



**EPARCHIAL SAFEGUARDING POLICY:  
COVENANT OF CARE,  
ELECTRONIC COMMUNICATION AND TECHNOLOGY &  
ABUSE AND MISCONDUCT POLICY**

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Available online at: [http://www.ucet.ca/safeguarding\\_256.htm](http://www.ucet.ca/safeguarding_256.htm)



## TABLE OF CONTENTS

LETTER FROM THE BISHOP .....	5
1. INTRODUCTION .....	6
2. IMPLEMENTATION PROCEDURES .....	8
3. PART I: COVENANT OF CARE .....	10
4. PART II: ELECTRONIC COMMUNICATION AND TECHNOLOGY POLICY .....	13
A. INTRODUCTION .....	13
B. ELECTRONIC COMMUNICATION .....	14
C. CODE OF CONDUCT .....	15
D. ENFORCEMENT .....	20
5. PART III: ABUSE AND MISCONDUCT POLICY .....	21
A. PERSONNEL RESPONSIBLE.....	21
B. DEFINITIONS.....	22
C. REPORTING AND HANDLING MISCONDUCT .....	25
D. ALLEGATIONS OF ABUSE .....	26
E. INVESTIGATING ALLEGATIONS OF ABUSE .....	27
F. ADDITIONAL INFORMATION .....	30
6. CONCLUSION .....	32
7. APPENDICES .....	33



## LETTER FROM THE BISHOP

Ref YYZ 200531:1

(Kindly reference the above number if you reply to this letter)

May 31, 2020

Слава Ісусу Христу! Glory to Jesus Christ!

Dear Clergy, Religious, and Faithful of the Ukrainian Catholic Eparchy of Toronto and Eastern Canada,

As Christians, we know the value of being made in the image and likeness of God. We recognize the inherent dignity of every human person, made in God's image and likeness. We are aware that each person we encounter is an encounter with Jesus Christ (cf. Matthew 25:35-40).

In our parishes and organizations, each person has a responsibility *to* each other and *to* the group as a whole. Shared responsibility is understood when we accept a responsibility *for* each other and *for* the group as a whole for together, we make up the Body of Christ. The Gospel values of compassion, mercy and justice must guide us when we consider victims. Perpetrators must be brought to justice to deal with the truth of their actions, even if they themselves are victims of abuse earlier in life. Our parishes must be places of encounter with Christ, transformation and healing.

This is especially true for those who are most vulnerable to various kinds of abuse. We have a responsibility for protecting each person we meet, for protecting them from exploitation, mistreatment, and abuse. As "Church," we have a responsibility to create environments in our parishes and the Eparchy as a whole that makes it difficult for perpetrators of abuse to act. We have a responsibility to ensure that perpetrators are brought to justice. We have a responsibility to care for and listen to victims of misconduct and abuse and their families. We have a responsibility to bring the healing of Jesus Christ wherever it is needed, to shine the Light of Christ wherever there is darkness, however long that may take.

With greater awareness of various forms of abuse perpetrated against the most vulnerable and ways to prevent such evil, our safeguarding policy includes an *Electronic Communication and Technology Policy* and special attention to conformity with the CCCB document *Protecting Minors from Sexual Abuse*.

We placed our Eparchy under the Protection of the Mother of God at the beginning of May 2020. May She intercede before God for all of us, helping each of us individually and collectively commit to conversion, to protect the vulnerable from abuse and to keep those in positions of authority from unhealthy pride or fear. May they be filled with courage to act fairly, justly, and mercifully in upholding the dignity of every human person.

This *Eparchial Safeguarding Policy* for the Ukrainian Catholic Eparchy of Toronto and Eastern Canada is a living document that will be reviewed often. On May 31, 2020, it will be ratified and promulgated to the Eparchy as the First Edition through all the clergy and shared with their parishes and related organizations so the faithful can become familiar with it. It will be posted on our websites and we invite all members of the Eparchy to give their feedback so that by July 1, 2020 an updated Second Edition is ready for ratification. Subsequent editions will be posted as needed.

In Christ,

Bishop Bryan Bayda, CSsR  
Administrator of the Eparchy of Toronto and Eastern Canada

Rev. Zenon Walnyckyj  
Chancellor

*Eparchial Safeguarding Policy: Covenant of Care, Electronic Communication and Technology,  
Abuse and Misconduct Policy/ May 31, 2020*

# 1. INTRODUCTION

In our society and indeed in the church itself, experience has shown the need for vigilance and awareness to ensure that all, especially the most vulnerable, may feel and be at peace in a safe environment.

In the Pastoral Letter of the Synod of Bishops of the UGCC on “Safeguarding from Various Incidents of Violence towards Children, Handicapped, and Vulnerable People” (Oct 14, 2019), Patriarch Sviatoslav Shevchuk writes:

With this synodal message, we affirm the desire of the Ukrainian Greek Catholic Church throughout the world to progress to the next stage of understanding, healing, and preventing all forms of violence against human dignity in the church environment and in the community at large, ‘working not for the sake of appearances, to please men, but as Christ’s servants, who fulfil the will of God from the heart.’ (Eph. 6:6) [...] Let us make our parishes, monasteries, and seminaries places of shared responsibility and brotherhood, where bishops, priests, monastics, and lay people all grow together in faith, love, mercy, and service to one another. Let us follow the model of Jesus Christ, who ‘did not come to be served but to serve and give his life for the redemption for many.’ (Matthew 20:28) [...] Dear brothers and sisters! Remember that any form of violence directed against human dignity disrespects the image of God and His likeness that are present in every person (Genesis 1:27; Psalm 8). But worse in the eyes of God is the sin of His servants, who violate their oaths and scandalize the hearts of those who trusted them. These evil deeds require lasting and patient healing that is not possible without God’s grace, effective love, and mercy. Safeguarding from violence against children, minors and vulnerable persons, is the responsibility of every member of the Church – bishop, priest, consecrated person, layman and laywoman [...] Let our church communities be places where everyone, especially the most vulnerable, can fully feel their human dignity and feel protected.

In an effort to build and maintain church communities where every person feels safe and knows their full human dignity, we affirm the need for the people of God at every level of the Church to make it their responsibility to build these communities.

## **Part I:**

The *Covenant of Care* is a code of conduct which is designed to create safe and respectful church communities and responsible, healthy ministerial relationships, and to protect people from abuse and the trauma that results. In implementing this *Covenant of Care* the Eparchy strives to provide proactive protection for:

- minors and vulnerable adults, and
- those who minister, including clergy, employees and church volunteers.

## **Part II:**

The *Electronic Communication and Technology Policy* is a guide to the safer utilization of technology and the communication opportunities it affords to bring the message of the gospel. Technology does not replace the need for person to person interaction but assists us in our ability to communicate. It is not without challenges. It is hoped this Policy will help to mitigate those challenges to make our online environment safer. In this regard the Policy and Code of Conduct contained therein, must be adhered to

by all who utilize this form of communication in ministry in positions of trust as defined in the **Eparchial Safeguarding Policy** Implementation Procedure.

### **Part III:**

The *Abuse and Misconduct Policy* is designed to ensure that allegations of physical and sexual abuse and other misconduct are handled responsibly, transparently and with all due care and attention.

Together these three parts form the *Eparchial Safeguarding Policy*, the present version of which is dated May 31, 2020, provide authoritative directives for all who minister within and on behalf of the Eparchy. This current document revokes and supersedes any previous policies and procedures regarding these matters.

The Eparchy expects that those who minister in the name of the church or under church auspices will exhibit a profound respect for all. By first respecting the law of the Gospel, this Eparchy also respects and abides by the laws of both the Universal Church and our civil society. Our goal is the prevention of actual abuse, misconduct, compromising and scandalous circumstances, and false accusations.

While trusting in the good will of all, this Policy shall apply to all persons involved in service to minors and vulnerable adults. Our commitment to safer environments and responsible ministry is part of our commitment to collaborative ministry wherein the clergy and lay faithful work together to form missionary disciples and spread the new evangelization. While leaders, clerical and lay, in the Eparchy have particular duties under these Policies we all share in responsibility for safeguarding, accountability and increased transparency.

