondent
4.	Position of each party within the church [i.e. clergy, candidate for ministry, parishioner, employee (please specify), leader (please specify), volunteer, member, adherent, professor, etc.].		
	Complainant		Respondent
5.	Was the alleged sexual abuse a single incident?	<input type="checkbox"/> Yes <input type="checkbox"/> No	
6.	Date(s) of alleged incident(s):	Date (dd/mm/yyyy)	Date (dd/mm/yyyy)
		Date (dd/mm/yyyy)	Date (dd/mm/yyyy)
7.	Time of day of incident(s):	<input type="checkbox"/> Morning <input type="checkbox"/> Afternoon <input type="checkbox"/> Evening	
8.	Location of incident(s):		
	In Church Building (specific area)		
	In private home (specify)		
	In public area (specify)		
	Other (specify)		

9.	Nature of alleged offence:	
	a) Unwanted sexual attention of a persistent or abusive nature made by a person who knows or ought to know that it is unwelcome.	<input type="checkbox"/> Yes <input type="checkbox"/> No
	b) Implied or expressed promise of reward for complying with a sexually oriented request.	<input type="checkbox"/> Yes <input type="checkbox"/> No
	c) Implied or expressed threat of reprisal, actual reprisal, or the denial of an opportunity for refusal to comply with a sexually oriented request.	<input type="checkbox"/> Yes <input type="checkbox"/> No
	d) Sex-based insults and taunting which may reasonably be perceived to create a negative psychological and emotional environment for worship, work or study.	<input type="checkbox"/> Yes <input type="checkbox"/> No
	e) Suggestion or insistence that sexual involvement might be helpful 'therapy' or a sign of 'liberation'.	<input type="checkbox"/> Yes <input type="checkbox"/> No
	f) Inappropriate sexualisation of a pastoral relationship.	<input type="checkbox"/> Yes <input type="checkbox"/> No
	g) Sexual Assault	<input type="checkbox"/> Yes <input type="checkbox"/> No
Other (please describe):		
10.	Have you communicated with the alleged abuser since the incident in question?	
	a) Sent written communication <input type="checkbox"/> Yes <input type="checkbox"/> No	Date (if known) dd/mm/yyyy
	b) Discussed over the phone <input type="checkbox"/> Yes <input type="checkbox"/> No	Date (if known) dd/mm/yyyy
	c) Discussed in person <input type="checkbox"/> Yes <input type="checkbox"/> No	Date (if known) dd/mm/yyyy
11.	What would you like to see as the outcome if an investigation is pursued?	

12. What would be helpful to you at this point in supporting you?

--	--

I have reviewed the above responses and to the best of my knowledge I believe them to be true.

Signature of Complainant

Date

Reporting Form C- Letter of Complaint to Respondent Form

(for use with complaints of sexual abuse)

LETTER OF COMPLAINT TO RESPONDENT FORM

A Complainant will be asked and encouraged to write a letter to the Respondent of a complaint. This form is for use to facilitate that request, and to offer assistance to the Complainant in putting their complaint into a letter.

Appreciating both the importance and the need for you, the Complainant, to be able to express in your own words the full nature and detail(s) of the complaint, the following aspects/items would be considerable importance for inclusion in such a letter:

- Name the behaviour that you are calling into question specifically
- Include when the behaviour took place
- Include where the behaviour took place
- Detail whether witness(es) was/were present
- Describe what form of sexual abuse; did you perceive this to be (sexual harassment, sexual exploitation, sexual misconduct, sexual assault)?
For example: "I perceived it to be sexual _____",
Or, "I experienced it as sexual _____".
- Name the conduct as inappropriate, offensive, threatening, etc.
- Request that such actions/behaviours stop
- Include the fact that you have consulted with the Bishop or Designate, etc.

Inclusions of these details would be helpful should a further investigation be pursued.

Reporting Form D- Investigation Follow-up Report

INVESTIGATION FOLLOW- UP REPORT	
<i>This form is to be completed when the investigation is concluded and/or resolved</i>	
Name of Complainant:	Date of Follow up:
Name of Respondent:	Date Complaint First Received:
1.	Has the Diocesan Chancellor been informed of this case? <input type="checkbox"/> Yes <input type="checkbox"/> No
2.	Has the Diocesan Insurance Broker been informed of this case? <input type="checkbox"/> Yes <input type="checkbox"/> No
3.	<p>Did the Complainant:</p> <p>a) Write a letter to the respondent? <input type="checkbox"/> Yes <input type="checkbox"/> No</p> <p>b) Send a signed complaint to the respondent? <input type="checkbox"/> Yes <input type="checkbox"/> No</p> <p>c) Make any other attempts at communication with the respondent since the alleged abuse? <input type="checkbox"/> Yes <input type="checkbox"/> No</p> <p>d) Make any other attempts to stop the alleged abuse? <i>Please Describe:</i></p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>
4.	Were these attempts at resolution successful? <input type="checkbox"/> Yes <input type="checkbox"/> No
5.	Was an investigation carried out? <input type="checkbox"/> Yes <input type="checkbox"/> No
6.	Was there Third Party Intervention involvement? <input type="checkbox"/> Yes <input type="checkbox"/> No
7.	Was the complaint resolved? <input type="checkbox"/> Yes <input type="checkbox"/> No
8.	Did the Complainant request an investigation? <input type="checkbox"/> Yes <input type="checkbox"/> No
9.	Did the investigation involve a criminal investigation? <input type="checkbox"/> Yes <input type="checkbox"/> No

Reporting Form E- Respondent's Response Form

RESPONDENT'S RESPONSE FORM

The Synod Office requires documentation that the Respondent of a Complaint has received the complaint, and understands their rights and responsibilities. Any respondent named in an alleged case of sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault) will be required to complete this form upon receipt of the complaint in writing, and return the completed form to the Diocesan Bishop or Designate.

