

Caring for the Faith Community
A Protocol for Responsible
Ministry

Diocese of Antigonish
Nova Scotia

January 2026



Office of the Bishop

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My Dear People,

The Church cannot fulfill its purpose of proclaiming the Gospel, gathering Christ's disciples in fellowship and prayer, and sending them to continue Christ's mission in the world if it loses the trust of its members, particularly its most wounded and vulnerable, or the trust of the people of goodwill who look to us for guidance and example.

The Diocese of Antigonish has a responsibility to provide a safe and caring environment for its faith community. It is our commitment to ensure that behaviour that puts individuals or families at risk will not be tolerated.

The Protocol for Responsible Ministry provides guidelines and direction for screening and supervising volunteers and staff. This Protocol is to be implemented in all parishes to ensure the support and safety of all the faithful.

Within our Diocese, each parish will be required to appoint a person to coordinate the implementation and management of the protocol within the parish. Ms. Debbie Aker has been appointed as our Diocesan Coordinator to oversee the implementation and management throughout our Diocese and to consult with the parish coordinators.

This Protocol of Responsible Ministry is an overall risk management program for the faith community. With the cooperation of each parish in implementing and overseeing the protocol, our Diocese will continue to promote accountability, trust, and care in our ministries. Members of our parishes will be asked to complete an online Safe Faith—Abuse Prevention Awareness Program sponsored by Ecclesiastical Insurance. This Vector Training Session will become mandatory for all parishes.

This manual may be revised as the need arises.

Fraternally,

Bishop Wayne Joseph Kirkpatrick
Bishop of Antigonish

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Administrative Structure

a) Diocesan Coordinator - Responsible for the overall design, implementation and management of the Responsible Ministry Protocol. The coordinator will be the diocesan contact person in all matters relating to the protocol and will liaise with coordinators within parishes. The diocesan coordinator will be responsible for safeguarding records. All files relating to staff and volunteers will be kept in a secure and central location. The Diocesan Coordinator shall report to the Diocesan Finance Council at least once per calendar year and, in addition, whenever particular circumstances require.

b) Parish Coordinator – Subject to completion by approved candidates of the online Safe Faith—Abuse Prevention Awareness Program sponsored by Ecclesiastical Insurance, pastors in each parish grouping will appoint a coordinator to be accountable and responsible for the day-to-day administration of the protocol. She/he will work closely with the diocesan coordinator. The parish coordinator of each parish grouping may

- provide orientation and education on the protocol to parishioners
- manage the processing of documents for screening staff and volunteers and send documents on to the diocesan coordinator
- assist in problem solving and evaluation of the Responsible Ministry Protocol
- ongoing training of staff and volunteers

c) The Advisory Committee For Responsible Ministry

The Advisory committee shall be appointed by the Bishop and chaired by the Diocesan Coordinator. The Advisory Committee shall, at a minimum, comprise the Bishop, the Diocesan Coordinator, and such other persons as the Bishop may appoint from time to time.

Purpose of Committee:

- To provide strategic advice and direction to the diocesan coordinator
- To oversee the implementation of the protocol at the diocesan and parish level including monitoring and evaluation
- To advise and provide communication regarding the protocol and its implementation
- To support the diocesan and parish coordinators in meeting the protocol goals and objectives, timelines and reporting requirements

Standards of Behaviour:

Covenant of Care

The Covenant of Care makes clear the expectations of behaviour for staff and volunteers. The Diocese of Antigonish is responsible to provide a safe and secure environment for ministry. In providing religious support services, the staff and volunteers are placed in situations where they may have access to highly sensitive and confidential information. The specialized nature of Church work in many cases can place providers and recipients of pastoral services in a vulnerable situation as individuals are dependent upon the honesty and integrity of all staff and volunteers associated with the Church. This calls for responsibility and places the burden of adhering to the Covenant of Care on each staff and volunteer.

1. Staff and volunteers assume full responsibility for establishing and maintaining clear, appropriate boundaries in all ministry situations involving children, youth and vulnerable adults.
2. All physical contact between staff or volunteers and children, youth or vulnerable adults must be completely non-sexual and based only on the individual's needs. Physical contact when alone with a child or youth will be avoided.
3. Staff and volunteers who learn of information indicating clear and imminent danger to a child, youth or vulnerable adult must act to protect the safety, health or wellbeing of the parties by disclosing the necessary information and must communicate such disclosures to their immediate superior.
4. Staff and volunteers must not engage in the corporal punishment of children, youth or vulnerable adults in their care. Discipline problems will be handled in coordination with the immediate superior and the parents/care providers.
5. A degree of vulnerability exists when staff and volunteers minister alone with a child, youth or vulnerable adult, therefore a team approach of at least two unrelated adults or persons to manage activities involving them must ordinarily be used. Be mindful that there may need to be two persons present in addition to the communicant when bringing communion to those at home.
6. Staff and volunteers will never be alone with a child, youth or vulnerable adult in a residence, sleeping facility, locker room, rest room, dressing facility, or other closed room or area that is inappropriate to a ministerial relationship. When one-to-one meetings are necessary, they must take place in rooms and locations that are open to public view. Examples of activities for church groups include catechism instruction and youth group gatherings. In-home catechism instruction is not permitted.
7. Staff and volunteers will never take photographs of a child, youth or a vulnerable adult while they are unclothed or dressing.

8. Staff and volunteers will never provide a child, youth or vulnerable adult with alcohol, tobacco, drugs or anything prohibited by law/nor administer medication of any kind without written parental/care giver permission.
9. Staff and volunteers will not allow a single child, youth, or vulnerable adult who is not a legal relative, to stay overnight in their private accommodations or residence. Special precautions such as these are necessary when overnight trips and other special events occur and require the planning and care of leadership.

Terminology

1. Staff and Volunteers – All clergy, religious and lay persons whether paid or unpaid acting on behalf of the Diocese of Antigonish, a parish or a program or service of the diocese.

2. Misconduct

Misconduct could be failure to provide responsible ministry. This includes such serious performance issues such as alcohol abuse, misappropriation or negligent handling of church funds, lack of response to community needs, and other inappropriate behaviours.

All of these terms listed below will be included in the use of the term “misconduct” as referred to in this document.

3. General Harassment

Harassment is behaviour that a reasonable person would know to be unwelcome by the recipient(s) of the behaviour. It is a form of discrimination and is prohibited by law.

Harassment takes many forms, including any unwanted physical or verbal behaviour that offends, intimidates, or humiliates another person in the course of employment or in the provision of a service. Harassment is discrimination on the basis of personal characteristics such as race, national or ethnic origin, color, religion, age, sex, marital status, family status, disability, irrational fear of contracting an illness or disease, or political belief or activity.

