

The Diocesan Customary



CANA Missionary Diocese of the East

9071 Center Street | Manassas | Va 20110

Advent 2016



Advent 2016

This CANA East Customary is offered as a guide to clergy and lay leaders of the diocese to present normal standards, guidelines, policies and the bishop's intentions pertaining to ministry in CANA East.

Some of the matters outlined in the Customary, such as property ownership are contained in the Constitution and Canons of the diocese. Others, such as the bishops consent for remarriage after divorce are provincial requirements of The Anglican Church in North America.

As bishop, I am committed to the unity and order of our life and ministry together in CANA East. My executive team exists to support you and ministry at the local level. We are here to serve you and support you.

I am thankful for the wisdom of Bishop Bena, the regional archdeacons and The Rev. Deacon Philip Shade in the writing of this Customary.

And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.
Philippians 1:6

With our Lord's blessing,

The Rt. Rev. Julian M. Dobbs
Diocesan Bishop | Missionary Diocese of CANA East

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SECTION I:

MATTERS PERTAINING TO THE CLERGY

Clergy Information Forms:

Informational data forms on all licensed clergy of the diocese are maintained for the diocesan files. All clergy are required to submit such data to the diocese and take initiative to update this when changes occur, e.g. change of address or telephone number.

Letters Dimissory:

Transfer of canonical residency by Letters Dimissory should be discussed with the Bishop well in advance of any request being submitted or any contact with another bishop or diocese. Bishops in the Anglican Church in North America have agreed protocols about the transferring of clergy between diocese and the issuing of Letters Dimissory. However, both the issuance and acceptance of Letters Dimissory may be delayed by the Bishop for cause.

Canonical Residency and License to Officiate:

All clergy ministering in the Diocese for a period in excess of 60 days shall be either canonically resident in the Diocese or licensed by the Bishop. Canonical residence shall be established by ordination in the Diocese, by the acceptance by the Bishop of letters dimissory, or by other reception authorized by the Bishop. Clergy serving as rectors of a congregation of the Diocese must be canonically resident in the Diocese. Clergy other than rectors canonically resident in another Anglican jurisdiction recognized by the Bishop must be licensed by the Bishop to minister in the Diocese. Such licenses are to be reviewed annually by the Bishop, and an annual activity report must be submitted to the Bishop by all licensed clergy prior to having their license renewed.

Physical Examinations and Clergy Wellness:

Clergy should practice good stewardship by setting the discipline of having thorough physical examinations with a licensed medical professional on a regular basis. In taking responsibility for their physical, spiritual and mental well-being, married clergy are to take time to be with their spouse and children. As conditions permit, all full time clergy are to take at least one full day non-working day each week and annual vacation (in accordance with terms set forth in your contract).

Vacation Policy:

Clergy are generally entitled to one month's vacation for every calendar year employed (or as determined by contract). Vacation is to be taken in consultation with the vestry.

Clergy Retreats and Conferences:

Personal clergy retreats provide a basis for the development of spirituality, and an annual personal retreat for all clergy is strongly recommended by the bishop. The annual CANA East clergy and spouse retreat provides an opportunity for the bishop and clergy to share in worship and teaching, develop mission and ministry and enhance the quality of collegiality expected among the clergy. The annual CANA East clergy retreat is mandatory for all resident and licensed clergy. Expenses for personal retreats and conferences should be shared by the clergy and the congregation. The Bishop asks each congregation to budget an annual amount for clergy continuing education and the costs of the annual CANA East clergy and spouse retreat expenses.

The Pastoral Relationship:

Title II, Canon 2, defines the Pastoral Relationship of Diocesan Clergy. No priest or deacon is permitted to affiliate with a congregation of the diocese as an assisting member of the clergy without the express permission of the Bishop.

Retired Clergy:

A former rector or assisting clergy must be circumspect in visiting or returning to their former congregation. Should a request be made by a parishioner to a former rector or assisting clergy to perform a marriage, funeral, baptism, etc., permission must first be granted by the incumbent rector/vicar and such ministry is to be performed only at his invitation. The former rector or assisting clergy must refrain from accepting any such request. Instruction of this policy before leaving a congregation will serve to fortify this position.

Standards of Sexual Morality:

All clergy members of CANA East shall be under the obligation to model in their own lives, the received teaching of the Church that all its members are to abstain from sexual relations outside of Holy Matrimony (Title III, Canon 5). Clergy and laity of this Diocese are called to be exemplary in all spheres of morality. This is a condition of being appointed to a position of leadership, remaining in a position of leadership, or holding a license from the bishop. The blessing of same sex unions is prohibited. (Title III, Canon 5.2)

Abuse Prevention:

All clergy functioning within this Diocese are required to receive training in the prevention of sexual harassment, adult sexual misconduct, and child sexual abuse. This training must be updated every two years and is a requirement for maintaining a license from the bishop. All clergy and lay leaders must be familiar with the sexual misconduct policy of the diocese. Copies are available from CANA East office and are also found in the appendix of this Customary.

Divorce and Remarriage:

Married clergy must care for their spouse and family in a manner that upholds the sanctity of marriage. The bishop must be informed if marital difficulties arise among the clergy so that he can provide sufficient opportunity for support and counseling.

If a member of the clergy is involved in divorce proceedings, the bishop is to be notified immediately. It may not always be possible for a clergy person involved in divorce proceedings to continue in office.

Clergy Supply Policies and Procedures:

The Diocese, maintains a list of clergy available for clergy supply. On request, this list will be sent to any parish, rector or vicar in need of a supply priest.

The recommended minimum remuneration is:

One principal Sunday Holy Communion	\$150.00
Other Sunday Holy Communion (each)	\$ 75.00
Weekday Holy Communion (each)	\$100.00
Mileage should be reimbursed at the standard rate per mile under current IRS rules.	

Interim Clergy:

When there is a vacancy in any congregation of the Diocese, the Bishop or his representative will assist the vestry in engaging the services of interim clergy, to serve until such time as a new rector is called. If an interim priest-in-charge is appointed by the Bishop, he will serve with the understanding that he is not eligible for consideration as the new rector unless a prior agreement has been determined.

The Dress of the Clergy:

Clergy must be ever mindful that their personal appearance while in the performance of official duties in public. The appearance of clergy is not only a reflection upon themselves, but also upon their congregations and the diocese. Appropriate clerical attire, laundered and ironed, polished shoes, etc. is expected of all clergy of the diocese.

1) **Non-Sacramental Vestments:**

Cassock and old english surplice are the ordinary dress, for all non-sacramental services with a black preaching scarf / tippet. The bishop determines what vestments are worn by clergy at diocesan services such as synod and installations.