In many situations, misunderstandings result from poor communication. Both potential victims and potential offenders have an obligation to discuss, even with a third party, **any perceived inappropriate behavior**. People need to express themselves. It is our continued hope that this *Eparchial Safeguarding Policy* will not only protect the vulnerable but also promote healthy communication so that with increased awareness we will accomplish our goals of prevention and protection.

## 2. IMPLEMENTATION PROCEDURES

1. The Bishop will appoint an Eparchial Coordinator of Care (ECC), who will oversee all training, reporting, and investigation procedures.
2. All employees (of the Eparchy and parishes) will participate in an initial training session and in annual Eparchial training sessions on the *Eparchial Safeguarding Policy*, as directed by the ECC.
3. All employees will submit a police record check (*Vulnerable Sector Check*) at the beginning of their employment (at the expense of the employee) and submit to an additional police record check every five years following (at the expense of the employer). These are to be sent to and securely stored by the Eparchial Coordinator of Care (ECC).
4. Having read all pertinent aspects of the *Safeguarding Policy*, all employees will sign a **Covenant of Care Form** (Appendix C), which is to be kept on file at the parish for the duration of their employment with a copy to be sent to the Eparchial archives. Completed files are to be sent to the Eparchy for secure storage if, and when employment ceases.
5. The Pastor, in cooperation with the Pastoral Council (if none, Parish Council) will appoint a lay person as Parish Coordinator of Care (PCC), and publicize this appointment within the parish using all available means, including but not limited to a visible poster in the Church foyer and regular bulletin announcements. The PCC receives reports and/or allegations of breaches of the *Covenant of Care*, in the event that someone is unable or unwilling to make their report to the Pastor. The PCC may also assist in the implementation and maintenance of the *Eparchial Safeguarding Policy*.
6. All volunteer ministry will be categorized as either being a position of ‘**trust**’ or a ‘**service**’ position (acknowledging that all volunteer ministry is an act of service to the Church we differentiate the two types of ministry based on the types of responsibilities each entails).

### A ‘*service*’ position will include those positions which:

- do not require close contact with minors or vulnerable adults, and
- are supervised directly or indirectly at all times, or perform their duties in a strictly public setting.

Service positions for example, could include welcoming ministry, adult servers (who do not serve alongside minors), cantors, and readers.

### A ‘*trust*’ position will include those:

- working in an unsupervised setting where ministry, food, transportation or other necessities could be provided to minors and/or vulnerable adults,
- having access to confidential information, and/or
- being entrusted with control of keys, church property and money.

Trust positions also include, but are not limited to, Priestly Ministry, employed Lay Ministry, Children’s or Youth Ministry (including all camps, volunteer driving, Altar Server or Children of Mary Program, Children’s/Youth Choirs, Catechism and Sacramental Prep), and Eucharistic/Pastoral Care Ministry to the sick and shut ins.



7. Activities that cannot be carried out in accordance with the *Covenant of Care* are not permitted under any circumstances.
8. All volunteers working in trust positions will:
  - participate in training on the *Covenant of Care* before they begin ministry in trust positions or as soon as possible after the promulgation of this *Eparchial Safeguarding Policy*,
  - submit a police record check (*Vulnerable Sector Check*) at the beginning of their volunteer ministry and an additional police record check every five years following; Parishes can send the volunteer for their check with a **Vulnerable Sector Check Letter** (Appendix A) or as required by the directives of local police services; Police record checks are to be opened and screened by the Pastor and/or Parish ministry coordinator/supervisor, and the Eparchial Coordinator of Care (ECC), is available for consultation regarding conversations that flow from the checks, if needed; Where jurisdictions require a form distributed and reviewed by a centralized agency for Vulnerable Sector Checks, such as with Toronto Police Services, rules of the local police will be followed,
  - submit annually a signed **Annual Affirmation of Status Form** (Appendix N); volunteers and staff will submit to their immediate supervisor or PCC or Pastor, and Eparchial Volunteers, Staff and Clergy will submit to the ECC,
  - complete a **Covenant of Care Form** (Appendix C),
  - complete a **Volunteer Screening Form** (Appendix B) and discuss their Volunteer Screening Form and suitability for a ministry with the Pastor or supervisor of that ministry,
  - if a volunteer is under 18, have parent and minor complete **Minor Volunteer Authorization Form** (Appendix H), and
  - if needed, complete an **Eparchial Volunteer Screening Form** (Appendix I); this form is to be completed for any current volunteer who has been screened for a trust position by his/her home parish and is also volunteering his/her time, talents, or gifts to another parish or ministry within the Eparchy also in a trust position.
9. A **Volunteer Driver Form** (Appendix D) must be completed and kept on file any time that volunteer drivers are needed in programs supporting vulnerable persons.
10. All documents mentioned above, re: volunteers, are to be stored securely at the parish for the duration of the volunteer ministry, and then sent to the Eparchial Archives when the volunteer is no longer serving. All ministries that the volunteer participates in, are to be clearly endorsed on the person's file, along with a record of the dates of their service.
11. Any time that a child or youth is participating in an off-site or overnight event or activity, a **Parental Consent Form** (Appendix E) is required (or a general registration form, approved by the ECC which incorporates all the elements of the Parental Consent Form). These signed consent forms must also be kept in secure storage. Parents must also be provided with the **Covenant of Care Reference Sheet** (Appendix F), for their information.
12. *Covenant of Care & the Abuse and Misconduct Policy* information and contact numbers are to be made public on the Eparchial website. In each parish, the name and contact information of the PCC and the ECC is to be permanently posted in a prominent visible location.

### 3. PART I: COVENANT OF CARE

The Eparchy is responsible to provide a safe, respectful and secure environment for ministry. The *Covenant of Care* outlines the standards of conduct for all employees and volunteers, including clergy, religious and lay people. In providing ministry, employees 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; individuals are dependent upon the honesty and integrity of all employees and volunteers associated with the Church. This calls for responsibility and places the burden of adhering to the *Covenant of Care* on each employee and volunteer.

1. Employees and volunteers assume full responsibility for establishing and maintaining clear, appropriate boundaries in all ministerial situations, especially those involving minors and vulnerable adults. Employees and volunteers are expected to provide ministry that is free of verbal, sexual and physical misconduct and abuse, harassment, grooming or exploitative behaviours as defined in the *Abuse and Misconduct Policy*.
2. All employees and volunteers in positions of trust or who are involved in ministerial relationships where ministry is conducted via any form of electronic communication will also govern themselves in compliance with the *Eparchial Electronic Communication and Technology Policy* and the *Code of Conduct* contained therein.
3. All interaction between employees or volunteers and minors or vulnerable adults must be appropriate to the ministerial relationship and absent of inappropriate, exploitative, harassing conduct and/or abusive physical or sexual contact. In situations where physical contact is necessary and proper, such as in sacramental preparation, use sound discretion and moderation. In a public setting, with at least one other adult present as per #5, if a minor initiates innocent physical contact out of acceptable affection, an appropriate response is proper if not prolonged. Not to limit the generality of the above some examples of appropriate physical affirmations includes handshakes, side hugs, high fives. Inappropriate physical contact includes prolonged front-to-front hugging, massages, wrestling or other sorts of physical contact (unless they are in the course of legitimate, public and organized sporting events or as mentioned above, they are public and initiated by the child or the child's parents).
4. In compliance with both Federal and Provincial Laws employees 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 and well-being of the vulnerable parties by disclosing necessary information and communicating such disclosures to their immediate superior and/or other appropriate person(s), including the local police, as outlined in the *Abuse and Misconduct Policy*.
5. At least two adults are to be present for all recreational activities, catechetical programs, transport and pastoral care outreach involving minors or vulnerable adults. Situations where a minister is alone with a vulnerable person are particularly sensitive and conducive to abuse or allegations of abuse; every effort should be made to prevent both. When one-to-one meeting is necessary, or only one catechist is teaching a class they must be in rooms and locations that are open to public view. For example, windows in doors should never be covered, or doors should be left open, with

at least one other adult present in the area. Whenever possible two adults (in addition to the person receiving ministry) should be present when providing ministry to those at home. The “two-adult rule” articulated above must be strictly adhered to regarding ministry in private homes if the recipient of the ministry is a minor, subject to a legal guardian or power of attorney. In all cases the supervision must be reasonably adequate to ensure the safety and well-being of the vulnerable persons present.