Harassment between clergy, employees and volunteers can occur at or away from the workplace. Harassment between a staff or volunteer and a non-employee can occur within the course of employment, in the provision of goods, services or facilities or at Church functions.

While the following is not an exhaustive list, harassment may include:

- Verbal abuse or threats
- Unwelcome remarks, jokes, innuendos or taunting about a person’s body, attire, age, marital status, ethnic or national origin, religion, or gender
- Displaying of pornographic, racist or other offensive or derogatory material
- Practical jokes causing awkwardness or embarrassment
- Intimidation
- Unwelcome invitations or requests, whether indirect or explicit
- Leering or other gestures
- Condescension or paternalism, which undermines self-respect

- Unnecessary physical contact such as touching, patting, pinching, or punching (which may be considered assault in some instances)
- Physical assault
- Demands for sexual favours or sexual assault

For the purpose of this protocol, retaliation against an individual will be considered harassment. Any staff or volunteer found to have engaged in retaliation will be subject to disciplinary measures. Retaliation may occur for having:

- Invoked this protocol (on behalf of him or herself or another individual)
- Participated or cooperated in any investigation arising out of this policy
- Been associated with the person who was involved in this protocol or has participated in these procedures

4. Abuse

Abuse is the violation of the physical or psychological integrity or trust of another person. Abuse may consist of just one incident, or it may happen repeatedly.

5. Child Abuse

The *Children and Family Services Act*¹ of Nova Scotia imposes a legal obligation on all residents of the Province with respect to reporting child abuse. The Act defines a “child” as a person under the age of nineteen. The abuse referred to would include physical, emotional as well as sexual abuse and neglect.

6. Sexual Abuse

Sexual abuse is the sexual involvement or attempted sexual involvement with a person identified by the local jurisdiction as a minor, understood in Nova Scotia as a person younger than 19 years of age.

7. Sexual Exploitation

Sexual exploitation is use of one’s position of power or trust to have sexual contact or attempted sexual contact with another person. Sexual exploitation includes but is not limited to such activity as intercourse, kissing, touching of breasts or genitals, dating during the course of a counseling relationship, verbal suggestions of sexual involvement, or demeaning sexual comments. The apparent consent of a possible victim does not determine whether there has been sexual exploitation, because the imbalance of power between the pastoral care giver and the person in a pastoral relationship undermines the validity of an apparent consent.

¹CHAPTER 5 OF THE ACTS OF 1990 amended 1994-95, c. 7, ss. 11-15, 150; 1996, c. 3, ss. 37, 38; 1996, c. 10; 2001, c. 3, s. 4; 2002, c. 5, ss. 2, 3; 2005, c. 15; 2008, c. 12; 2015, c. 37 (except s. 33(2)); 2015, c. 44, ss. 49-52; 2018, c. 33, s. 17; 2021, c. 1, s. 4.

8. Sexual Harassment

Sexual harassment is unwanted sexualized conduct or language with others. This conduct entails unwelcome sexual advances, request for sexual favours, or other verbal or physical conduct of a sexual nature when submission to or rejection of this conduct explicitly or implicitly affects an individual's status such as employment, when it unreasonably interferes with an individual's performance, or when it creates an intimidating, hostile or offensive environment.

Sexual harassment includes but is not limited to - sexually oriented humour or language, questions or comments or gestures about sexual behaviour or preference, unwelcomed or undesired physical contact, inappropriate comments about clothing or physical appearance, or repeated requests for social engagement in a situation where there is an employment relationship or a collegial relationship.

9. Grooming

Grooming is a wide variety of behaviours, such as spending large amounts of time with a particular person, affording special privileges, or providing gifts, trips and other expressions of special attention. These behaviours are often designed to establish a special bond of trust and affectionate understanding between the groomer and the person who is the object of his/her attraction. These behaviours can also lead the person to feel indebted to the groomer for all these kindnesses. Once this bond of trust and indebtedness is established, the stage may be set for sexual advances. Because the pattern of grooming is made up of observable behaviours, these behaviours need to be challenged or reported. Grooming, whether intentional or not, is by its very nature seductive behaviour. As well as being a signal of possible future sexual activity, grooming is in itself inappropriate.

10. Pornographic Offence

Pornographic offence is the possession, creation or distribution of any photographic, film, video, or other visual representation that shows a person who is depicted as engaged in or is engaged in inappropriate sexual activity; and any written material that advocates or counsels inappropriate sexual activity.

11. Public Misconduct

Public misconduct is misconduct that becomes public or known. This could include actions that are considered to be crimes, such as indecent exposure or lewd activity. It might also include immoral actions that may not be crimes, but which become known.

12. Vulnerable Adult Abuse

The *Adult Protection Act*² of Nova Scotia imposes a legal obligation on all residents of the province with respect to reporting vulnerable adult abuse. The Act defines "an adult in need of protection" as "a person sixteen years of age or older in the premises where he resides, and (i) is a victim of physical abuse, sexual abuse, mental cruelty or a combination thereof,

² CHAPTER 2 OF THE REVISED STATUTES, 1989 amended 2014, c. 27, s. 7.

is incapable of protecting himself therefrom by reason of physical disability or mental infirmity, and refuses, delays or is unable to make provision for his protection therefrom, or (ii) is not receiving adequate care and attention, is incapable of caring adequately for himself by reason of physical disability or mental infirmity, and refuses, delays or is unable to make provision for his adequate care and attention.” Abuse is any act or failure to act that endangers the health and/or well-being of the person. Such action or inaction is especially harmful when it occurs within a relationship where there is an expectation of trust. The abuse referred to would include emotional, physical and financial as well as sexual abuse.

The Terminology Section is to be read in concert with the Apostolic Letter issued Motu Proprio by the Supreme Pontiff Francis, *VOS ESTIS LUX MUNDI* (7 May 2019; Updated 25 March 2023). (Attached hereto as “Appendix II”).

Staff and Volunteers

The diocese of Antigonish is responsible to provide a safe and secure environment for ministry. Staff and volunteers are screened to ensure a high level of quality in our services and the record of a prospective cleric, volunteer or employee may be relevant in assessing the suitability of a person for a particular assignment. The extent of the requirement for each new volunteer or staff will be determined by their level of risk in the parish (see Appendix III).