2) **Sacramental Vestments:**

Cassock, surplice and stole, or white alb and stole are appropriate vestments for sacramental services. Other vestments may be worn as determined by local custom. Clergy should consult the bishop regarding the regular use of any other vestments.

SECTION II:

MATTERS PERTAINING TO THE LAITY

Acolytes:

Activities and training of acolytes is to be overseen by the rector of each congregation.

Alcoholic Beverages:

It is the policy of the Bishop that no congregation will engage in the sale of alcoholic beverages or mixed drinks at any function of the congregation or any of its organizations.

The serving of alcoholic beverages (without charge) at wedding receptions, suppers, picnics, etc., either on or off the church property, is left to the discretion of the rector and the vestry. Where alcoholic beverages are served, alternative drinks (non-alcoholic) must be provided.

Communicant:

1) **Communicant in Good Standing:**

A baptized person who has been confirmed or received by a Bishop of this Church or a Bishop of the Anglican Communion, and who receives Holy Communion on a regular basis in a congregation of this diocese is a member in good standing.

2) **Lapsed Communicants:**

It is both appropriate and necessary to expect lapsed communicants and those who have changed church affiliations and are seeking re-admittance to the Anglican Communion to be received back into communion following regular attendance and preparation under the direction of the minister.

3) **Refusal of Holy Communion:**

Christians must come to the sacrament in penitence and charity. Excommunication (the disciplinary exclusion of a person from receiving communion) is always intended to encourage repentance and not meant to be a punishment. Excommunication is the most severe spiritual penalty the Church can inflict, and no priest should presume to pass this sentence except for the weightiest reasons: namely 'open and notorious sin' which is a scandal to the Church's fellowship, or 'malice and hatred' amongst members of the Church. No person shall be refused Holy Communion until they have been given an opportunity to provide an explanation to the priest of the circumstances involved. Laity are protected from arbitrary acts of excommunication by allowing those who have been refused the sacraments to appeal to the bishop.

Section II: Matters Pertaining to the Laity

If a member of the clergy of this diocese be persuaded that any person who presents themselves to be a partaker of the Holy Communion ought not to be admitted to Holy Communion by reason of malicious and open contention with their neighbors, or other grave and open sin without repentance, he shall give an account of the same to the bishop within 14 days. Any person refused Holy Communion is to be encouraged to repent of their sin and amend their lives in order to be restored and received at the celebration of Holy Communion.

Licensed Lay Ministries:

The Bishop will issue a license only at the request, and upon the recommendation, of the rector or vicar of the congregation in which the person will be serving. The license shall be issued for a period of time not to exceed three years and shall be revocable by the Bishop. Application forms seeking the bishop's license for lay ministers are available on the diocesan website.

SECTION III:

SACRAMENTS AND OTHER SERVICES

SACRAMENTS

“The Sacraments prescribed by Christ are badges and tokens of our profession as Christians, and, more particularly, they are trustworthy witnesses and effectual signs of God’s grace and good will to us. By them God works invisibly in us, both arousing and also strengthening and confirming our faith in him. Christ our Lord has ordained two gospel Sacraments, namely Baptism and the Lord’s Supper” (Article 25 - The 39 Articles of Religion, An Anglican Prayer Book, pg 220)

Baptism:

“Baptism is a sign of the faith we profess and a mark that differentiates Christian persons from those who are not united to Christ; and it is also a sign of regeneration or new birth by which, as by an instrument, those who receive baptism rightly are grafted into the Church, the promises of forgiveness of sin and of our adoption to be the sons of God are visibly signified and sealed, and faith is confirmed and grace increased by virtue of prayer to God. The baptism of young children is under all circumstances to be retained in the Church as a practice fully agreeable with the institution of Christ.” (Article 27- The 39 Articles of Religion, An Anglican Prayer Book, pg 221)

Except in emergencies, the Sacrament of Holy Baptism should be administered within the chief service on a Sunday or other major feast day. Each person to be baptized is to be sponsored by one or more baptized persons, who are themselves practicing Christian believers who are active members of the Church. It is the required duty of the clergy to provide adequate pre-baptismal instruction to all sponsors, parents, and mature candidates.

In the baptism of infants and children, it is the Bishop’s expectation that both parents will be an active communicant member of the congregation where the baptism is celebrated. In pastoral situations where only one parent is a baptized member of the congregation, the priest is to consult with the Bishop prior to the celebration of the baptism. Active participation in the life of the Christian community is expected of all parties involved, both before and after the baptism.

The Lord’s Supper:

“The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves for each other, but is especially a Sacrament of our redemption by Christ’s death. Accordingly, for those who rightly, worthily and with faith receive it the bread that is broken is a partaking of the body of Christ and the cup of blessing is a partaking of the blood of Christ (1 Corinthians 10:16)

Transubstantiation (the teaching that the substance of the bread and wine is changed into the actual flesh and blood of Christ) in the Supper of the Lord cannot be proved by Holy Scripture, but is repugnant to the plain words of Scripture, overthrows the nature of a sacrament, and has given rise to many superstitions.

In the Lord's Supper the body of Christ is given, taken and eaten only in a heavenly or spiritual manner and faith is the means by which the body of Christ is received and eaten in the Supper.

The sacrament of the Lord's Supper was not commanded by Christ to be reserved, carried about, lifted up or worshipped. (Article 28 – The 39 Articles of Religion, An Anglican Prayer Book, pg 222)

The bishop reminds the ministers of the diocese that it is usual Anglican practice that if any of the consecrated bread and wine remain after the communion, it shall not be carried out of the Church; but the minister and other communicants shall reverently eat and drink the same. The bishop is agreeable for the consecrated communion to be extended from regular holy communion service to any of the baptized who are unable attend the celebration of Holy Communion in the congregation.

OTHER SERVICES

Confirmation:

Confirmation is a significant event in the spiritual life of a person making a public reaffirmation of his or her baptismal vows. It is a time of empowerment and commissioning, when one receives the apostolic laying-on-of-hands. Candidates for confirmation must be properly instructed in the Christian faith and life, repentant of their sins, and duly prepared to make a mature, public commitment to following Jesus Christ as their Lord and Savior.

Persons already confirmed by a bishop in the apostolic succession, but not in the Anglican Communion, may be received by the Bishop, following the appropriate instruction and preparation. Any member of the Anglican Communion who has lapsed from active participation in the life of the Church, or who for some other appropriate reason wishes to do so, may make a public re-affirmation in the presence of the Bishop at the time of his visitation.