6. Employees and volunteers shall not engage in corporal punishment of minors or vulnerable adults in their care. Discipline problems will be handled in coordination with the immediate supervisor and the parents/care providers.
7. Employees and volunteers will not dispense medications without written consent from a parent or legal guardian.
8. Employees and volunteers should avoid being alone with a minor 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. Overnight trips, special events, and care due to illness, disability or emergency require the utmost attention and planning of leadership. Any off-site or overnight events with minors require a **Parental Consent Form** (Appendix E) or approved general registration form which incorporates those provisions.
9. For greater clarity, but not to limit the generality of the preceding statements: (a) Volunteers should not, except in exceptional circumstances, help children with toileting/diapering. For younger children who cannot manage to use the toilet alone, the volunteer should escort the child to their parent/guardian for needed assistance. In the case of illness, parents should be contacted as soon as reasonably possible. (b) When events such as overnight camps or day trips to a swimming pool require adults to be with minors, every effort must be made to protect their privacy. Girls and boys must not change together, and adults must change separately from the minors. (c) On overnight trips, at camps or retreats, whenever possible, adults should sleep in a separate room from minors. In cases where adults share dormitories with minors, strict adherence to the “two-adult” rule (#4) is required. Every effort shall be made to respect privacy and provide adequate supervision for the safety of all minors and vulnerable persons.
10. No employee or volunteer is permitted to be alone in his or her living quarters or motor vehicle with a minor or vulnerable adult whose relationship has been established through a ministerial relationship. Likewise, no employee or volunteer is permitted to take personal trips or vacations with a child, youth or vulnerable adult whose relationship has been established through a ministerial relationship.
11. Employees and volunteers are responsible to maintain their own personal, spiritual, physical, and psychological health. Employees and volunteers are responsible to recognize and act on any warning signs that indicate problems affecting their spiritual, physical, or psychological health. Abuse of alcohol and illegal, prescription or non-prescription drugs is prohibited. Social use of alcohol, or non-prescription drugs of any sort or use of prescription medications which impair one’s faculties are strictly prohibited while engaged in ministry activities. Exception, to this rule

is found in public ministry in social situations where while there may be minors and vulnerable persons present but the ministerial role is not specific to them (for example at weddings or other celebrations) and even in those situations the employee or volunteer who is acting in a ministerial role should only consume alcohol to a degree that is moderate and appropriate. Employees and volunteers are expected to maintain good hygiene, proper appearance and clean, modest and appropriate clothing.

12. All employees and volunteers working with minors or vulnerable persons will confirm in writing (Appendix C) that they have read and will adhere to this ***Covenant of Care*** and will follow Eparchial requirements concerning requisite screening processes, criminal record checks, status affirmations, training and ongoing education.

Recognizing the intrinsic value and dignity of each human person created in the image of God, the Eparchy respects and complies with all applicable provincial human rights laws.

It is the policy of the Eparchy of Toronto and Eastern Canada and all its parishes not to discriminate against any employee, volunteer, or prospective employee or volunteer pursuant to the provisions of applicable provincial laws, including in its hiring, compensation, discipline, and termination practices.

Within ministerial relationships, the Eparchy will not tolerate physical, verbal or sexual harassment or abuse among its employees and volunteers. In a spirit of common mission, all who work together on behalf of Christ's Church must be alert to even the beginnings of abuse or misconduct and work to prevent and eliminate both.

It is expected that anyone who exercises ministry in the name of the Eparchy will always adhere to the highest moral, ethical and religious principles in caring for themselves and others. Investigations which result in the confirmation of allegations of misconduct or abuse will result in disciplinary measures against the perpetrator of abuse or harassment which may include suspension, dismissal and/or the reporting of the incident to secular authorities.

Violations of the ***Covenant of Care and the Electronic Communication and Technology Policy*** are to be dealt with according to the ***Abuse and Misconduct Policy***.

## 4. PART II: ELECTRONIC COMMUNICATION AND TECHNOLOGY POLICY

### A. INTRODUCTION

“The image of the body and the members reminds us that the use of the social web is complementary to an encounter in the flesh that comes alive through the body, heart, eyes, gaze, breath of the other. If the Net is used as an extension or expectation of such an encounter, then the network concept is not betrayed and remains a resource for communion. If a family uses the Net to be more connected, to then meet at table and look into each other’s eyes, then it is a resource. If a Church community coordinates its activity through the network, and then celebrates the Eucharist together, then it is a resource. If the Net becomes an opportunity to share stories and experiences of beauty or suffering that are physically distant from us, in order to pray together and together seek out the good to rediscover what unites us, then it is a resource.

We can, in this way, move from diagnosis to treatment: opening the way for dialogue, for encounter, for ‘smiles’ and expressions of tenderness... . This is the network we want, a network created not to entrap, but to liberate, to protect a communion of people who are free. The Church herself is a network woven together by Eucharistic communion, where unity is based not on ‘likes’, but on the truth, on the ‘Amen’, by which each one clings to the Body of Christ and welcomes others.” - His Holiness Pope Francis, 24 January 2019, 53<sup>rd</sup> World Communications Day Message.

#### **Purpose**

In today’s world, electronic communication and technology are intimately intertwined in the dealings of our everyday lives, whether in work, relationships, or leisure, so prevalent that they are indistinguishable from the realm of our daily lives. The internet is an important tool of communication for the dissemination of information and the building of relationships in a way that was once unthinkable. The Eparchy encourages the use of the internet in the building of disciples; we expect employees and volunteers will use the online world as a tool to conduct work, communicate, and build relationships in their professional and personal spheres of life.

While electronic communication has great potential for good with its speed of transmission, opportunity for collaboration, ability to reach multitudes, low cost, and ease of use, there is also potential for great harm to individuals, particularly the vulnerable, as well as to institutions, even the Church itself, if misused. Therefore, the following policy is intended to provide a framework, promoting the use of electronic communication and technology for good, while discouraging the risks which may harm, for the proper use of the internet as a tool for discipleship. It fits within the larger framework of the *Eparchial Safeguarding Policy* to protect the Eparchy and each of its members. In light of our overall responsibilities, all employees and volunteers, including clergy, religious and lay people, are required to adhere to the *Covenant of Care* and both policies in the realm of electronic communication: including, but not limited to, organizational websites and blogs, email, text messages, accounts, pages, and groups on social media platforms such as Facebook and Twitter, and the posting or sharing of still or video images.

#### **Scope**

*Eparchial Safeguarding Policy: Covenant of Care, Electronic Communication and Technology, Abuse and Misconduct Policy/ May 31, 2020*

This policy relies on each employee and volunteer to show good judgement and appropriate conduct consistent with the values of our Ukrainian Catholic faith. In an ever-changing virtual world, this policy can by no means be exhaustive, and users should be vigilant that messages placed on any technological medium be done responsibly. This current document revokes and supersedes any previous policies or practices.

## **Policy Statement**

The Eparchy and its entities may supply computers, software, internet access, and/or other electronic communication devices to its employees and volunteers to complete their duties in their assigned positions. All users must apply these tools for their intended purposes. The Eparchy and its entities may monitor electronic communication or any other related use of its computers, devices, and networks at any time, with or without notice to users.

## **B. ELECTRONIC COMMUNICATION**

Electronic communication is a tool in relationship-building and is never a substitute for meaningful and engaging dialogue which is best encountered by meeting another person face-to-face. It should be utilized as part of an overall communications plan. There are many forms of electronic communication available, thus it must be considered which type would best serve each ministry and the intended recipients (e.g. a closed group may be best for maintaining the privacy of minors and a public page best for reaching a wide adult audience). In order to maintain transparency, any type of technology which is designed to be secretive (applications in which sent or received messages are automatically deleted after a short period of time, e.g. Snapchat,) or deceptive (applications designed to give an appearance or impression different from what they are) are not to be used.

### **Examples of electronic communication platforms**

**Web-based collaboration platforms** – applications for web-based screen-sharing and online meetings (e.g. Zoom, Join Me, etc.).

**Information management systems** – systems used for decision-making and reporting, including the coordination, control, and analysis of information in an organization (e.g. PowerChurch, PDS Church Office, Plexcan, etc.).