1. Responsibilities:

Staff and volunteers are to complete the following:

- a) An information form will be completed which includes a request for two names of persons for references, a consent to contact these people and an agreement to comply with the criminal record check and vulnerable sector check (see Appendix III and X). Under age 18 applicants will be required to have a permission form completed (see Appendix IV).
- b) The staff and volunteers will then undergo a Criminal Record Check and Vulnerable Sector Check. The Criminal Record Check and Vulnerable Sector Check are to be renewed for every five years of service.
- c) The Covenant of Care makes clear the expectations of behaviour for staff and volunteers. Responsibility for adherence to the Covenant of Care rests with each staff and volunteer. During orientation staff and volunteers will be asked to sign a form to indicate that they have received the Covenant of Care and have agreed to comply with it (see Appendix V). An individual whose actions are not in conformity with the Covenant of Care will be subject to remedial action by their immediate superior. Corrective action may take various forms from a verbal warning to removal from the ministry.
- d) The Parish Coordinator, in consultation with and under the periodic supervision of the Diocesan Coordinator, will ensure ongoing orientation and training of staff and volunteers on the Responsible Ministry Protocol, its policies and procedures.
- e) Staff and volunteers in the Diocese of Antigonish must maintain confidentiality in all matters that come to their attention as a result of their activities. They are not to disclose confidential matters during their church work or after termination unless specifically released from this obligation by the Bishop.
Volunteers who violate confidentiality will be ineligible for continuing their assignment.

CF. Canon 220. The Code of Canon Law

“No one may unlawfully harm the good reputation which a person enjoys or violate the right of every person to protect his or her privacy.”

2. Screening: Criminal Record Check and Vulnerable Sector Check (determined by level of risk)

All prospective staff and volunteers offered an assignment will be required to consent to both a Police Criminal Record Check and a Vulnerable Sector Check as a condition of their offer of employment or assignment. Results of the checks are to be sent to the Diocesan Coordinator. The onus will be on the staff and volunteers to complete this process with follow-up from the respective Diocesan Coordinator or Parish Coordinator.

3. Evaluation of Results

If a volunteer or staff member has a criminal record, the Advisory Committee for the Responsible Ministry Protocol shall review the individual's application and determine that individual's eligibility for service. The decision of the Advisory Committee shall be final.

4. Management of Files and Confidential Information

The purpose of collecting personal information is a necessary measure to ensure the Responsible Ministry Protocol with its policies and procedures are properly administered. Records that are of a personal confidential nature will be kept in a central location monitored by the Diocesan Coordinator. The collected information is confidential and will only be used for the purpose for which it was collected, that is implementing and monitoring this Protocol.

Files

The Diocese of Antigonish maintains a confidential file for each staff and volunteer, under the sole control and care of the Diocesan Coordinator who ensures that the files are in a secured area. This file contains documents such as:

1. Information Form
2. References
3. Current Criminal Record Check and Vulnerable Sector Check
4. Acknowledgement of Receipt of a copy of the Protocol and reading of the diocesan Responsible Ministry Protocol, Policies and Procedures
5. Correspondence between the staff or volunteer and the parish and the Diocese of Antigonish
6. List of items (such as keys) provided to the person during his or her church assignment

The originals of these documents are to be held in a safe secure place by the Diocesan Coordinator. The Parish Coordinator may maintain copies of all items with the exception of results of the Police Criminal Record Check and Vulnerable Sector Check. Copies of files held in the parish must also be held in a safe secure place within the parish facility.

Confidentiality Assurance/Access

The actual records obtained by the Church pursuant to the Criminal Record Check and the Vulnerable Sector Check will be kept locked, with access only by the Diocesan Coordinator. The information in the external file (e.g. parish) shall be limited to whether the staff or volunteer was approved, approved with conditions, or declined for consideration for particular assignment.

All files are considered confidential and the property of the Diocese of Antigonish for the purpose of their own administration. Records and files will be made available only to those persons authorized by the Bishop of Antigonish with the consent of the person involved.

All staff and volunteers have the right to review their own file within the presence of the Diocesan Responsible Ministry Coordinator. When staff or volunteers retires, resigns, or is terminated, their file will be retained from that individual's departure date and then held in archived files for a minimum of 10 years.

It is the responsibility of staff and volunteers to advise the Diocese of Antigonish of any change to his or her address, or other information pertinent to the proper maintenance of records.

5. Consent to Release Information

Protection of all staff and volunteers' personal information is of primary importance to the Diocese of Antigonish. Information will never be sold or traded. Short of legal requirements, a staff or volunteer's personal information will not be released to any third party without the person's expressed written consent of the staff or volunteer.

Appendix I

VOS ESTIS LUX MUNDI Updated 25 March 2023,

APOSTOLIC LETTER ISSUED MOTU PROPRIO

BY THE SUPREME PONTIFF
FRANCIS

"VOS ESTIS LUX MUNDI"

"You are the light of the world. A city set on a hill cannot be hidden" (*Mt 5:14*). Our Lord Jesus Christ calls every believer to be a shining example of virtue, integrity, and holiness. All of us, in fact, are called to give concrete witness of faith in Christ in our lives and, in particular, in our relationship with others.

The crimes of sexual abuse offend Our Lord, cause physical, psychological, and spiritual damage to the victims and harm the community of the faithful. In order that these phenomena, in all their forms, never happen again, a continuous and profound conversion of hearts is needed, attested by concrete and effective actions that involve everyone in the Church, so that personal sanctity and moral commitment can contribute to promoting the full credibility of the Gospel message and the effectiveness of the Church's mission. This becomes possible only with the grace of the Holy Spirit poured into our hearts, as we must always keep in mind the words of Jesus: "Apart from me you can do nothing" (*Jn 15:5*). Even if so much has already been accomplished, we must continue to learn from the bitter lessons of the past, looking with hope towards the future.

This responsibility falls, above all, on the successors of the Apostles, chosen by God to be pastoral leaders of his People, and demands from them a commitment to follow closely the path of the Divine Master. Because of their ministry, in fact, Bishops, "as vicars and legates of Christ, govern the particular churches entrusted to them by their counsel, exhortations, example, and even by their authority and sacred power, which indeed they use only for the edification of their flock in truth and holiness, remembering that he who is greater should become as the lesser and he who is the chief become as the servant" (Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, 27). What more closely concerns the successors of the Apostles concerns all those who, in various ways, assume ministries in the Church, or profess the evangelical counsels, or are called to serve the Christian People. Therefore, it is good that procedures be universally adopted to prevent and combat these crimes that betray the trust of the faithful.

In this regard, I promulgated an Apostolic Letter issued *Motu Proprio* on 7 May 2019 containing norms *ad experimentum* for three years.