Confirmation, Reception and Reaffirmation of Baptismal Vows are three different, distinct categories of persons as traditionally understood in the practice of classical Anglicanism. Confirmation is for those who have been baptized, but have never received the laying on of hands by a Bishop in apostolic succession. Reception is for those who have been baptized and confirmed in another church of the apostolic succession, (the Roman Catholic or Orthodox churches), and now wish to be received into the Anglican Communion. Reaffirmation is for communicant members who wish to reaffirm their vows previously made at baptism and confirmation.

Marriage:

Marriage is a lifelong covenant between one man and one woman, binding both to self-giving love and exclusive fidelity. The rite of Holy Matrimony is a worship service of the Church, in which the couple exchanges vows to uphold this covenant. They do this before God and in the presence of witnesses, who pray that God will bless their life together.

The covenantal union of man and woman in marriage signifies the communion between Christ, the heavenly bridegroom, and the Church, his holy bride (Ephesians 5:32). While all do not marry, Holy Matrimony symbolizes the union all Christians share with their Lord.

In Holy Matrimony, God establishes and blesses the covenant between husband and wife, and joins them to live together in a communion of love, faithfulness and peace within the fellowship of Christ and his Church. Great care should be taken to prepare all candidates for Holy Matrimony.

In preparing couples for Holy Matrimony, the clergy should comply with Diocesan Canons. The provincial canons expect that both candidates are baptized. It is also the responsibility of the clergy to understand local law and to consult with the Bishop should they believe themselves compelled by law to act in a manner contrary to the teaching or canons of this Church.

Every congregation is expected to have clear and precise policies regarding marriages and the use of the church facilities for wedding receptions. Matters to be addressed include the use of flowers, candles, photographers, videos, music, rehearsals, fees, etc.

“Marriage is an honorable, ordered relation and state instituted by God in the time before man and woman sinned. It signifies the mystical union between Christ and his Church. Christ adorned and beautified this ordered relation with both his presence and first miracle that he performed at a marriage in Cana of Galilee. Further, it is commended in Holy Scripture to be respected by all, and, therefore, it must not be entered upon, nor taken in hand, unadvisedly or lightly, but reverently, discreetly, advisedly soberly, and in the fear of God; duly considering the causes for which marriage was ordained by God.” (An Anglican Prayer Book, pg 138)

Marriage in the Church of Divorced Persons:

Clergy of this diocese are required to petition the bishop for his consent to solemnize a marriage after divorce (the required form is available on the diocesan website and also found in the appendix of this Customary).

A petition to the Bishop is necessary when either or both parties have been previously married. A petition is something that seeks a decision. Therefore, certain information is necessary on which to base that decision. The pastoral relationship established between the priest and those coming to him seeking permission to marry in the Church is essential. The findings of the priest are the most important parts of the petition upon which the decision is based. Therefore, thorough counseling and teaching are expected.

In all requests for the Bishop’s consent to the marriage of divorced persons, applications must be received by the Bishop at least 90 days before the marriage.

The Blessing of a Civil Marriage by a priest of the Church requires the same criteria and the consent of the Bishop, if there is a previous divorce with the previous spouse still living.

Funerals:

The Christian burial liturgy looks forward to eternal life, rather than backward to past events. It does not primarily focus on the achievements or failures of the deceased; rather it calls us to proclaim the Good News of Jesus and his triumph over death, even as we celebrate the life and witness of the deceased.

The readings used in the funeral or memorial service should always be drawn from the Bible and the prayers and music from the Christian tradition. A wake preceding the service and a reception following the service are appropriate places for personal remembrances. The bishop discourages the presentation of personal eulogies as part of the funeral service. The burial liturgy is appropriately conducted in a church.

When the services of a minister cannot be obtained, a deacon or lay reader may officiate at the liturgy.

Prayer Book Policy:

The Diocese of CANA East rejoices in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture. The following liturgies and prayer books are approved by the bishop for regular use in public worship:

- 1) The Book of Common Prayer, 1662
- 2) The Book of Common Prayer, 1928
- 3) The Church of Nigeria (Anglican Communion) Prayer Book
- 4) Approved liturgies of the Anglican Church in North America
- 5) An Anglican Prayer (2008) by the Prayer Book Society

Other liturgies may be approved by the bishop for regular use in the congregations of the diocese. The regular use of The Book of Common Prayer, 1979 has been retired and not approved for regular use for public worship in the diocese.

SECTION IV:

CONGREGATION AND MISSION POLICIES

The Rector and Vestry shall be the governing body of the Congregation. Title II Canon 1, Section 5 of the diocesan canons declare the duties of the wardens and vestry.

Vestry Officers:

The wardens are designated as senior or junior, although sometimes called the "rector's warden" and the "people's warden".

Financial Giving and Support of the Diocese:

The Bishop encourages all congregations to give a minimum of 10% of their income to ministry and mission beyond the congregation. The diocese does not set assessments for each congregation, however each congregation is asked to give generously to the diocese in order to finance the bishop and diocesan ministry. The bishop considers 10% of annual income to be appropriate financial support from each congregation.

Where To Send Checks:

All checks sent to the diocese should be made out to "Diocese of CANA East" and marked for diocesan contribution, bishop's discretionary fund, etc.

Checks should be mailed to:

**Diocese of CANA East,
9071 Center Street,
Manassas, Va 20110**

Annual Reports:

Each rector and vestry is expected to comply with the requirements of the Diocese in preparing and submitting to the Diocesan Registrar the required annual report. These reports are usually undertaken through the reporting process of the Anglican Church in North America (ACNA).

Synod Delegates:

Each Congregation and Mission of the Diocese shall be entitled to two lay delegates. In addition, each Congregation having in excess of 200 eligible voters shall be entitled to one additional lay

Section IV: Congregation and Mission Policies

delegate for each 200 or fraction thereof above the first 200. The number of eligible voters shall be based upon the current annual report prepared and filed with the Diocese.

All canonically and licensed clergy are required to attend synod, unless excused in writing by the bishop.

Prayer Schedule:

The bishop requests that each congregation use the CANA East prayer schedule during the Prayers of the People during weekly public worship to pray for the clergy, congregations and ministries of the diocese and the wider church. The prayer schedule is available on the diocesan website.

SECTION V:

DIOCESAN POLICY

Episcopal Visitations:

During a visitation of the Bishop, the services are under his direction. The Bishop's visitation schedule is established months in advance. This requires the clergy to schedule with the bishop any special requests for visitations. The bishop usually meets with the vestry, clergy and other leadership when he makes a visitation.

The Calling and Search Process for a Rector:

A prayerful process of discernment, including due diligence, shall be undertaken in the calling of a rector to a congregation.