**Social media platforms** – platforms for communication, sharing information, finding persons with similar interests (e.g. Facebook, Twitter, Instagram, LinkedIn, etc.).

**Texting, email, and marketing platforms** – means of sending short messages (texts or email) via devices or using an online application (e.g. MailChimp, GroupMe, etc.).

### **Websites/blogs/social networking accounts**

The Eparchy encourages individual parishes and ministries to utilize websites, blogs, and social networking accounts as educational, informational, evangelization, and discipleship tools. All of these websites, blogs, and social media accounts must first and foremost be representative of the values of our Ukrainian Catholic faith and reflect the teachings of the Ukrainian Catholic Church to be used exclusively for promoting the Church, our faith, and the parish.

### **Email**

While employees and volunteers may use their personal email accounts in ministry, the parish may consider creating and providing a parish domain and email accounts to control access to and retention of messages.

### **Cell phones/other devices**

Since the Eparchy and its entities do not provide cell phones to most of its employees and volunteers, they may use their personal devices for electronic communication. When doing so within their roles serving the Eparchy, they must follow this policy. In cases where the Eparchy or its entities do provide a device that is owned or paid for by the same, the Eparchy retains all rights to monitor, track, and analyze usage of the device.

### **Confidential and proprietary information**

Employees and volunteers are prohibited from disclosing information that is understood to be held in confidence by the Eparchy and all relevant provincial and federal laws. Employees and volunteers are prohibited from disclosing any information that is proprietary to the Eparchy, except by explicit permission of the appropriate authority.

### **Names, trademarks, and logos**

The website of the Eparchy of Toronto and Eastern Canada is [www.ucet.ca](http://www.ucet.ca), and no other website may claim to represent the Eparchy or its Bishop(s). The Eparchy does not allow use of its name, Eparchial crest, names of any parish or entity of the Eparchy, or parish logos, on personal websites or in any way that could reasonably suggest Eparchial or affiliate sponsorship or agreement with any view expressed on personal accounts. These may be used on websites, blogs, and social media tools that have an official affiliation with the Eparchy and have been approved by the proper supervisor and are being supervised. The crests of the Bishops belong to them and shall not be used in any unofficial capacity.

### **Right to review**

The Eparchy reserves the right to review electronic communications of employees and volunteers which have been generated by Eparchial accounts or using equipment of the Eparchy or its entities.

### **Personal communication**

Those who serve in the Eparchy may also communicate electronically in their own lives. If so, they must do so with care due to the public nature of communication and the association of content to the creator. The permanence and visibility of electronic communication should always be kept in mind.

Many individuals choose to indicate their place of employment and profession on their personal websites and social networking profiles. Though one may be acting in his/her personal capacity, to the public, that person is a representative of the Eparchy. Likewise, employees and volunteers must understand that their response to posted comments, articles, or images viewed in social media (e.g. emoticons, “likes,” memes, or GIFs) may be interpreted as a reflection of opinions held by the one commenting and, by extension, the Eparchy. Where a personal opinion is being expressed, the following notice should be placed in a reasonably prominent place on any personal websites, blogs, etc.:

“The views expressed here are mine alone and do not necessarily represent the views of my employer.”

In a similar way, employees and volunteers should be vigilant that still and/or video images posted of them online are appropriate and reflect well upon their ministry. Care should be taken that these images reflect adherence to the perennial teaching of the Church as well as ecclesiastical and civil laws.

## **C. CODE OF CONDUCT**

Employees and volunteers must abide by the following rules and procedures in all electronic communication within their roles serving the Eparchy.

*Eparchial Safeguarding Policy: Covenant of Care, Electronic Communication and Technology, Abuse and Misconduct Policy/ May 31, 2020*

1. All parish and ministry websites, blogs, and social networking accounts are to be protected by a password, known by at least two adults and held in confidence. The webmasters/administrators must be adults (i.e. at least 18 years of age). Passwords for all parish websites, blogs, or social networking accounts must be known to the Pastor/Administrator and the person(s) appointed to be the webmaster/administrator.
2. All material placed on parish websites, blogs, and social networking accounts shall be supervised by the Pastor/Administrator, who is responsible for monitoring, accessing, updating, and editing that specific account's activity and content when necessary. For websites, blogs, and social networking accounts for other ministries, an Eparchial employee or member of the clergy must be one of the administrators on the account to carry out the aforementioned responsibilities. Initiation of such sites, pages, and accounts must have the prior approval of the proper supervisor and be registered with the Eparchy or parish.
3. Lists of parishioners and their donations is not to be posted online. If the parish bulletin contains such information, the information is to be deleted or blacked out before the bulletin is uploaded.
4. Material of a political nature such as supporting or opposing a candidate or political party in Canada or abroad is not to be found on a website, blog, or social media account of the Eparchy, a parish, or any ministry.
5. Where comments are enabled, the following must be included in an immediately visible place:  
 "All posts and comments should be marked by Christian charity and respect for the truth. They should be on topic and presume the good will of other posters. Discussion should take place primarily from a faith perspective. No ads please. Persons who do not abide by this code of conduct will be blocked." Trust your instincts in blocking anyone who does not abide by this code of conduct, particularly repeat offenders.

In particular situations, it might be best to ask a member to take a conversation "offline." These offline conversations can be conducted in person, over the telephone, or through private email. The poster can be referred to appropriate resources, such as the Pastor/Administrator, a program director, the Eparchial Communication Office, etc.

6. When commenting, write in first person. Do not claim to represent the official position of the organization or the teachings of the Church, unless authorized to do so.
7. When commenting, identify yourself. Do not use pseudonyms or the name of the parish, ministry, etc., as your identity, unless authorized to do so.
8. Webmasters/administrators are not expected to respond to defamatory, libelous, or slanderous comments. The Eparchial Communications Office will provide a response to major news breaks when events require.
9. Electronic communication shall not contain obscene, harassing, threatening, abusive, crude, sexually suggestive, derogatory, defamatory, illegal, or otherwise potentially scandalous comments, links, and/or images which reflect negatively on, discredit, or cause embarrassment to the Eparchy and/or the faithful.
10. Maintain appropriate relational and ministerial boundaries in all forms of interaction and communication, especially with minors and vulnerable adults. See: ***Eparchial Covenant of Care***.
11. Never access, post, or send pornography (adult or minor) of any kind to any person. (The definition of pornography as per the ***Abuse and Misconduct Policy*** is applicable.)



12. Accounts, groups, and/or pages for a parish, office, or ministry should clearly be named and operated as such; they should be separate from personal accounts. This includes social media accounts, groups, and pages.
13. Treat all communication as if it were public. Communication through these forms of technology do not always remain private.
14. Set and maintain privacy settings in every social media platform. As these may change as the platform evolves, recheck them occasionally.
15. Eparchial, parish, or ministry web pages, blogs, or social networking accounts shall not be used for conducting outside/personal business.
16. Eparchial, parish, or ministry web pages, blogs, or social networking accounts shall not be used for disclosing any confidential information related to the Eparchy.
17. All electronic communication must comply with Canada's anti-spam legislation and all other applicable federal and provincial laws.
18. Email addresses should not be released without permission, and thus the bcc (Blind Carbon Copy) function should be utilized when possible. This means that senders' email to their own address with other emails sent in the *bcc* box provided in all email software.
19. Common courtesy demands that one does not forward emails without permission of the sender and when forwarding emails, persons so doing must delete the address of the sender before forwarding, unless specific permission to share address information has also been granted by the sender.
20. If, at any time, an employee or volunteer receives an inappropriate personal communication from anyone participating in or affiliated with the Eparchy, parish, or ministry, the individual should maintain an electronic copy, print a hard copy, and notify a supervisor immediately.