Now that this period has passed, taking into consideration the observations of the Episcopal Conferences and the Dicasteries of the Roman Curia, having evaluated the experience of these past years, and in order to facilitate an improved application of what has been established, without prejudice to the penal and procedural provisions set forth in the Code of Canon Law and the Code of Canons of the Eastern Churches, I decree:

TITLE I
GENERAL PROVISIONS

Art. 1 – Scope of application

§1. These norms apply to reports regarding clerics or members of Institutes of Consecrated Life or Societies of Apostolic Life and Moderators of international associations of the faithful recognized or erected by the Apostolic See concerning:

a)

* delict against the sixth commandment of the Decalogue committed through violence or threat or through abuse of authority, or by forcing someone to perform or submit to sexual acts;

** a delict against the sixth commandment of the Decalogue committed with a minor or with a person who habitually has imperfect use of reason or with a vulnerable adult;

*** the immoral acquisition, possession, exhibition, or distribution, in any way or by any means, of pornographic images of minors or of persons who habitually have imperfect use of reason;

**** the recruitment or inducement of a minor or of a person who habitually has imperfect use of reason or of a vulnerable adult to pose in a pornographic manner or to participate in real or simulated pornographic exhibitions.

b) conduct carried out by the subjects referred to in art. 6, consisting of actions or omissions intended to interfere with or avoid civil investigations or canonical investigations, whether administrative or penal, against one of the subjects indicated in §1 regarding the delicts referred to in letter a) of this paragraph.

§2. For the purposes of these norms,

a) "*minor*": means any person under the age of eighteen; equivalent to a minor is a person who habitually has imperfect use of reason;

b) "*vulnerable adult*": means any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want or otherwise resist the offence;

c) "*child pornography*": means any representation of a minor, regardless of the means used, involved in explicit sexual activities, whether real or simulated, and any representation of sexual organs of minors for lewd purposes or for profit.

Art. 2 – Reception of reports and data protection

§1. Taking into account the provisions that may be adopted by the respective Episcopal Conferences, by the Synods of the Bishops of the Patriarchal Churches and the Major Archiepiscopal Churches, or by the Councils of Hierarchs of the Metropolitan Churches *sui iuris*, the Dioceses or the Eparchies, individually or together,

must provide for institutions or offices that are easily accessible to the public for the submission of reports. The reports are to be submitted to these ecclesial institutions and offices.

§2. The information referred to in this article is protected and treated in such a way as to guarantee its safety, integrity, and confidentiality pursuant to canons 471, 2° CIC and 244 §2, 2° CCEO.

§3. Except as provided for by art. 3 §3, the Ordinary who received the report shall transmit it without delay to the Ordinary of the place where the events are said to have occurred, as well as to the Ordinary of the person reported. Unless otherwise agreed upon by the two Ordinaries, it is the responsibility of the Ordinary of the place where the events are said to have occurred to proceed according to the law provided for the specific case.

§4. For the purposes of this title, Eparchies are equated with Dioceses, and the Hierarch is equated with the Ordinary.

Art. 3 – Reporting

§1. Except for when a cleric learns of information during the exercise of ministry in the internal forum, whenever a cleric or a member of an Institute of Consecrated Life or of a Society of Apostolic Life learns, or has well-founded motives to believe, that one of the acts referred to in art. 1 has been committed, that person is obliged to report it promptly to the local Ordinary where the events are said to have occurred or to another Ordinary among those referred to in canons 134 CIC and 984 CCEO, except for what is established by §3 of the present article.

§2. Any person, in particular the lay faithful who serve in offices or exercise ministries in the Church, can submit a report concerning one of the acts referred to in art. 1, using the methods referred to in the preceding article, or by any other appropriate means.

§3. When the report concerns one of the persons indicated in art. 6, it is to be addressed to the Authority identified on the basis of articles 8 and 9. The report can always be sent to the competent Dicastery directly or through the Pontifical Representative. If the first option is chosen, the Dicastery will inform the Pontifical Representative about the matter.

§4. The report must include as many particulars as possible, such as indications of time and place of the facts, of the persons involved or informed, as well as any other circumstance that may be useful in order to ensure an accurate assessment of the facts.

§5. Information can also be acquired *ex officio*.

Art. 4 – Protection of the person submitting the report

§1. Making a report pursuant to article 3 shall not constitute a violation of office confidentiality.

§2. Except as provided for by canons 1390 CIC and 1452 and 1454 CCEO, prejudice, retaliation, or discrimination as a consequence of having submitted a report is prohibited and may constitute the conduct referred to in article 1 §1, letter b).

§3. An obligation to keep silent may not be imposed on the person claiming to have suffered as a result of a delict or on the witnesses with regard to the contents of their report, without prejudice to the provisions of article 5 §2.

Art. 5 – Care for persons

§1. The ecclesiastical Authorities shall commit themselves to ensuring that those who state that they have been harmed, together with their families, are to be treated with dignity and respect, and, in particular, are to be:

- a) welcomed, listened to, and supported, including through provision of specific services;
- b) offered spiritual assistance;
- c) offered medical assistance, including therapeutic and psychological assistance, as required by the specific case.

§2. The legitimate protection of the good name and the privacy of all persons involved, as well as the confidentiality of their personal data, must be ensured. To the aforementioned persons the presumption addressed in article 13 §7 shall apply, without prejudice to the provisions of article 20.

TITLE II

PROVISIONS CONCERNING BISHOPS AND THEIR EQUIVALENTS

Art. 6 – Subjective scope of application

The procedural norms referred to in this title concern the delicts referred to in article 1, carried out by:

- a) Cardinals, Patriarchs, Bishops, and Legates of the Roman Pontiff;
- b) clerics who are, or who have been, the pastoral heads of a particular Church or of an entity assimilated to it, Latin, or Oriental, including the Personal Ordinariates, for acts committed *durante munere*;
- c) clerics who are or who were entrusted with the pastoral leadership of a Personal Prelature, for acts committed *durante munere*;
- d) clerics who are or who were leaders of public clerical associations with the faculty of incardination, for acts committed *durante munere*;
- e) those who are or who were Supreme Moderators of Institutes of Consecrated Life or of Societies of Apostolic Life of Pontifical right, as well as of monasteries *sui iuris*, for acts committed *durante munere*.
- f) lay faithful who are or who were Moderators of international associations of the faithful recognized or erected by the Apostolic See, for acts committed *durante munere*.

Art. 7 – Competent Dicastery

§1. For the purposes of this title, “competent Dicastery” means the Dicastery for the Doctrine of the Faith, regarding the delicts reserved to it by the norms in force, as well as in all other cases and as far as their respective jurisdiction is concerned based on the proper law of the Roman Curia:

- the Dicastery for the Eastern Churches;
- the Dicastery for Bishops;
- the Dicastery for Evangelization;
- the Dicastery for the Clergy;
- the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life.
- the Dicastery for the Laity, the Family and Life.