The diocesan process is outlined in the appendix to this customary.

Archdeacons and Deaneries:

Geographical groupings of congregations and missions are called archdeaconries. The purpose of the archdeaconries is to enable clergy and laity to share common interests and concerns and to work together with more strength than is sometimes available to single congregations. The Bishop appoints the Archdeacon, who serves at the Bishop's pleasure and represents the bishop in his archdeaconry.

Missions:

Mission congregations are defined in Title II, Canon 1 Section 2 of the Diocesan canons.

Title To Property:

Title II, Canon 3 of the Constitution and Canons of the Diocese of CANA East provides that there is no denominational or diocesan ownership or financial interest in property owned by a congregation or mission of the diocese.

SECTION VI:

COMMITTEES OF THE DIOCESE AND GENERAL INFORMATION

Title I, Canon 1 of the Constitution and Canons of the Diocese of CANA East define the Order, Governance and Discipline of the Diocese.

Diocesan Standing Committee:

The Diocesan Standing Committee serves as a council of advice to the Bishop. Together with the Bishop and subject to confirmation by the Synod, the Standing Committee acts to accept or deny an application for admission of a Congregation or Mission into the Diocese.

Finance Committee:

The Finance Committee, consisting of members appointed by the Bishop with the advice and consent of the Standing Committee.

Committee on Constitution and Canons:

The Committee on Constitution and Canons, consists of three members, plus the Chancellor as an *ex officio member*. All proposed amendments to the Diocesan Constitution or Canons must be submitted to the Standing Committee no fewer than 15 days prior to the next Synod meeting.

SECTION VII:

DIOCESAN FORMS

Copies of the following Diocesan Forms may be found in this section.

- A) Petition for Consent to Remarry
- B) Eucharistic Minister
- C) Eucharistic Minister Renewal
- D) Licensed Catechist
- E) Catechist Renewal
- F) Lay Reader Application
- G) Search process for a rector
- H) Protection of Children



PETITION FOR BISHOP'S CONSENT TO SOLEMNIZE A
MARRIAGE AFTER DIVORCE OR ANNULMENT

- This 4-page petition requires the signatures of a CANA East priest (at the bottom of Page 2), the intended man and woman (middle of Page 4), and the bishop of CANA East (at the bottom of Page 4).
- The priest should retain a copy of the completed form while the original completed form shall be mailed to the bishop of CANA East.
- The bishop must receive the petition, completed and signed, not less than 90 days prior to the planned wedding date. If the bishop grants his consent, the original form will be returned with his signature for the Parish files.

Please print clearly.

1. Date of petition _____ / _____ / _____
2. CANA East priest's full name _____
3. E-mail address _____
4. Work phone _____ Cell phone _____
5. CANA East congregation name _____
6. Mailing address of congregation _____

Street or PO Box City ST Zip

7. I, the above-named priest, submit this petition to the bishop of CANA East, for his consent to solemnize the marriage of the following man and woman:

8. Man's full name and marital status

First Middle Last Date of Birth
☐ Never married ☐ Widowed ☐ Divorced ☐ Prior marriage annulled

9. Woman's full name and marital status

First Middle Last Date of Birth
☐ Never married ☐ Widowed ☐ Divorced ☐ Prior marriage annulled

Check Yes or No for each of the following questions.
Attach a full explanation for each "No" response.

SURVEY TO BE COMPLETED BY CANA PRIEST	YES	NO
10. At least 365 days have elapsed since the date(s) of the final decree(s) of divorce/annulment.		
11. The planned wedding date is at least 90 days away.		
12. I have met in person with this couple.		
13. If either this man or this woman has had two or more marriages dissolve (by divorce and/or annulment), then I have received a report from a psychiatrist or licensed professional counselor, which satisfies any substantive concerns I may have.		
14. Are both individuals baptized?		
15. I believe this couple intends a Christian marriage according to the canons of this church.		
16. I am satisfied that this couple intends to live out their marriage with the support of a Christian congregation.		
17. I believe the marriage of this couple will be a demonstrable sign of the spiritual union between Christ and his Church.		
18. This couple has completed or will complete a program of pre-marital counseling satisfactory to me.		
19. I am satisfied that this man and this woman have realistically faced and evaluated the causes that resulted in the dissolution of prior marriages.		
20. I am satisfied that this man and this woman have the adequate consideration for prior spouses and any dependents.		
21. I am satisfied that this couple has the ability to handle any personal differences (e.g., regarding ethnicity, religious discipline, age, income, patterns of conflict) in a biblical and healthy manner.		
22. I am satisfied that this couple has the ability to handle any differences regarding surviving dependents (e.g., disposition of assets, property, and other estate planning) in a biblical and healthy manner.		
23. I am either the senior ranking clergy person of this congregation OR I have obtained approval to officiate at this wedding.		
24. If the couple has requested other clergy to officiate at their wedding, I have contacted said clergy.		
25. I am willing to officiate at this wedding, if consent is granted.		
26. I have examined the final decree(s) of divorce/annulment and find the prior marriage(s) lawfully dissolved.		
27. All matters of property and custody related to the previous marriage(s) have been settled.		

28. Signature of CANA East priest

If any of the answers to the above questions are "no," please explain the reasons in the box below or attach a full statement on a separate sheet of paper.

Please attach a statement, or write a summary below, describing details of previous marriages and the causes for divorce or annulment.

DECLARATION OF INTENT

- We, desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in The Holy Bible, The Book of Common Prayer [1662] and in the canons of this diocese [CANA East].
- We believe that the union of husband and wife—in heart, body, and mind—is intended by God for their mutual joy, for the help and comfort given one another in prosperity and adversity, and when it is God's will for the procreation of children and their nurture in the knowledge and love of the Lord Jesus Christ.
- We do commit and engage ourselves to establish this relationship according to God's Holy Word and therefore ask God to be our helper.

29. Man's signature

30. Woman's signature

- Clergy, mail the original completed four-page petition to your CANA bishop.
- When returned with bishop's signature, keep a copy in your parish records.

Missionary Diocese of CANA East
The Rt. Rev'd Julian Dobbs
6731 Curran Street
McLean, VA 22101

BISHOP'S CONSENT

Date of bishop's consent ____ / ____ / ____
MM DD YYYY

Bishop's name printed

Bishop's signature

- Return the original document with bishop's signature to the parish office requesting consent.