#### **Communication with minors and vulnerable adults:**

1. Written permission to communicate with minors through electronic means is to be granted by parents/legal guardians. (All subsequent references to parents apply equally to legal guardians.) Parental permission must identify the type of communication (e.g. email), the minor's contact information (e.g. email address), and contact information for parents/guardians. Parents should also be made aware that they can opt out of allowing their children to be contacted through these means. Parents must have access to all communication provided to their children (e.g. by being added to emails or a social media group). Information provided to children through any electronic means must also be made available to parents through some means of communication, electronic or otherwise. **Social Networking Consent Form** (Appendix K).
2. For official ministry communication, there must be at least two adults with administrative rights for each social media account, page, or group. Only designated social media accounts, groups, or pages are to be used for ministry communication with minors.
3. To protect minors, at least two adults with appropriate authority are to be present for any interaction with a minor. Appropriate authority means approved by the Eparchy for ministry with minors or the minor's parent/guardian. That is, every correspondence between an adult and a minor will have a second adult present and/or electronically copied. If a minor individually contacts a particular adult engaged in ministry (other than a "friend" request), the ministry account should be used to reply by sending a group message (e.g. when the reply is

*Eparchial Safeguarding Policy: Covenant of Care, Electronic Communication and Technology,  
Abuse and Misconduct Policy/ May 31, 2020*

relevant to all in the group). When a group response is not appropriate, the adult is to avoid using a social media account to respond. In exceptional cases when social media is used to respond, adults should maintain copies of all such messages.

4. The purpose of this electronic communication is to provide information related to ministry, an educational activity, or an event, not for socialization or other personal interaction. Counseling minors or vulnerable persons through electronic communication is not permitted. Prolonged conversations or interactions of a personal nature with minors through such communication methods are prohibited. Family members and godchildren are exempt.
5. Employees and volunteers will not share personal cell phone numbers with minors unless approved by parents and supervisors.
6. Communication with minors must utilize the *bcc* function (see number 18 above).
7. Except in an emergency, electronic communication between employees and volunteers and any minor participant(s) should take place between the hours of 6:00 a.m. and 10:00 p.m. including posting to websites and social networking sites. Employees and volunteers are reminded that many applications have ways to delay communication being sent.
8. On public ministry accounts or pages that include minors, the “no tagging” (or similar feature that avoids a direct link with a minor’s personal social networking profile) should be set wherever possible.
9. Live chat or video conferencing without a second adult present is prohibited, as there will be no permanent record of what was transmitted unless it was recorded in real time. Family members and godchildren are exempt.
10. When using a ministry social media account, adults must not initiate “friend” requests with minors as they may feel unable to decline this request given the adult’s position of authority. For this reason, clergy should likewise not initiate “friend” requests with minors, even on their personal accounts. Adults may accept “friend” requests from children who are involved in the particular ministry.
11. When minors form their own social media groups, adults are not to join.
12. When minors serve in a position of trust, for the duration of their employment or volunteering, they are not to engage in electronic communication with those with whom they have a ministerial relationship unless that electronic communication is copied with two adults with appropriate authority as specified in page 15, number 3. Additionally, these minors in a position of trust are not to post still or video images of other minors with whom they have a ministerial relationship on personal websites, blogs, social media accounts, or in other forms of personal electronic communication.
13. The above provisions apply to the use of social media and electronic communication with vulnerable adults when those persons have a legal guardian. If there is no form of legal guardianship but there are still indications of vulnerability (as per the definition of “vulnerable adult” in the *Abuse and Misconduct Policy*) those in ministry must either have another adult be party to all communications and/or maintain copies of these communications (electronically or otherwise).

### **Photography and videos:**

1. It is commonly accepted that attendance at a public event such as a Divine Liturgy or a parish celebration may result in photographs or video recordings that may be used in social media, websites, or other public communication. Wherever possible, employees and volunteers should

make every attempt to obtain consent from participants. In the case of an individual or small group (e.g. a family) during a sacrament (e.g. baptism), photography and videos should only be for a specific purpose and with advance permission.

2. The posting or utilisation of any personal information, including photos and/or videos of minors, without obtaining the meaningful consent of a parent/guardian is prohibited. Personal information includes full name, home address, telephone number, email address, images, recordings and/or any detail that would allow someone to identify or contact a minor. Consent can be obtained through a release/waiver form, an email from a parent or guardian, or spoken permission by a parent or guardian with another adult present. For our purposes, the following individuals should provide consent: parents or guardians are to consent for minors and adults should consent for themselves.
3. It is recommended that for any ministry or event requiring a registration or permission form, a clause seeking permission to post photos and videos from such activities on an Eparchial, parish, or ministry website or social media channels be included. A statement with a simple check box should suffice.
4. If Church services are to be recorded by any means and/or if there is to be any public access, either online or by other means, to these recordings there must be signs clearly posting this fact at each public entryway in a manner that the ordinary person would not miss. It must be on a sign that is easy to read, placed in the middle of each entry aisle. Signs above or on doors or on a bulletin board off to the side will not be considered adequate notice. Church spaces that livestream either events or continuous feed to any public internet platform must likewise maintain adequate signage, as per the above requirements, at all times the feed is live. Those who opt for continuous feed or recordings must also be sensitive to the desires of parishioners and clergy who may not wish to have particular events streamed or recorded. While our Churches are public spaces there may be times when this sort of sharing is inappropriate, especially if it involves safety concerns.

### **Movies/Films:**

1. Provincial ratings are to be adhered to as part of any catechetical program for children and youth as well as, if applicable, camp policy. All viewers must be older than the group for which the film is classified.
2. The persons selecting the films will also avoid movies with content advisories of severe violence, nudity, and a great deal of crude language or behaviour that is in any way demeaning to human dignity, especially when being shown to minors.
3. If the supervisors/catechists decide to show clips as part of a lesson or catechetical teaching from movies that are above the designated rating or with objectionable content, they may, if the objectionable parts are removed.
4. All movies must be “pre-screened” by the ministry directors or supervising adults. Additionally, further research should be done as to objectionable content on trusted sites.
5. Ensure that movie viewing is always in compliance with appropriate copyright and licensing laws.

## **Computers and Internet:**

In using a computer, the internet, or any electronic device provided by the Eparchy or any of its entities, employees and volunteers must:

1. Respect other's privacy.
2. Password protect all computers and devices used for ministry purposes.
3. Safeguard user IDs and passwords.
4. Honour copyright and licence agreements.
5. Protect confidential information from unauthorized use or disclosure.
6. Never use these electronic devices or the internet for illegal purposes in violation of any international, federal, provincial, or local laws.
7. Never attempt to bypass, block, or remove filtering software.
8. Not conceal activities that are otherwise in violation of acceptable use of technology according to the Eparchial policy. Utilizing tools such as incognito or private mode to prevent any sort of monitoring or detection is forbidden.
9. Scan for viruses when downloading files from the internet.

## **D. ENFORCEMENT**

The Eparchy will enforce this policy and expects compliance by all employees and volunteers. Given the ever-changing and developing nature of technology, the Eparchy reserves the right to revise this policy at any time. It shall, at its sole discretion, interpret and administer the policy in consideration of changing circumstances and events.

If there are reasonable grounds to believe that the Eparchial policy may be in violation, the Eparchy reserves the right to review the organizational, personal, and social networking websites of any employees or volunteers. Suspicions of violations to this policy, may be reported to the Eparchial Coordinator of Care and the Coordinator of Communications.

## **5. PART III: ABUSE AND MISCONDUCT POLICY**

### **A. PERSONNEL RESPONSIBLE**

#### **Bishop:**

The Bishop of the Ukrainian Catholic Eparchy of Toronto and Eastern Canada will ensure the *Eparchial Safeguarding Policy* is implemented and adhered to across the Eparchy. The Bishop will appoint the Eparchial Coordinator of Care (ECC), the Eparchial Advisory Committee (EAC), and the Communications and Media Relations Coordinator (Spokesperson). He will ensure that the names and contact information of the ECC and the chairperson and vice-chairperson to the EAC are made public.

#### **Eparchial Coordinator of Care (ECC):**

The ECC oversees all training, reporting and investigation procedures for the *Eparchial Safeguarding Policy*. When the ECC is away from the office, the Bishop will designate an alternate to fill the role. The ECC:

- Receive allegations and prepare preliminary report for the Eparchial Advisory Committee (EAC)
- Provides assistance with implementation, maintenance, reporting, and investigations.
- Maintains the long-term, confidential storage of all documentation at the Chancery office.
- Oversees training and education efforts at an Eparchial level and is available to support training at the Parish or Deanery level.