§2. In order to ensure the best coordination, the competent Dicastery informs the Secretariat of State, and the other Dicasteries directly concerned, of the report and the outcome of the investigation.

§3. The communications referred to in this title between the Metropolitan and the Holy See take place through the Pontifical Representative.

Art. 8 – Procedure applicable in the event of a report concerning a Bishop of the Latin Church and other subjects listed in article 6

§1. The Authority that receives a report transmits it both to the competent Dicastery and to the Metropolitan of the Ecclesiastical Province where the person reported is domiciled.

§2. If the report concerns the Metropolitan, or the Metropolitan See is vacant, it shall be forwarded to the Holy See, as well as to the suffragan Bishop who is senior by promotion, to whom, if such is the case, the following provisions regarding the Metropolitan apply. The report is likewise forwarded to the Holy See when it concerns those who have pastoral leadership of ecclesiastical circumscriptions immediately subject to the Holy See.

§3. In the event that the report concerns a Papal Legate, it shall be transmitted directly to the Secretariat of State.

Art. 9 – Procedure applicable to Bishops of Eastern Catholic Churches and other subjects listed in article 6

§1. Reports concerning a Bishop, or an equivalent subject, of a Patriarchal Church, Major Archiepiscopal or Metropolitan Church *sui iuris* shall be forwarded to the respective Patriarch, Major Archbishop or Metropolitan of the Church *sui iuris*.

§2. If the report concerns a Metropolitan of a Patriarchal or Major Archiepiscopal Church, who exercises his office within the territory of these Churches, it is forwarded to the respective Patriarch or Major Archbishop.

§3. In the preceding cases, the Authority who receives the report shall also forward it to the Dicastery for the Eastern Churches.

§4. If the person reported is a Bishop or a Metropolitan outside the territory of the Patriarchal, the Major Archiepiscopal or the Metropolitan Church *sui iuris*, the report shall be forwarded to the Dicastery for the Eastern Churches which, if the Dicastery deems it appropriate, informs the Patriarch, Major Archbishop or the competent Metropolitan *sui iuris*.

§5. If the report concerns a Patriarch, a Major Archbishop, a Metropolitan of a Church *sui iuris* or a Bishop of the other Eastern Catholic Churches *sui iuris*, it shall be forwarded to the Dicastery for the Eastern Churches.

§ 6. The following provisions relating to the Metropolitan apply to the ecclesiastical Authority to which the report is to be forwarded based on this article.

Art. 10 – Procedure applicable to Supreme Moderators of Institutes of Consecrated Life and Societies of Apostolic Life

If the report concerns those who are or who were Supreme Moderators of Institutes of Consecrated Life and Societies of Apostolic Life of Pontifical right, including monasteries *sui iuris* in Rome or in the suburbicarian Dioceses, it is forwarded to the competent Dicastery.

Art. 11 – Initial duties of the Metropolitan

§1. The Metropolitan who receives the report immediately requests that he be appointed by the competent Dicastery to begin the investigation.

§2. The Dicastery shall promptly provide, within thirty days from the receipt of the first report by the Pontifical Representative or the request for the appointment by the Metropolitan, the appropriate instructions on how to proceed in the specific case.

§3. If the Metropolitan considers the report manifestly unfounded, he shall inform the competent Dicastery through the Pontifical Representative, and unless otherwise instructed by the Dicastery, will archive the report.

Art. 12 – Entrusting the investigation to a person other than the Metropolitan

§1. If the competent Dicastery, after consulting the Pontifical Representative, considers it appropriate to entrust the investigation to a person other than the Metropolitan, the Metropolitan is so informed. The Metropolitan delivers all relevant information and documents to the person appointed by the Dicastery.

§2. In the case referred to in the previous paragraph, the following provisions concerning the Metropolitan also apply to the person charged with conducting the investigation.

Art. 13 – Carrying out the investigation

§1. Once he has been appointed by the competent Dicastery and acting in accordance with the instructions received on the manner of proceeding, the Metropolitan, either personally or through one or more suitable persons:

- a) collects relevant information regarding the facts;
- b) accesses the information and documents necessary for the purpose of the investigation kept in the archives of ecclesiastical offices;
- c) obtains the cooperation of other Ordinaries or Hierarchs whenever necessary;
- d) if deemed appropriate and with respect to the provisions of §7 of this article, requests information from individuals and institutions, including civil institutions, that are able to provide useful elements for the investigation.

§2. If it is necessary to hear from a minor or a vulnerable adult, the Metropolitan shall adopt appropriate procedures, which take into account their condition and the laws of the State.

§3. In the event that there are well-founded motives to conclude that information or documents concerning the investigation are at risk of being removed or destroyed, the Metropolitan shall take the necessary measures for their preservation.

§4. Even when making use of other persons, the Metropolitan nevertheless remains responsible for the direction and conduct of the investigation, as well as for the timely execution of the instructions referred to in art. 11 §2.

§5. The Metropolitan shall be assisted by a notary freely appointed pursuant to canons 483 §2 CIC and 253 §2 CCEO.

§6. The Metropolitan is required to act impartially and free of conflicts of interest. If he considers himself to have a conflict of interest or is unable to maintain the necessary impartiality to guarantee the integrity of the investigation, he is obliged to recuse himself and report the circumstance to the competent Dicastery. Likewise, anyone who believes there is a conflict of interest in the case is required to inform the competent Dicastery.

§7. The person under investigation always enjoys the presumption of innocence and the legitimate protection of his or her good name.

§ 8. The Metropolitan, if requested by the competent Dicastery, informs the person of the investigation concerning him/her, hears his/her account of the facts and invites him/her to present a brief in defence. In such cases, the investigated person may be assisted by legal counsel.

§9. In accordance with the instructions received, the Metropolitan periodically sends a status report on the state of the investigation to the competent Dicastery.

Art. 14 – Involvement of qualified persons

§1. In accordance with any possible directives of the Episcopal Conference, of the Synod of Bishops or of the Council of Hierarchs regarding how to assist the Metropolitan in conducting the investigation, it would be very useful if the Bishops of the respective Province, individually or together, establish lists of qualified persons from which the Metropolitan may choose those most suitable to assist in the investigation, according to the

needs of the individual case and, in particular, taking into account the cooperation that can be offered by the lay faithful pursuant to canons 228 CIC and 408 CCEO.