APPLICATION FOR LICENSED EUCHARISTIC MINISTER

THE MISSIONARY DIOCESE OF CANA EAST
6731 CURRAN STREET, MCLEAN, VA 22101

Name of Applicant: _____

Date of Birth: _____

Parish/Mission: _____

Baptism Date: _____

Confirmation Date: _____

Training Received From: _____

Date Training Completed: _____

Signature of Applicant: _____

Endorsement of Rector/Vicar:

As Priest in charge of this congregation, I have examined the above named applicant and have found him/her to be proficient in the duties of a Eucharistic Minister. I thereby recommend him/her to minister to this congregation in that capacity.

Signature: _____

Date: _____

Endorsement of Vestry:

As Senior Warden of (church and city): _____

I hereby certify that (name) _____ has the approval and endorsement of the vestry to be a Eucharistic Minister in this congregation.

Date: _____ Signature: _____

Send to the CANA East Office for Bishop's Approval.
6731 Curran Street
McLean, VA 22101

APPLICATION FOR RENEWAL OF LICENSE FOR A EUCHARISTIC MINISTER

THE MISSIONARY DIOCESE OF CANA EAST
6731 CURRAN STREET, MCLEAN, VA 22101

Name of Applicant: _____

Parish/Mission: _____

Confirmation Date: _____

Date Training Completed: _____

Signature of Applicant: _____

Endorsement of Rector/Vicar:

As Priest in charge of this congregation, I endorse this application for renewal of the license of this person as a Eucharistic Minister.

Signature: _____

Date: _____

Endorsement of Vestry:

As Senior Warden of (church and city): _____

I hereby certify that (name) _____ has the approval and endorsement of the vestry to continue to serve as a Eucharistic Minister in this congregation.

Date: _____ Signature: _____

Send to the CANA East Office for Bishop's Approval.
6731 Curran Street
McLean, VA 22101

APPLICATION FOR LICENSED CATECHIST

THE MISSIONARY DIOCESE OF CANA EAST
6731 CURRAN STREET, MCLEAN, VA 22101

Name of Applicant: _____

Date of Birth: _____

Parish/Mission: _____

Baptism Date: _____

Confirmation Date: _____

Training Received From: _____

Date Training Completed: _____

Signature of Applicant: _____

Endorsement of Rector/Vicar:

As Priest in charge of this congregation, I have examined the above named applicant and have found him/her to be proficient in the duties of a Catechist. I thereby recommend him/her to minister to this congregation in that capacity.

Signature: _____

Date: _____

Endorsement of Vestry:

As Senior Warden of (church and city): _____

I hereby certify that (name) _____ has the

approval and endorsement of the vestry to be a Catechist in this congregation.

Date: _____ Signature: _____

Send to the CANA East Office for Bishop's Approval.
6731 Curran Street
McLean, VA 22101

APPLICATION FOR RENEWAL OF LICENSE FOR A CATECHIST

THE MISSIONARY DIOCESE OF CANA EAST
6731 CURRAN STREET, MCLEAN, VA 22101

Name of Applicant: _____

Parish/Mission: _____

Confirmation Date: _____

Date Training Completed: _____

Signature of Applicant: _____

Endorsement of Rector/Vicar:

As Priest in charge of this congregation, I endorse this application for renewal of the license of this person as a Catechist.

Signature: _____

Date: _____

Endorsement of Vestry:

As Senior Warden of (church and city): _____

I hereby certify that (name) _____ has the
approval and endorsement of the vestry to continue to serve as a Catechist in this
congregation.

Date: _____ Signature: _____

Send to the CANA East Office for Bishop's Approval.
6731 Curran Street
McLean, VA 22101

APPLICATION FOR LICENSED LAY READER

THE MISSIONARY DIOCESE OF CANA EAST
6731 CURRAN STREET, MCLEAN, VA 22101

Name of Applicant: _____

Date of Birth: _____

Parish/Mission: _____

Baptism Date: _____

Confirmation Date: _____

Training Received From: _____

Date Training Completed: _____

Signature of Applicant: _____

Endorsement of Rector/Vicar:

As Priest in charge of this congregation, I have examined the above named applicant and have found him/her to be proficient in the duties of a Lay Reader. I thereby recommend him/her to minister to this congregation in that capacity.

Signature: _____

Date: _____

Endorsement of Vestry:

As Senior Warden of (church and city): _____

I hereby certify that (name) _____ has the

approval and endorsement of the vestry to be a Lay Reader in this congregation.

Date: _____ Signature: _____

Send to the CANA East Office for Bishop's Approval.
6731 Curran Street
McLean, VA 22101



Information For Vestries And Congregations Regarding The Calling And Search Process For A Rector

Introduction

A prayerful process of discernment, including due diligence, shall be undertaken in the calling of a Rector to a Congregation, and the Vestry shall gain the Bishop's consent before extending an offer to a candidate. The relationship between the Rector and the Congregation, with the support of the Bishop, is one of mutual trust and dependence in carrying out the ministry of the Congregation. As the spiritual leader of the Congregation, the Rector requires the full cooperation and support of the Vestry.

When the need arises for a search committee to be established, the wardens of the congregation shall first consult with the Bishop regarding the status of the congregation, ordained ministry during the interim and the provision for the appointment of a Vicar as outlined in this document. During the interim period between rectors, the Senior Warden of the congregation becomes known as the Bishop's Warden. The Bishop's Warden will regularly update the Bishop about the progress of the search process and the life of the congregation.

Congregation Profile

The Vestry will prepare a Congregational Profile to be made available to candidates. The profile will include matters such as: the current vision of the congregation, historical summary, staff and lay leadership, worship styles, average weekly attendance, financial summary and desired leadership skills and gifts in the new Rector. Input from the congregation may be gathered before the profile is prepared.

Search Committee and Vestry

The Vestry may serve as the Search Committee to consider appropriate candidates for election and call as Rector, having first consulted with and received a list of proposed candidates from the Bishop. Names of potential candidates may be submitted to the Bishop for his consideration prior to the completion of the proposed list of candidates. The Vestry may alternatively establish a different search committee, but the Vestry shall have the sole authority in the Congregation to call a Rector. A Rector shall be elected by the affirmative votes of two-thirds of the Vestry. It is not appropriate for any assistant clergy in the congregation to be members of the search committee, or vote in the calling of a new Rector.

Interview

A candidate should be interviewed by the search committee and members of the Vestry. Wherever possible, a candidate should be interviewed in person and make a visitation to the Congregation (expenses for a visitation should be reimbursed to the candidate by the Congregation). Prior to a visitation, relevant information will be gathered from a candidate including: a current curriculum vitae, education achievement, ministry history, audio / video copies of preaching and character references, where appropriate. It is not appropriate for the candidates to preach or lead services of worship in the congregation during the search process.