#### **Pastors and Parish Administration and Coordinators:**

Pastors (or Parish Administrators), in cooperation with their Parish Council, will ensure that the *Eparchial Safeguarding Policy* is implemented and adhered to within their assigned parishes. They will also appoint a layperson from their parish as Parish Coordinator of Care (PCC) and ensure this person's contact information along with the contact information of the ECC is made known to the parish community. They also must immediately inform the Eparchial Coordinator of Care of all new appointments to the position of PCC including name and contact information. Small parishes (under 50 parishioners) may name as PCC a person who is from a parish in their local district, and all the requirements and responsibilities will apply to that person as PCC.

#### **Parish Coordinator of Care (PCC):**

The Parish Coordinator of Care receives reports and/or allegations of breaches of the *Covenant of Care* in the event that someone is unable or unwilling to make their report to the Pastor. The PCC may also assist in the implementation and maintenance of the *Safeguarding Policy*.

#### **Eparchial Advisory Committee (EAC):**

The Eparchial Advisory Committee is appointed by the Bishop and will *ex officio* include the Eparchial Coordinator. From its membership a Chair and Vice Chair will also be named by the Bishop. Membership of the minimum 6 person committee will also include a member of the clergy, legal counsel (both canon law and secular law), a psychiatrist, psychologist or social worker who has experience with either victims or perpetrators of abuse, a representative from the insurance industry, and business, human resources or communications specialist. It will also include, if available a

representative from the military or law enforcement, education or health care and a survivor of abuse or a parent of a survivor, and, other person(s) who, in the opinion of the Bishop, can act as resource.

The EAC will meet annually with the Bishop and assess the *Eparchial Safeguarding Policy* and its implementation. Their names and a brief bio of committee members will be posted on the Eparchy website. The committee will be called together promptly by the ECC if an investigation is needed.

The EAC is responsible to meet with the investigators and make recommendations to the Bishop or appropriate person on actions to be taken before and after the completion of the investigation. Actions recommended might include the temporary or permanent suspension of the accused person from their duties or positions.

**Communications Coordinator/Media Relations Spokesperson:**

The Communications Coordinator/Media Relations Spokesperson is appointed by the Bishop. This person is responsible for all public communication surrounding investigations.

**B. DEFINITIONS**

**Child:** A person less than 16 years of age.

**Youth:** A person who is 16 or 17 years of age.

**Minor:** A person under the age of 18.

**Vulnerable Adult:** A person 18 years of age or older who might, because of circumstances, be easily exploited by another. This would include anyone who is subject to legal guardianship or power of attorney.

A vulnerable adult is at a disadvantage to fully protect himself or herself. An adult may be vulnerable, for example, as a result of being intellectually or physically challenged, being emotionally susceptible or socially isolated, being in a situation of social or material need, having difficulty understanding language or culture, or being fearful or blindly trusting of authority figures. It is noted that though refugees and immigrants might not have been considered vulnerable in their home countries, some may fall under this term as they transition into our community and culture. A state of vulnerability may be permanent, such as a person with an ongoing physical, emotional or intellectual challenge, or temporary, as in the case of a person who is grieving.

**Vulnerable Person:** A child, youth or vulnerable adult; “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” (*Vos estis lux mundi*).

**Misconduct:** Any breach of the *Covenant of Care* that is not physical or sexual in nature.

**Allegation:** A claim suggesting that abuse or misconduct may have occurred.

**Employee:** Any person who is paid to provide ministry within and/or on behalf of the Eparchy of Toronto and Eastern Canada or any of its parishes. Employees include priests, deacons, religious, and lay people.

**Volunteer:** Any person providing ministry within and/or on behalf of the Eparchy of Toronto and Eastern Canada who are not receiving monetary compensation for their ministry. Volunteers can include priests, deacons, religious and/or lay people.

*Eparchial Safeguarding Policy: Covenant of Care, Electronic Communication and Technology, Abuse and Misconduct Policy/ May 31, 2020*

**Ministerial Relationship:** A relationship between an employee or volunteer (clergy, religious or lay) and another person that is founded in the ministry provided on behalf of the Church. Examples of ministry include, but are not limited to, youth ministry, religious education, counselling, spiritual direction, the celebration of the sacraments, and pastoral care in prisons, hospitals, nursing homes and private residences.

**Abuse, Harassment, Exploitation and Grooming:**

All the following definitions of the various forms of abuse, harassment exploitation or grooming, are violations our *Covenant of Care*, and may take place in a relationship that is either ‘in person’ or in the use of some form of electronic communication as defined in the *Eparchial Electronic Communication and Technology Policy* or some combination of both. The offences of sexual abuse, harassment or exploitation also may include a pornographic offence either under the *Eparchial Electronic Communication and Technology Policy*, or a pornographic offence in any media, which includes any pornographic offence regarding a minor contrary to the Criminal Code of Canada and/or pursuant to canon law. (**Canon law** being defined as all applicable Universal or Particular Ecclesiastical Law, specifically, but not to limit the generality of that statement the *Code of Canons of the Eastern Churches*, (CCEO), all applicable enactments of the Holy See regarding safeguarding, and the Particular Law of the Ukrainian Greek Catholic Church.)

**Physical Abuse:** The use or threat of force or power to control, injure or abuse another person. Physical abuse also includes the intentional restriction of movement. Physical abuse does not have to leave a mark or a bruise.

**Verbal Abuse:** The use of language to manipulate, control, ridicule, insult, humiliate, belittle, vilify, or show disrespect or disdain to another. It may or may not use expletives. It may also be in written form, which includes electronic media. Such abuse includes but may not be limited to bullying, ridiculing, trivializing, harassing, accusing, blaming, denying, insulting, taunting, putting down, discounting, threatening, name-calling, yelling or raging.

**Sexual Abuse:** Any inappropriate, unwanted and/or non-consensual sexual interaction. For the purpose of this Policy, sexual abuse is comprised of contacts or interactions between an employee or volunteer and a vulnerable person, when the vulnerable person is being used as an object of sexual gratification. A vulnerable person can be abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, and whether or not there is discernible harmful outcome. In the context of this policy, any inappropriate sexual interaction between an employee or volunteer and vulnerable person with whom he or she has a ministerial relationship is considered sexual abuse.

**Sexual Exploitation:** The 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 ministerial relationship, any form of communication indicative 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.

**Sexual Harassment:** Any unwanted or inappropriate sexual conduct or communications with others. This conduct entails unwelcome sexual advances, request for sexual favours, 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 interferes with an individual's performance or when it creates intimidation and a hostile or offensive environment.

**Harassment:** Behaviour that is contrary to the basic respect due to all persons. It often, but does not necessarily, include forms of abuse including **verbal abuse**. It may also include a deliberate refusal to communicate with the victim on matters essential to their carrying out assigned duties. Victims may be employees or others who feel obliged to continue in their present circumstance. Perpetrators are often the ones in power and may or may not be aware of their abuse of power and the discomfort it causes the victim. It is essential, due to power imbalances and the potential for harassment to go unreported, that all members of church ministry environments are attentive to the possibility of harassment and its elimination.

**Pornographic offense:** Is the possession, creation or distribution of any material that falls under the definition of pornography.

**Pornography:** Includes any photographic, film, video, or other visual representation or written material that depicts a person engaged in sexual activity; and any written material that advocates or suggests inappropriate sexual activity. It also includes any visual or written material that designed to arouse an erotic response rather than an aesthetic, spiritual or emotional response. It does not include material designed for legitimate educational or academic use.

**Child pornography:** "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 primarily sexual purposes" (*Vos estis lux mundi*)

**Grooming:** Any behaviour designed to establish a special bond of trust and affectionate understanding between a person in a position of power and the person who is the object of his/her attention. Vulnerable persons may be particularly susceptible to grooming. Grooming can include 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. The 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.

The pattern of a groomer is made up of observable behaviours. These behaviours need to be challenged or reported. Grooming, whether unintentional or not, is by its very nature manipulative behaviour. As well as signaling possible future sexual activity or other abusive behaviour, grooming is in itself inappropriate. Everyone should be alert to signs of grooming, including church personnel and those who care for the vulnerable.

**Exploitation of a Ministerial Relationship:** Any abuse of power, betrayal of trust or exploitation of the power imbalance that is inherent in a relationship between an employee or volunteer of the Eparchy of Toronto and Eastern Canada and a person with whom she or he has a ministerial relationship. Due to the imbalance of power between the person offering ministry and the person to whom the ministry is offered, the apparent consent of a possible victim does not in itself determine whether or not there has been an abuse of power, a breach of trust or an act of exploitation.