§2. The Metropolitan, however, is free to choose other equally qualified persons.

§3. Any person assisting the Metropolitan in the investigation is required to act impartially and must be free of conflicts of interest. If he considers himself to be in a conflict of interest or unable to maintain the necessary impartiality required to guarantee the integrity of the investigation, he is obliged to recuse himself and report the circumstances to the Metropolitan.

§4. The persons assisting the Metropolitan shall take an oath to fulfil their charge properly, with respect to the provisions of art. 13 §7.

Art. 15 – Duration of the investigation

§1. The investigation is to be completed in short order and in accordance with the instructions listed in art. 11 §2.

§2. Where there are just reasons, and after having sent a report on the status of the investigation, the Metropolitan may request that the competent Dicastery extend the time period.

Art. 16 - Precautionary measures

Should the facts or circumstances require it, the Metropolitan shall propose to the competent Dicastery the adoption of provisions or appropriate precautionary measures with regard to the person under investigation. The Dicastery shall adopt the provisions after having consulted the Pontifical Representative.

Art. 17 – Establishment of a fund

§1. Ecclesiastical Provinces, Episcopal Conferences, Synods of Bishops and Councils of Hierarchs may create a fund, to be established according to the norms of canons 116 and 1303 §1, 1° CIC and 1047 CCEO and administered according to the norms of canon law, whose purpose is to sustain the costs of the investigations.

§2. At the request of the appointed Metropolitan, the funds necessary for the purpose of the investigation are made available to him by the administrator of the fund; the Metropolitan remains duty-bound to present an account to the administrator at the conclusion of the investigation.

Art. 18 – Transmission of the acts and the *votum*

§1. Having completed the investigation, the Metropolitan shall transmit the original version of the acts to the competent Dicastery, together with his *votum* regarding the results of the investigation and in response to any queries contained in the instructions issued under art. 11 §2. A copy of the acts is to be kept in the Archive of the competent Pontifical Representative.

§2. Unless there are further instructions from the competent Dicastery, the faculties of the Metropolitan cease once the investigation is completed.

§3. In compliance with the instructions of the competent Dicastery, the Metropolitan, upon request, shall inform the person who has alleged an offence and, when applicable, the person who made the report, or their legal representatives of the outcome of the investigation.

Art. 19 – Subsequent measures

Unless it decides to provide for a supplementary investigation, the competent Dicastery proceeds in accordance with the law provided for the specific case.

Art. 20 – Compliance with state laws

These norms apply without prejudice to the rights and obligations established in each place by state laws, particularly those concerning any reporting obligations to the competent civil authorities.

I establish that the present Apostolic Letter issued *Motu Proprio* be promulgated by means of publication in *L'Osservatore Romano*, entering into force on 30 April 2023, and then published in the *Acta Apostolicae Sedis*. With its entry into force, the preceding Apostolic Letter issued *Motu Proprio*, promulgated on 7 May 2019, will be abrogated.

Given in Rome, at Saint Peter's, on 25 March 2023, Solemnity of the Annunciation of the Lord, the eleventh year of my Pontificate.

Francis

https://www.vatican.va/content/francesco/en/motu_proprio/documents/20230325-motu-proprio-vos-estis-lux-mundi-aggiornato.html

Appendix II

Staff/Volunteer Request for Information Form

Parish Name and Location: _____

Name: _____

Address: _____

City/Town: _____ Province: _____ Postal Code: _____

Home Phone: _____ Cell Phone: _____ Work Phone: _____

Email: _____

Please provide a Contact in case of an Emergency:

Name: _____ Phone: _____

Relationship: _____ Cell Phone: _____

Have you held a staff or volunteer position with another organization/Parish?

Yes No If Yes describe:

How long have you been a member of your parish community?

Ministry assignments in which you may like to serve in or are currently involved in:

(For those not currently engaged in ministry) If the ministry requested is not available, would you consider a different ministry?

Yes No

If yes, which other ministry might interest you:

I certify that the information provided in this document is true and complete. I understand that this information will remain confidential and is property of the Diocese of Antigonish.

As well, I understand that my name and contact information will be given to the appropriate Responsible Ministry Coordinator in the Diocese/ Parish so that she/he may contact me.

Signature: _____ Date: _____

References

Please provide two persons who can describe your suitability for this ministry.
(E.g. Immediate superior, friends, neighbors, other parishioners, work associates, etc.)

Please remember to notify these persons that they will be contacted.

Name: _____

Address: _____

City/Town: _____ Province: _____ Postal Code: _____

Home Phone: _____ Cell Phone: _____

Name: _____

Address: _____

City/Town: _____ Province: _____ Postal Code: _____

Home Phone: _____ Cell Phone: _____

Consent

I, _____, authorize the Responsible Ministry Coordinator
(Name of applicant)

of _____ to contact the references that I listed on this
(Name of diocese/parish and location)

Staff and volunteers Information Form, in order to collect the information that is appropriate to the position. I understand that the information obtained will be confidential.

Signature: _____ Date: _____

Parish Name and Location

FOR PARISH USE ONLY

For all Staff and Volunteers

Police Criminal Record Check and Vulnerable Sector Check

I agree to comply with obtaining a Police Criminal Record Check and a Vulnerable Sector Check before I can participate in an assignment. I understand that only the Diocesan Responsible Ministry Coordinator will review this information.

Please return completed form to Diocesan Responsibility Ministry Coordinator.

Please check (☑) that the following have been received and read:

- The assignment description
- The Code of Conduct for staff and volunteers
- The contact information for my immediate superior

I am aware of the responsibilities and the limits of this assignment and agree to meet them. I understand that I represent this Diocese /Parish as a staff/volunteer only when I am functioning as described in the Diocese/Parish Assignment Description. I agree to keep confidential any information that I may come across regarding the affairs of this parish, its clergy, other volunteers, and parishioners, unless otherwise directed by law or by authorities of the Diocese: _____

Signature: _____ Date: _____

Witness: _____ Date: _____

DRMC Signature: _____ Date: _____

Appendix III

Responsible Ministry Protocol
Diocese of Antigonish
Youth Volunteer Permission Letter

To: Diocesan Responsible Ministry Coordinator, Diocese of Antigonish

I, _____ parent/legal guardian of _____

give permission for _____ to be involved in

ministry in the Parish of _____

as _____. I am aware and have

reviewed the Responsible Ministry Protocol of the Diocese of Antigonish. I have reviewed and agree to conform to the requirements of that Protocol.