The Diocesan Bishop

In the Anglican Church all ordained clergy serve under license from the Diocesan Bishop, therefore, the names of the final candidates shall be submitted to the Bishop for his advice. No person may be elected and called as Rector without the prior approval of the Bishop. The Rector and all other clergy shall not be recognized by the Bishop until they have been canonically transferred to this jurisdiction and licensed by the Bishop.

The Call and the Letter of Agreement

The Diocesan Bishop shall extend a written call to The Rector on behalf of the vestry and the diocese. A letter of agreement between the Rector and the Vestry and signed by the Bishop. The letter of agreement must distinctly express job description and any special conditions, together with the stipulations of salary and other benefits offered to the Rector.

Appointment of a Vicar by the Bishop

In the absence of a Rector in any Congregation or Mission, the Bishop may upon the request of the wardens of such Congregation or Mission appoint a Vicar to lead worship and to perform such other functions of Congregational or Mission leadership which is carried out by clergy.

The Congregation

During the search process and the interim period between rectors, the Congregation must be updated regularly on developments and progress of the search committee by a person appointed by the Vestry (usually the Bishop's Warden). The Congregation should be encouraged to be prayerful for the members of the search committee and prayer should be offered during public worship in the Prayers of the People. In the Anglican Church, the congregation does not vote to call a new Rector.



Introduction from the Diocesan Bishop

Advent 2016

I commend to you the Missionary Diocese of CANA East Policy for the Protection of Children.

This thoughtful and comprehensive policy sets forth “best practices” and other requirements and standards for the protection of children in the congregations and ministries of our diocese. It is the cumulative result of the wisdom of experts in this field, as well as legal counsel.

The Church must intentionally provide boundaries that will protect and nurture our children.

It is clear from the Bible that Almighty God sees children as precious in his sight. Behold, children are a heritage from the Lord, the fruit of the womb a reward. Psalm 127:3

Jesus tells us that we are not to despise little children. He says, that in heaven their angels always see the face of my Father who is in heaven. Matthew 18:10

Please read this policy carefully. It is vitally important that congregations, missions and church plants follow these requirements and recommendations.

Variances to specific provisions of the policy may be granted by the Bishop or the Standing Committee.

If you have questions, or to apply for a variance, please contact the
Diocesan Registrar
6731 Curran Street, McLean, VA 22101
Telephone (+1) 703 662 0265
Email office@canaconvocation.org

Yours faithfully in Christ,

The Rt. Rev. Julian M. Dobbs

The Missionary Diocese of CANA East

Policy for the Protection of Children



Advent 2016

Purpose of the Policy

1. Jesus teaches clearly that children are of great value to His Kingdom (Mt 18:1-6). Caring for our children and youth is a sacred trust.
2. It is our responsibility as Christian adults to provide a safe place for children and youth to grow in the nurture and stature of the Lord. They must not fear being hit or touched in an inappropriate way. Unfortunately, sexual abuse is a real threat, especially to the most vulnerable and marginalized children and teenagers. Statistics regarding sexual abuse and misconduct toward minors in church settings are distressing, and we must do what is prudent to keep our children safe.
3. Abuse of any kind significantly damages an individual, causing devastating lifelong effects. Men and women who were abused as minors tend to have difficulty forming and maintaining healthy relationships, and most importantly they often struggle with seeing themselves as worthy of God's love and saving power in Jesus' death and resurrection.
4. Every state has laws regarding the safety of children, physical abuse, sexual abuse, and sexual misconduct toward minors. We are to submit to the government in authority over us, and we should give no reason for them to question our integrity. In addition, there are civil penalties for willfully failing to follow the laws.

Responsibility for this Policy

The Bishop in cooperation with the Standing Committee is responsible for maintaining the diocesan Policy for the Protection of Children in accordance with the Canons of the Diocese.

Responsibility for Implementing this Policy

The rector has overall responsibility for the administration of this policy within the church he leads and for providing all reports requested by the Diocese. In the absence of a Rector, the Priest-in-Charge, Lay Leader, or the Senior Warden will be responsible. Duties may be delegated, except where noted.

Clarification of Relation between this Policy and Insurance

A congregation's adoption of written standards of conduct may be required by insurers as a condition of coverage. This Policy and related Procedures are not intended as a substitute for understanding the conditions of a congregation's insurance coverage, and the diocese assumes no responsibility for a congregation's non-compliance with their insurance carrier's policy.

Clarification of Relation between this Policy and a Church's Policy on the Protection for Children

Each congregation within CANA East is required to have a policy regarding the protection of children that reflects the statutes of the state or territory in which it is located. This Diocesan Policy does not replace a church's policy but sets expectations for the church and its policy, unless it is affirmatively adopted by vestry action.

Diocesan Policy for the Protection of Children

The term “child abuse” is defined for this policy as:

an act committed by a parent, caregiver, person in a position of trust interacting with a minor, or any other individual that is intentional and which harms or threatens to harm a child’s physical or mental health or welfare and may include any or all of the following:

- physical abuse
- physical and/or mental neglect
- sexual abuse and/or exploitation

Note well: Each state and territory has statutes that define “abuse” or “child abuse” or “abuse toward minors”. Each congregation is fully expected by the diocese and is legally responsible to adhere to relevant laws and legal definitions of the jurisdiction in which it is located.

The CANA East Diocese will not tolerate any form of child abuse involving any clergyperson licensed by the bishop; any seminarian or person at any stage of seeking holy orders with the diocese; any lay employees and volunteers of the diocese or its congregations; or any other person who might interact with children or youth in a diocesan or congregational setting.

No one in the employment or volunteer service of the Diocese or its congregations:

- who has a civil or criminal record of physical abuse, sexual abuse, or sexual misconduct of any kind toward a minor or adult;
- who has admitted committing prior such acts toward a minor or adult;
- or who (except where inquiry is prohibited or limited by applicable laws and regulations) has been diagnosed with a paraphilic psychological condition, as defined by the American Psychiatric Association, including but not limited to pedophilia, voyeurism, or exhibitionism;

will be permitted to serve with children or youth, unless they have gone through repentance and extensive rehabilitation. To help ensure this, all individuals seeking employment or to volunteer in a ministry working with children or youth must be screened according to the procedures outlined below.

Everyone who serves the church through educational, pastoral, recreational, administrative (including vestry), or other activities is expected to maintain the highest biblical standards in relationships with those to whom they minister, avoiding any form of misconduct, including child abuse. Those who work with children and youth are also expected to be alert to any signs of child abuse by parents, peers, or other people in a child or youth’s life and to follow proper reporting procedures for their state or territory. In order to help provide adequate common understandings of proper boundaries and signs of abuse, all such employees and volunteers shall be trained according to the procedures outlined below.