Those who care for minors and vulnerable adults as well as ministry personnel should be alert to the methodologies of those who engage in this sort of manipulative and potentially abusive behavior and safeguard against it, in particular through adherence to and enforcement of the *Covenant of Care* noting the need for ongoing education and vigilance in this area.



## C. REPORTING AND HANDLING MISCONDUCT

Misconduct, as defined by this policy, includes a wide variety of potentially problematic behaviours, from unintentional behaviours which warrant apology and correction to serious, habitual harassment or verbal abuse. The Policy for reporting and investigating misconduct is designed to both evaluate the nature of the breach and ensure an appropriate response for all involved.

Recognizing the good will of the vast majority of employees and volunteers, the Eparchy of Toronto and Eastern Canada strives first to prevent abuse through education, and secondly through identifying and eliminating misconduct. Wherever possible, misconduct is to be addressed at the local level. Any time that alleged misconduct involves a Pastor, or Associate Pastor, the PCC will carry out the Pastor's role in the Policy, in conversation with the ECC. Assistance and support are available at any time from the ECC, and is required in some circumstances, as outlined below.

Any exploitation, harassment, or abuse that is physical or sexual in nature is considered serious and will be reported immediately to the ECC, as per section 3D of this Policy.

The aim of an investigation of misconduct is to stop potentially harmful or abusive behaviours before harm or abuse occurs. When an allegation of misconduct is reported, the Pastor or PCC will:

1. Contact the person making the report to gather details of the alleged misconduct.
2. Assess whether or not misconduct has occurred.
3. Communicate to the person who has made the report as to what action will be taken.
4. Follow up on misconduct according to the Policy below.

Misconduct falls under the following three categories, and the Policy for each immediately follows:

**1. Unintentional misconduct where no harm has been perceived by another person or has actually occurred.**

- a. The employee or volunteer is to be made aware of their misconduct. They are to have a discussion with their immediate supervisor and/or the pastor about the circumstances of the misconduct and identify an action plan to prevent any reoccurrence of misconduct.
- b. If a second misconduct of the same type occurs, the incident is to be recorded in written form including a preventative action plan and filed with the signed **Covenant of Care Form** (Appendix C).
- c. A third misconduct of this type will result in disciplinary action appropriate to the misconduct, which may include removal from the ministry. Action taken on a third misconduct of the same type must be written up by the pastor and submitted to the ECC.

**2. Unintentional misconduct where harm has been perceived by another person and/or where harm has allegedly or actually occurred.**

- a. The employee or volunteer is to be made aware of their misconduct. They are to have a discussion with their immediate supervisor and/or the pastor about the

circumstances of the misconduct and identify an action plan to prevent any reoccurrence of misconduct.

- b. Provided that the misconduct does not pose present or future risk to vulnerable persons, warranting the end of employment or volunteer ministry, the incident is to be recorded in written form, including a preventative action plan, and filed with the employee's or volunteer's completed **Covenant of Care Form** (Appendix C).
- c. If the misconduct and/or the harm it caused jeopardizes the employee's or volunteer's suitability for ministry, ministry may be terminated. The ECC and/or Eparchial Advisory Committee must be called upon in such circumstances.

### **3. Intentional and/or illegal misconduct.**

- a. Intentional misconduct on the part of an employee or volunteer is a violation of the individual's agreement to abide by the **Covenant of Care**. Regardless of whether or not harm is perceived, or actual, intentional misconduct is to be reported to and dealt with in collaboration with the ECC.
- b. Illegal activity or allegations of illegal activity on the part of an employee or volunteer in the context of a ministerial relationship must be reported to the ECC. Reporting and investigation will follow the Policy outlined in sections 3D and 3E of this Policy.

In every category of misconduct, repeat misconduct is to be considered an adequate reason for questioning an employee or volunteer's suitability for ministry. In some cases, it may be necessary to suspend or modify the services or duties of the accused until such time as the Pastor, PCC and/or the ECC is assured of compliance with the **Covenant of Care**. In cases where there is not a willingness to comply with the expectations outlined within the **Covenant of Care**, the individual(s) may be asked to resign from their position, or their employment/volunteer ministry may be terminated.

## **D. ALLEGATIONS OF ABUSE**

The reporting requirements outlined in this section are intended to deal with **physical abuse** or **sexual abuse** and misconduct within the Eparchy. These reporting requirements apply to the actions of all clergy, religious, employees and volunteers within the Eparchy. Reporting should be done by any person in the Eparchy who has reasonable evidence or disclosure that physical or sexual abuse or misconduct has occurred. An employee or volunteer receiving an allegation of physical or sexual abuse is expected to report it to the ECC. All incident reports will be recorded with **Incident Report Form** (Appendix J).

These reporting requirements are intended to outline employee and volunteer responsibilities and legal obligations of individuals under the laws of each province. Clergy and religious members of the church will be subject to *Code of Canons of the Eastern Churches* and any other applicable Ecclesiastical Law including applicable Particular Law of the Eparchy in addition to applicable provincial laws and the laws of the Canada.

The reporting processes exist to allow for due investigation of any and all allegations of abuse or misconduct. The requirements are to be followed to protect victims from further abuse and the accused from the damage of false accusation.

### **1. Reporting a Child or Youth in Need of Protection**

- a. People suspecting that a child or youth may be in need of protection – as defined under the provincial laws – are required to report this to civil authorities. Employees and volunteers of the Eparchy are expected to be familiar with and to comply with applicable child protection reporting requirements in the province in which they live and minister.
- b. In addition to following the legal duty to report as outlined in provincial law, employees or volunteers who are aware of abuse of a child or youth, including possession, distribution, production, or exhibition of child pornography or recruitment or inducement of a minor to participate in pornographic exhibitions, by a priest, deacon, religious, employee or volunteer of the Church are also expected to report the allegation of abuse to the ECC immediately.
- c. All Clergy and religious are mandated to report to their local ordinary, pursuant to the terms of *Vos estis lux mundi* Article 3 (1).

### **2. Reporting Physical or Sexual Abuse of a Vulnerable Adult**

- a. Employees and volunteers of the Eparchy are expected to be familiar with and to comply with applicable adult protection reporting requirements in the province in which they live and minister. Legally, laws differ by province. In some provinces, adults must make their own report to police or other authorities. In other provinces, there is a duty to report adults in need of protection as defined by law. Even in places without a duty to report in law, local police may have the ability to check on a person's well-being.
- b. Pastorally, the Eparchy desires to know about and respond to any abuse allegedly perpetrated by an employee or volunteer ministering on behalf of the Eparchy.
- c. If an employee or volunteer receives a disclosure of the abuse of a vulnerable person, he or she will report it to the ECC and must communicate this requirement to the vulnerable person as early in the disclosure as possible, to respect the possibility that the vulnerable person does not want to report to the ECC.
- d. If an employee or volunteer is suspicious or becomes aware of the abuse of a vulnerable adult, he or she will report it promptly to the ECC.
- e. If the person reporting abuse is unable or unwilling to contact the PCC or ECC, they should contact a member of the EAC.

## **E. INVESTIGATING ALLEGATIONS OF ABUSE**

The Eparchy will comply with all obligations to report as outlined in the applicable legislation of the provinces regarding child protection (mentioned on p. 27 1. a.). Eparchial investigations do not begin or continue if or when a legal investigation is underway. Ecclesiastical legal process when applicable

*Eparchial Safeguarding Policy: Covenant of Care, Electronic Communication and Technology, Abuse and Misconduct Policy/ May 31, 2020*

to clergy and religious will proceed, regardless of the outcome of the civil investigation (See # 2 below).

When an allegation of abuse is reported to the ECC, and provided there is no legal investigation, an Eparchial investigation will begin promptly. At least two people (in addition to the alleged victim or accused) are to be in the room at all times during the investigation interviews. The following steps will be followed:

The ECC will prepare a preliminary written report of the allegation within 2-3 business days of the notification. If the situation involves the breaking of civic laws, the ECC will call on the Eparchial lawyer and inform the victim of any rights to report to secular authorities, such as the police and/or social services. No complainant will ever be discouraged or pressured to refrain from reporting the misconduct to law enforcement agencies or child welfare authorities, or from seeking legal advice or compensation through civil action.