Signature

Date

Name:

Address:

City/Town: _____ Province: _____ Postal Code: _____

Home Phone: _____ Cell Phone: _____

email address: _____

cc: Parish Responsible Ministry Coordinator

_____ Parish

Appendix IV
**Acknowledgement and Receipt of the Responsible
 Ministry Protocol Including the Covenant of Care for
 the Diocese of Antigonish**

 or
 _____ **Parish** _____, **N.S.**

I acknowledge the paramount importance of safeguarding, in all respects, all of those to whom we minister, especially children, youth and vulnerable adults, by:

- Following all the directives in the Responsible Ministry and Safe Environment Protocol, Policies and Procedures for the Diocese of Antigonish including the Covenant of Care;
- Complying with the information given in my orientation;
- Using appropriate language.
- Within our ecclesiastical mandate show no bias on account of gender, ethnic background, skin colour, intelligence, age, religion, or socio-economic status, or level of education;
- Respecting confidentiality and privacy, the duty-to-report provisions of the *Vulnerable Persons Act* (NS), the *Adult Protection Act* (NS), and the *Children and Family Services Act* (NS) apply in situations of suspected abuse.

I have included:

my completed and signed Staff/Volunteer Request for Information Form

my completed information on references and signed consent to contact them

my agreement to comply with obtaining the Police Criminal Record Check and a Vulnerable Sector Check

Signature: _____ Date: _____

Witnessed by: _____ Date: _____

Appendix V

Helpful Information on Police Criminal Records Check

How is a Police Criminal Records Check carried out?

To conduct a PCRC, the local police query the Canadian Police Information Centre (CPIC) database. CPIC was an initiative of the RCMP, who maintains the network. Individual policing regions maintain their own information within the system and have access to the entire database. From this database police can determine if a person has outstanding charges or convictions. Information collected in the CPIC database includes individuals who:

- Have a criminal record for any Criminal Code or other Federal Statute offence and/or
- Have been judged not criminally responsible for an offence because of mental disorder and/or
- Have federal and/or provincial charges pending and/or
- Are on probation or subject to a Probation Order.

In addition, police agencies compile information, when warranted, about all complaints they receive. Examples of complaints include:

- Abuse of children.
- Allegations of offences where charges were not laid.

These may or may not be revealed by police in a PCRC. Note that a PCRC cannot be conducted without the individual's written consent. In some cases the PCRC must be obtained in person. Since 2001, as a result of amendments to the Criminal Records Act, Criminal records of pardoned sex offenders can be identified and made available to organizations that work with vulnerable people. A search of the CPIC database for pardoned sexual offences cannot be conducted without the individual's consent.

What if you have a criminal record?

If the information obtained by the police indicates that you have a criminal record, does that mean you cannot volunteer? Not necessarily. Organizations may look at the following factors when considering your application:

- The nature of the organization and its work.
- The nature of the offence.
- The relevance of the criminal record to the position you are applying for. Sometimes it will be deemed wise to deny the individual a leadership position with children/youth/vulnerable adults. Sometimes it will be deemed wise to urge the person to

accept a position that indirectly supports children/youth/vulnerable adults. Sometimes it will be deemed wise to always have an individual working with another adult.

Are there limits to PCRCs?

There are some limits. PCRCs can be a positive deterrent in discouraging nefarious individuals from applying for leadership or volunteer positions with children, youth and vulnerable adults.

However, the fact still remains that limitations exist of PCRCs:

- They are only good up to the day of checking and based on the information provided.
- A person may use a false name, driver's license, or birth date, so there are no matches found in their record.
- If a conviction occurred when the person was a youth, the information is protected under the Youth Criminal Justice Act; therefore, you will not have access to this information after a certain time period.
- Some sex offenders and abusers have never been charged or convicted of a crime, so there will be no record to review.

Procedure for Applicants Applying for a Police Check

In the case of the RCMP and most Police Agencies: present two (2) pieces of personal identification, i.e. passport, driver's license, student ID, credit card (Provincial Health Card and SIN Card will not be accepted) along with a letter from the Parish Coordinator or the Diocesan Coordinator specifying that the individual needs the Criminal Record Check and the Vulnerable Persons Check for their volunteer work or environment.

Application for disclosure of CRC Information at the appropriate Police Agency:

Applicants complete the form "Consent for Disclosure of Criminal Record Information" in person at the same time as they are completing the Consent for Criminal Record Check form.

Although the same Consent is present on the RCMP forms, they prefer that the applicant themselves, once they pick up the completed Criminal Record Check, return it to the respective place where they are applying to volunteer.

Appendix VI

Helpful Information on Understanding Child/Youth/Vulnerable Adult Abuse

This policy has zero tolerance for abuse in any form. This includes abuse that happens to a child/youth/vulnerable adult by a staff member or volunteer. There is also a need for the adult in the place of worship to be sensitive to incidents of abuse that may be happening in the home or social life of a child/youth/vulnerable adult.

Any person who has reasonable grounds to suspect that a child/youth is or may be in need of protection must report the suspicion to a protective agency or police. Clergy and other professionals such as physicians, nurses, social workers, psychologists and teachers have a special responsibility to report allegations of abuse. A professional who hears an allegation of abuse should confide this to a designated leader in the organization. A high ranking official in the organization should be identified as the contact for reporting all cases.

In order to understand and recognize child abuse, the following definitions and indications of emotional, physical and sexual abuse or neglect are listed. Some of the following also apply to vulnerable adults. A more complete description of abuse of vulnerable adults is found below.

What is Child/Youth Abuse?

(Source: Department of Justice Canada;

<https://justice.gc.ca/eng/cj-jp/fv-vf/ca-me.html>)

The term "child abuse" refers to the violence, mistreatment or neglect that a child or adolescent may experience while in the care of someone they either trust or depend on, such as a parent, sibling, other relative, caregiver or guardian. Abuse may take place anywhere and may occur, for example, within the child's home or that of someone known to the child.

There are many different forms of abuse and a child may be subjected to more than one form:

- **Physical abuse** may consist of just one incident or it may happen repeatedly. It involves deliberately using force against a child in such a way that the child is either injured or is at risk of being injured. Physical abuse includes beating, hitting, shaking, pushing, choking, biting, burning, kicking or assaulting a child with a weapon. It also includes holding a child under water or any other

dangerous or harmful use of force or restraint. Female genital mutilation is another form of physical abuse.