Each individual congregation within the CANA East Diocese is required to have a policy regarding the prevention of child abuse. The policy must be customized according to the statutes of the state or

territory in which the congregation is located. In addition, the leader responsible for each educational, pastoral, recreational or other program involving children and youth will write a Supervisory Plan detailing what measures are in place to keep the children and youth safe and to meet the diocesan standard for supervision. A copy of the Plan must be shared with any clergy, staff, or volunteers participating in the activity.

Known sexual offenders, anyone who self-discloses a history of sexual misconduct, and anyone who self-discloses a struggle with sexual attraction toward minors will not be excluded from any congregation in CANA East without first consulting the Chancellor and the Bishop. Should such a person wish to participate in the life of a church, the clergy shall inhibit that person from any contact with children and shall require (except as otherwise directed by the church's legal counsel) the person to sign a contract that details expectations, defines boundaries and off-limits locations, and establishes appropriate supervision for the offender while on church premises or at church activities. Where appropriate, the Rector shall consult the individual's probation or parole officer to assure that supervision and reporting requirements have been met. The church shall have a plan in place to deal with any violations of the contract.

A "home group" or "small group" meeting in a home for Bible study, prayer, and fellowship is not under the oversight of the Diocese or its congregations. The care and protection of children in such settings is always the responsibility of the parent(s) or legal guardian(s) of each child present, as well as of the leader of such groups. The Diocese recommends that home group leaders become familiar with the Policy, be trained, and develop a Supervisory Plan that ensures child supervision by two screened and trained adults, the environment is child-proofed, and that only parents/guardians change diapers and help children with restroom use.

Congregations will help keep children safe by

- posting photos of minors on the church's website, social media accounts, or downloadable print publications, only if parental consent has been obtained
- posting any personally identifying information online of minors only if written parental consent has been obtained
- ensuring that the church's website is COPPA-compliant

Should an incident of child abuse occur, the Diocese and the congregation shall respond in a manner that promotes healing for the victim, the offender, the loved ones of both parties, and the congregation. Such measures will include timely communication with lay leadership and the congregation.

Screening and Training Procedures

Table 1: Screening and Training Requirements specifies what is required for clergy of the diocese, lay employees, interns, fellows, day camp staff, wardens, vestry members, and lay volunteers who work with children and youth. Below are descriptions of the requirements that require explanation.

Background Checks

National and state sex offender and criminal background checks are important and must be completed regularly. The diocesan office currently uses the Oxford Document Management Company.

Each state has stated which background checks are required in order to work with minors in a religious setting. Some states, for example, require a fingerprint-based FBI check. Procedures for completing these state-required background checks can be found on official state-government webpages.

You may use www.ministrysafe.com for this purpose.

Personal Screening Statement

A ready-to-use example of a Personal Screening Statement can be found in Appendix A. If the form provided there is not used, the statement must include the definition of child abuse used in this Policy and whether or not the applicant and/or other members of the household:

- have been arrested for, or convicted of, any crime involving child abuse or any crime of sexual misconduct or found to have abused or neglected a child by a family or other civil domestic court for the protection of children;
- had such a conviction expunged;
- been charged with child abuse or neglect in a civil proceeding;
- committed an act of child abuse or neglect;
- been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism;
- is or has ever been a registered sex offender in any state.

Signed Policy Acknowledgement

Every category of person included in Table 1 must have a signed statement on file acknowledging that he or she has read and understood the CANA East Policy for the Protection of Children and their individual church's policy on the same. A ready-to-use example is provided in Appendix A.

Ministry Safe Training

Ministry Safe is an extensive safety system designed to reduce the risk of child sexual abuse in a congregation. This program has been endorsed by the Anglican Church in North America and is considered the minimum standard for training programs. [Each congregation will need to appoint an administrator.] Being an online service, individuals can watch the course video and take the test when

convenient. Be sure to note that some features within Ministry Safe should be customized to state requirements before using. Find more information at www.ministrysafe.com.

Church-Specific Training

In an individual congregation, it is critical to have regular training on how child abuse prevention standards will be applied with specific groups in specific settings, including all relevant Supervisory Plans. It is generally time-efficient to have annual trainings prior to children and youth programming launches in which changes to programs and Plans can be discussed.

Table 1: Screening and Training Requirements

	Clergy of Diocese	Lay Employees	Interns, Fellows, Day Camp Staff	Wardens and Vestry Members	Lay Volunteers Serving with Children or Youth
National Sexual Offender Registry and Criminal Background Check	Every 5 years; filed by diocesan office	Every 5 years	Every 5 years	Not required	Every 5 years
Any state-required background checks for those in religious institutions working with children or youth	Every 5 years; filed by diocesan office	Every 5 years	Every 5 years	Not required	Every 5 years
Reviewing signed job or volunteer applications	When applicable	Yes	Yes	Not required	Yes
Reference checks	Personal and professional	Personal and professional	Personal and professional	Not required	Personal
Face-to-face interviews	Yes	Yes	Yes	Not required	Yes
Personal Screening Statement	Yes	Yes	Yes	No	Yes
Six-month minimum attendance	Not required	Not required	Not required	Per requirements of church constitution or bylaws	Yes, except where the Bishop has granted a variance
Signed Acknowledgement of Diocesan and Church	Yes	Yes	Yes	Yes	Yes

Policies					
Ministry Safe Sexual Abuse Prevention Course online or another diocesan-approved training workshop	Every 2 years; certificate of completion on file with diocese	Every 2 years; certificate of completion on file with church	Every 2 years; certificate of completion on file with church	Every 2 years; certificate of completion on file with church	Every 2 years; certificate of completion on file with church
Church-specific training	Yes	Yes	Yes	No	Yes
Copy of valid driver's license, vehicle registration, DMV record, and proof of auto insurance	Anyone who drives minors for a church-sponsored activity	Anyone who drives minors for a church-sponsored activity	Anyone who drives minors for a church-sponsored activity	Anyone who drives minors for a church-sponsored activity	Anyone who drives minors for a church-sponsored activity