I, _____, have received a copy of the complaint of sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault) registered against me by _____ .

I agree not to communicate with the complainant about this complaint except through the appropriate diocesan procedures and/or courts.

I have been advised of my right to, and the possible need to, secure legal counsel if further action is taken on this complaint.

I am aware that retaliation and/or threats of retaliation will not be tolerated and that further complaints/charges may be brought forward should there be any indication of retaliation.

I understand that in keeping with the tenets of the 'Code of Ethics and Professional Conduct,' I will be treated with pastoral sensitivity and will be considered innocent until such time as the alleged charges are found to be true.

Please indicate : I have reviewed I will review I request a copy

The Diocese of Montreal's Policy on Safe Church which delineates the policies and procedures of the Anglican Diocese of Montreal related to sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault). I now hereby request that an investigation into this 'complaint' be undertaken.

Signature of Complainant

Date

Reporting Form F- Acknowledgement of Suspension Form

ACKNOWLEDGEMENT OF SUSPENSION FORM

Any person who has been suspended from the exercise of Ministry in the Church as a result of an investigation of sexual abuse is required to acknowledge their suspension by reading and signing this form. This 'acknowledgement of suspension' will ordinarily be presented and discussed with the respondent by the Bishop.

I, _____, Clergy or Lay Worker in the Diocese of Montreal, hereby acknowledge that I have now been suspended from any form of active ministry within the Anglican Church of Canada. I understand that this suspension is in effect as of today and will continue until the Bishop of the Diocese of Montreal states otherwise, in writing.

I, the above named Clergy or Lay Worker, acknowledge that I have been informed by the Bishop of Montreal as to the grounds upon which this suspension has been made. We have reviewed and discussed the situation and the implications it has on my Ministry, that is, that I will not be allowed to function in any Ministry capacity within the Anglican Church of Canada as long as this 'suspension' is still in force.

Name of Suspended (Please Print):

Signature of Suspended:

Date:

Name of Witness (Please Print):

Signature of Witness:

Date:

Reporting Form G - Consent to the Disclosure of Information Form

CONSENT TO THE DISCLOSURE OF INFORMATION FORM

This form is intended for situations arising out of incidences of sexual abuse within the Diocese of Montreal where the Diocese has agreed to offer financial support for Professional Therapy or counselling and requires information about the progress if the counselling arising out of these cases of sexual abuse.

The Diocese of Montreal both recognizes and appreciates the importance of confidentiality in relationship with the counselling process and certainly does not wish to impede or infringe upon this. The Diocese of Montreal does require, in cases where it is providing financial support to the abused person to have a “Therapeutic Assessment and Prognosis” completed by a therapist after a reasonable period of time from the onset of the counselling work. This assessment would be solely to provide the Diocese of Montreal with a sense of the possible length of time the counselling work may entail.

In cases where the therapeutic work is with an offender, the Diocese of Montreal will require further “Therapeutic Assessment” if the said offender has given indication of a desire to return to ministry, whether active or retired. This further assessment would be required to determine if and when it is appropriate for the offender to return to their work in ministry.

To this end, this Consent to Disclosure of Information Form is provided for the Counselee’s signature to allow the hereto named Therapist to disclose the required information. It is expected that this information will be disclosed to the Bishop of the Diocese of Montreal and/or designate, in order to ensure confidentiality.

DISCLOSURE AUTHORIZATION

I, _____
 (PLEASE PRINT FULL NAME)

of _____
 (PLEASE PRINT FULL ADDRESS AND POSTAL CODE)

hereby authorize my
 counsellor _____
 (PLEASE PRINT FULL NAME)

A) To provide the Diocese of Montreal with a “Therapeutic Assessment and Prognosis” in relationship to the possible duration of my counselling work, and/or
 B) To provide the Diocese of Montreal with a further “Therapeutic Assessment” to determine my suitability for return to work in a ministry setting.

Signature of Counselee:	Date:
Signature of Witness:	Date:

Reporting Form H - Suspected Child Abuse Report Form

SUSPECTED CHILD ABUSE REPORT FORM	
<i>This form is to be completed by the Incumbent or Priest-in-Charge</i>	
Name of Child:	Date:
Address:	Phone Number:
Name of Person Filing Report:	Name of Person Receiving Report:
Nature of Suspected Abuse (physical, sexual, emotional, neglect, etc.)	
Explained Nature of Suspected Abuse (facts, physical signs, course of events, etc.)	

Action Taken (include date and time)
The above information will serve as a guide and will be necessary if a report is filed with the police and/or "<i>Direction de la protection de la jeunesse.</i>" All information is kept <i>strictly confidential.</i>

Parent or Guardian's Signature:

Incumbent/Priest-in-Charge Signature:

Reporting Form I- Suspected Child Abuse Follow-Up Report Form

SUSPECTED CHILD ABUSE REPORT FOLLOW-UP FORM	
<i>This form is to be completed by the Incumbent or Priest-in-Charge</i>	
Name of Child:	
Address:	Phone Number:
Name of Person Filing Report:	Name of Person Receiving Report:
Conclusions	
Action Taken (include date and time)	

The above information will serve as a guide and will be necessary if a report is filed with the police and/or the *"Direction de la protection de la jeunesse."* All information is kept *strictly confidential.*

Signature of Incumbent/Priest-in-Charge

Date