- **Sexual abuse** and exploitation involves using a child for sexual purposes. Examples of child sexual abuse include fondling, inviting a child to touch or be touched sexually, intercourse, rape, incest, sodomy, exhibitionism, or involving a child in prostitution or pornography.
- **Neglect** is often chronic, and it usually involves repeated incidents. It involves failing to provide what a child needs for his or her physical, psychological or emotional development and well being. For example, neglect includes failing to provide a child with food, clothing, shelter, cleanliness, medical care or protection from harm. Emotional neglect includes failing to provide a child with love, safety, and a sense of worth.
- **Emotional abuse** involves harming a child's sense of self. It includes acts (or omissions) that result in, or place a child at risk or result in the child having serious behaviour, cognitive, emotional, or mental health problems. For example, emotional abuse may include aggressive verbal threats, social isolation, intimidation, exploitation, or routinely making unreasonable demands. It also includes terrorizing a child, or exposing them to family violence.

An abuser may use a number of different tactics to gain access to a child, exert power and control over them, and prevent them from telling anyone about the abuse or seeking support. A child who is being abused is usually in a position of dependence on the person who is abusing them. Abuse is a misuse of power and a violation of trust. The abuse may happen once or it may occur in a repeated and escalating pattern over a period of months or years. The abuse may change form over time.

Abuse of Vulnerable Adults

The most extensive body of literature on abuse of vulnerable adults can be found under "abuse of the elderly". While some factors may not apply to all vulnerable adults (e.g. the developmentally challenged), most characteristics are equally applicable to all vulnerable adults. A thorough explanation of elder adult abuse is found at <https://www.canada.ca/en/public-health/services/health-promotion/aging-seniors/elder-abuse.html>. Although individuals may be abused at virtually any life stage – childhood, adolescence, young adulthood, middle age or old age – the nature and consequences of abuse may differ depending on an individual's situation. Older adults' experiences of abuse, for example, may be related to their living arrangement (they may be living alone, with family members or others,

or in an institution). Their experiences may also be linked to their level of reliance on others, including family members or other care providers, for assistance and support in daily living.

Abuse of older adults is sometimes described as a misuse of power and a violation of trust. Abusers may use a number of different tactics to exert power and control over their victims. Abuse may happen once or it may occur in a repeated and escalating pattern over months or years. The abuse may take many different forms, which may change over time.

Types of Abuse

Psychological abuse includes attempts to dehumanize or intimidate older adults. Any verbal or non-verbal act that reduces their sense of self-worth or dignity and threatens their psychological and emotional integrity is abuse. This type of abuse may include, for example:

- Threatening to use violence
- Threatening to abandon the person
- Intentionally frightening the person
- Making the person fear that they will not receive the food or care they need
- Lying to the person
- Failing to check the person's or someone else's allegations of abuse against them

Financial abuse encompasses financial manipulation or exploitation including theft, fraud, forgery, or extortion. It includes using older adult's money or property in a dishonest manner, or failing to use older adult's assets for their welfare. Anytime someone acts without consent in a way that financially or personally benefits one person at the expense of another it is abuse. This type of abuse against an older adult may include, for example:

- Stealing the person's money, pension cheques or other possessions
- Selling the person's homes or other property without their permission
- Wrongfully using a Power of Attorney
- Not allowing the person to move into a long-term care facilities in order to preserve access to their pension income
- Failing to pay back borrowed money when asked

Physical abuse includes any act of violence – whether or not it results in physical injury. Intentionally inflicting pain or injury that results in either bodily harm or mental distress is abuse. Physical abuse may include, for example:

- Beating
- Burning or scalding

- Pushing or shoving
- Hitting or slapping
- Rough handling
- Tripping
- Spitting

There may also be **sexual abuse**. **Sexual abuse** refers to any kind of unwanted sexual activity that occurs without consent. **Child sexual abuse** occurs when an adult, teenager or older child touches a child sexually or uses a child in a sexual way. For the purposes of the Responsible Ministry Protocol, a child is defined as anyone under the age of 19 years.

What Are Some Potential Warning Signs of Abuse?

Some of the signs that may indicate an older adult is being abused include:

- Depression, fear, anxiety, passivity
- Unexplained, physical injuries
- Dehydration, malnutrition or lack of food
- Poor hygiene, rashes, pressure sores
- Over-sedation

Appendix VII

Protocol for Risk Levels

The level of risk involved in a position will determine the extent of the screening process.

1. For General Risk Positions:

Volunteers and staff will complete the following:

1. Volunteer Information Form with references
2. Orientation and Training
3. Review of the Responsible Ministry Protocol
4. Signing of the Covenant of Care
5. Obtain copy of job description

2. For High Risk Positions:

Volunteers and staff will complete the following:

1. Volunteer Information Form with references
2. Reference checks
3. Interview
4. Signing of the Covenant of Care
5. Criminal Record check
6. Orientation and Training
7. Obtain copy of job description
8. Supervision and evaluation
9. Review of the Responsible Ministry Protocol

Generally Identified High Risk Positions for Volunteers and Staff

1. All persons connected with children or youth
 - Altar server coordinator
 - Children's Liturgy Teacher/coordinator/assistant
 - Religious Education Director/Teacher/Assistant
 - Catechists for children
 - Choir Director for Child/You

- 2.** All persons connected with home or institutional visits
 - Ministers of communion to persons at home
 - Ministers of communion to persons in hospital/nursing homes
 - Lay pastoral visitors
 - Meals on wheels
 - Outreach activities

- 3.** All positions connected with the handling of money and having access to valuables and/or highly confidential information
 - Collection counter
 - Money depositor
 - Treasurers for all Parish Committees, councils or ministries
 - Any position that requires having a key to the building

This is not an exhaustive list. Others pertinent to these categories may also be included.

Appendix VIII
Request for Information

Date: _____

Address: _____

Parish: _____

Contact
Numbers: _____

To Whom It May Concern:

This letter is to certify that _____ will be

helping as a volunteer in _____

Parish/Diocese and because of this she/he will need to complete a
Criminal Record check and Vulnerable Sector Check.

Sincerely

Pastor or Authorized Person's Name and Title

Appendix IX
RESPONSIBLE MINISTRY PROTOCOL
DIOCESE of ANTIGONISH
VOLUNTEER REFERENCE LETTER

To: Diocesan Responsible Ministry Coordinator
 Diocese of Antigonish

I have known _____ for approximately ____ years. I am aware that _____ is involved in volunteer work at _____ Parish and that this work may involve working with persons under 19 years of age and/or vulnerable adults 19 years of age and older. To the best of my knowledge, _____ is a suitable person to be involved in such a ministry in their parish.

Signature

Date

Name: _____

Address: _____

Phone: Home: _____ Cell: _____

e-mail address (optional): _____

cc: Parish Responsible Ministry Coordinator

_____ Parish

cc: Parish Responsible Ministry Coordinator

_____ Parish