Procedures for Adults Interacting with Children and Youth

Verbal Communication

- Be positive and uplifting, encouraging, constructive, aiding in the spiritual growth and development of children and youth
- Avoid harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating speech
- Refrain from swearing or other coarse language
- Refrain from commenting on children and youth's bodies
- Direct concerns about children to parents, legal guardians, the ministry leader, or clergy
- Avoid any sexually-oriented topics for discussion except where age-appropriate and Pastor-approved (or designee-approved) materials are being used in order to address human sexuality, sexual abuse prevention, and/or sexual purity. These materials should be made available for review to parents beforehand, and an opt-out should be allowed for those with concerns.
- Refrain from discussing inappropriate or explicit information about personal relationships, dating experiences, or sexual activity
- Report to the appropriate minister leader or clergy any sexually-oriented communication initiated by a minor or by another person toward a minor (follow through with any state-required reporting if necessary!)
- Refrain from connecting with students on social media when students are younger than 16 years of age.
- Model appropriate personal interactions when connected to youth on social media

Physical Interaction

Physical contact

- Must be for the benefit of the child and never be based upon the emotional needs of the adult
- Never force physical contact, touch, or affection on a reluctant child
- Never give even the appearance of wrongdoing (even for the sake of humor)
- Should always occur in observable (i.e. public) places

Discipline

- Physical discipline is prohibited in any manner, including but not limited to spanking, slapping, pinching, hitting, or any other physical force used for retaliation or correction
- Acceptable discipline methods include time-outs and other non-physical strategies
- If a child or youth's behavior requires physical restraint to prevent self-injury or harm to others or to property, the incident must be immediately reported to parents, Children's Ministry Director, Youth Pastor, and/or clergy

Physical affection

- Appropriate: high-fives, handshakes, fist bumps, thumbs up, pat on head or back, side hug, smiling
- Inappropriate: wrestling, tickling, sitting in laps (except for nursery-aged children), kissing on lips, full-frontal hugs
 - Inappropriate touching and displays of affection are forbidden and must be reported immediately in accordance with the church's policy for protecting children

Calls of Nature

Diapers

- Only a child's parents, legal guardian, or screened, trained individuals identified in writing by parents or legal guardian will change diapers for either gender
- Children and Youth Ministry leaders will work with parents of special needs individuals wearing diapers in order to find the best plan for them

Toilet training

- Only a child's parents, legal guardian, or screened, trained individuals identified in writing by parents or legal guardian will participate with parents in toilet training efforts
- No child will ever be forced to toilet train regardless of age

Restroom Use

- Preschool children will never be left unattended in bathrooms but bathroom door should be open
 - If program staff assists child in stall, stall door must be partially open
 - Children should be assisted in straightening clothing if needed before returning to area with other children
 - "Accidents" should be handled by reassuring the child
- Elementary children always receive the minimum amount of help needed
 - Child toilets in stall alone, staff stands in hallway with foot in door to monitor and verbally assists if necessary
 - Two children can go to the bathroom together

General Behavior

- Refrain from the use, possession, or being under the influence of tobacco products, alcohol, prescription medications not prescribed by a doctor, or any illegal drugs while in church facilities, while traveling with or in the presence of children or their parents, during church-sponsored activities, or while working with or supervising children
- Never be nude in the presence of children or youth; in situations where changing clothes or showering are necessary, such as on retreats, the Supervisory Plan should make provisions for adults to do so privately

Supervisory Plans

Remember that the minimum number of adults required with any group of children or youth is two.

State or territory statutes may specify required ratios of adults to children. If a church's jurisdiction does not specify ratios, the following (based on Virginia's requirements) is recommended:

	Adults to Children	Maximum group size for 2 adults
Infants	1:4	8
Young toddlers	1:5	10
2 and 3 years	1:8	16
4 years	1:10	20
School Age	1:16	36

All Supervisory Plans shall include the following:

- Description of the nature of the activity, including what age groups are involved
- Details of the registration process; the registration form should be attached
- Leaders responsible for running the activity
- Number of adults needed
- Description of physical environment (e.g. classroom, gym, rotating rooms)
- Bathrooms that will be used and which procedures apply
- First aid and medication procedures
- Reporting methods for disciplinary concerns
- Procedure for release of children

Supervisory Plans for Off-Site activities shall also include:

- Transportation plan
- Dining arrangements, including provision of those with special diets, if applicable
- Sleeping arrangements, if applicable
- Showering arrangements, if applicable, for adults and minors

Responding and Reporting Procedures (FINISH)

To a Disclosing Minor

To the Authorities

These procedures will vary by state. It is a church's responsibility to be familiar with and train their volunteers to follow the state-mandated procedures.

Within the Congregation

The supervisor over the children's and/or youth programs should notify the rector and senior warden as absolutely as soon as possible regarding disclosure by a minor or regarding a suspicion of abuse expressed by a staff member or volunteer.

Please see Appendix A for a ready-to-use internal reporting form.

To the Diocese

The rector must notify the bishop immediately.

Appendix A of Ready-to-Use Forms

Personal Screening Statement

Template Supervisory Plan

Personal Screening Statement

The term "child abuse" is defined in the CANA Policy for Protection of Children as follows:
an act committed by a parent, caregiver, person in a position of trust interacting with a minor, or by any other individual that is intentional and which harms or threatens to harm a child's physical or mental health or welfare and may include any or all of the following:

- physical abuse
- physical and/or mental neglect
- sexual abuse and/or exploitation

Answer the questions below based on the definition above. Circle each answer.

Have you ever:

- | | | |
|---|-----|----|
| • have been arrested for, or convicted of, any crime involving child abuse or any crime of sexual misconduct, or have you ever been found by a family or other court to have abused or neglected a child; | Yes | No |
| • had such a conviction expunged; | Yes | No |
| • been charged with child abuse or neglect in a civil or family court proceeding; | Yes | No |
| • committed an act of child abuse or child neglect; | Yes | No |
| • been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism; | Yes | No |
| • been a registered sex offender in any state | Yes | No |

Has any member of your household ever:

- | | | |
|--|-----|----|
| • have been arrested for, or convicted of, any crime involving child abuse or any crime of sexual misconduct; | Yes | No |
| • had such a conviction expunged; | Yes | No |
| • been charged with child abuse in a civil proceeding; | Yes | No |
| • committed an act of child abuse; | Yes | No |
| • been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, | Yes | No |

pedophilia, voyeurism, or exhibitionism

- been a registered sex offender in any state
- Yes No

Printed Name

Signature

Date

Acknowledgement of the CANA East Policy for the Protection of Children
And Local Church's Policy for the Protection of Children

I, _____ (print name), have received a copy of the CANA East Policy for the Protection of Children, I have read it in full, and understood its content and its applications to my employ or volunteer service in the Diocese and local congregation.

I have also received a copy of _____'s (Name of Church) policy for protecting children. I have read it in full, and understood its content and its applications to my employ or volunteer service in the congregation.

I further certify that I will abide by the provisions of these policies as long as I am an employee or volunteer of the congregation.

Printed Name

Signature

Date