1. After the allegation has been received, the ECC may assist the (alleged) victim to:
  - a. Withdraw from a situation of further abuse,
  - b. Locate support for the alleged victim and/or his or her family, if it is appropriate and desired, through a Catholic family services agency or another professional social agency, and/or
  - c. Locate any required professionals, including police, psychiatrists, psychologists or lawyers.
2. The ECC will submit the report to the Bishop, the Chair of the EAC, and two assigned investigators. There will be a minimum of two investigators. Under most circumstances the investigative team will consist of a senior Presbyter and a qualified lay person as appointed by the Bishop. (In the case of an allegation of a “*grave delict*” against clergy or religious the guidelines for the “*preliminary investigation*” will be followed pursuant to the document by the Canadian Conference of Catholic Bishops, ***Protecting Minors from Sexual Abuse***, “Basic Elements for Applying the Canonical Provisions” 93-101. In the case of any conflict with Universal law, the original canonical documents and the procedures/ definitions contained therein will apply. They must be consulted and followed.)
3. The ECC (under the Bishop’s authority) will endeavour to ensure that there will be no contact between the alleged victim and the accused during the course of the investigation.
4. The investigation process begins within 24 hours after the ECC’s report. The investigators will meet with the person making the report and the accused separately. In some cases, an additional investigator may be named in order to respond to a potential conflict of interest or to provide/accommodate gender balance.
5. The investigators will report to the Bishop and the chair of the EAC that the process has begun. Ideally, this should occur before interviews are conducted.
6. The investigators will meet with the person or persons making the allegation, with the accused person and with any other person as may seem appropriate.

7. The accused person has the right to be informed promptly by the ECC of the preliminary investigation and at least the general nature of the allegation. If not necessary to protect the minor or vulnerable adult, it will also include the name of the person making the allegation.
8. The team of investigators will investigate whether there may be substance to the allegation and will report the results of the investigation to the EAC as soon as possible. Where the EAC determines that the allegation is without substance, the chair will report this to the Bishop, and the concerned persons will be so advised.
9. The ECC, in consultation with the Bishop and EAC, will be responsible to report allegations or claims to the insurance company at the appropriate time.
10. The investigators will present their findings to the EAC in a timely fashion. It is preferred that all investigators be present to facilitate discussion with the EAC. The EAC will provide recommendations to the Bishop in writing. The ECC and/or EAC chair (or their designate) will be responsible to communicate the report to the Bishop verbally in addition to the written submission.
11. If any member of the EAC for any reason, including conflict of interest, feels unable to act, they will advise the Committee immediately and not take part in any investigation or recommendations.
12. The ECC and the EAC chair shall keep a written record of the investigation from the time the matter is referred to them until a final report is written. These records shall be stored permanently within the Eparchial secure files.
13. The ECC and the assigned investigators shall meet with members of the Eparchial Advisory Committee from time to time to provide updates as to the progress of the investigation, action taken along the way and be informed of the final outcome. The EAC will provide input and advice throughout this time.
14. When it has been determined that a cleric who is not incardinated in the Eparchy has been guilty of misconduct, the ECC will inform the cleric's Bishop or Superior. Similarly, if an accusation of misconduct is made against a cleric of this Eparchy who is on loan for ministry outside the Eparchy, then the ECC will inform the Bishop where the cleric is serving and/or resides.
15. Misconduct may have ramifications within a particular parish(es), such as when the misconduct has taken place at a particular parish or during a parish activity or because the person accused of misconduct or the victim has a current or past association with the parish. Members of the parish may have questions and concerns with respect to the nature of the misconduct, how it is being addressed, the response to the victim, the status of the accused, the implementation of precautionary measures, and how such incidences may be prevented in the future. Where misconduct has been reported, the ECC will coordinate, with the Dean, a means of addressing the questions and concerns of parishioners when necessary. The nature of this response will depend upon the particulars of each case. It may not be possible to provide information because of the involvement of law enforcement officials or because of the alleged victim's reasonable request for confidentiality. The response may include information sessions, distribution of written information, and support for the family members of those who are directly affected. The assistance of the EAC may also be sought.

16. After the allegation of abuse is received, the EAC may recommend to the Bishop one or more actions listed below:

- a. After being advised of the allegation, the accused person be given an immediate leave of absence and suspension pending the completion of any legal actions (cf. *CCEO* canon 1473), whether in the secular forum or canonical, including reference of the matter to the Congregation for the Doctrine of the Faith. (See #2 above.)
- b. In the case of a cleric or religious, an appropriate residence be assigned pending the outcome of the preliminary investigation and/or canonical or civil legal action.
- c. Where authority is exercised under the above two subsections, pending the outcome of the preliminary investigation or legal action, the accused person, whether cleric or religious, not be returned to the ministry or employment where he or she was assigned.
- d. In the case of a cleric, the faculty to preach be removed, and the faculty for priests to hear confessions also be removed. Clerics or religious may choose to resign from a particular ministry or retire from active ministry.
- e. The ECC or investigators instruct the accused person to have no further contact, direct or indirect with a named individual.
- f. The ECC or investigators instruct the accused person that any contact with the parish with which the complaint is associated must first be approved by the ECC.
- g. The accused person seeks counselling, legal advice and canonical counsel, where applicable (See #2 and #16(a) above).
- h. Counselling and pastoral services be made available to the victim, and where appropriate to his or her family.
- i. Other recommendations are as deemed appropriate by the EAC.

17. Once the investigation into the alleged abuse or misconduct is concluded, the ECC will meet with the EAC. Together this team will provide recommendations to the Bishop as to an appropriate outcome.

18. The Eparchy of Toronto and Eastern Canada and the ECC will not use geographical boundaries to limit our commitment to care for the safety and protection of vulnerable persons. Both canon law and other ecclesiastical norms mandate restrictions and penalties placed on a cleric guilty of abuse of a child, youth or vulnerable adult.

Such restrictions and penalties are imposed by the local Bishop or other Church authorities primarily to ensure that a guilty cleric is not enabled to continue abusive behaviour by transferring to another Church jurisdiction.

## **F. ADDITIONAL INFORMATION**

1. In the case of physical and sexual abuse allegations, a written record will be kept of all steps taken from the moment the allegation is first received. The record may be required to prove that the rights of the accused person were fully respected in the event they have recourse to the Holy See against the action of the Bishop of the persons involved. Care is to be taken to protect

*Eparchial Safeguarding Policy: Covenant of Care, Electronic Communication and Technology,  
Abuse and Misconduct Policy/ May 31, 2020*

the confidentiality of such documentation. All parts of the investigation will be done in consultation with the Eparchial lawyer in preparation and contemplation of litigation.

2. At no time, will the Bishop, his delegate or any priest involved in an investigation hear the sacramental confession of an accused person.
3. Only the Bishop or the Communications Coordinator/Media Relations Spokesperson will make any public statements during and after reporting and investigations.
4. The ECC, the investigators or the EAC may at any time make use of such consultants as may be considered necessary, including medical doctors, psychologists, mental health professionals, social workers, canonists, and the Eparchial lawyer.
5. Employees and volunteers carrying out any aspect of this Policy will cooperate with legal authorities and investigations, mindful of the inviolability of the sacramental seal (see CCEO cc.733-734).
6. At the conclusion of an investigation, feedback will be provided to the reporting individual and to the (alleged) victim and the person against whom allegations were made.
7. It is important that the ECC, the investigators and the EAC act quickly and thoroughly to protect the interests of all parties involved in the investigation. Steps are to be taken to resolve the reported problem and prevent a repetition of the abuse.

## 6. CONCLUSION

When Jesus came among us, he came as an infant, vulnerable yet of infinite value. In his teaching, he gives special prominence to children, telling his disciples that whoever welcomes a child in his name welcomes him personally (Mt. 18:5). His direct identification with children, as with those who are hungry or thirsty, sick or imprisoned or without clothing (Mt. 25:31-46), leaves us with an imperative to provide care, protection and nurturing for all who are vulnerable and in need.

The privilege of being called on in life's most vulnerable moments is one of the greatest gifts of being Church. Together, we are invited to be God's presence of love, mercy and compassionate healing. If we want to welcome God among us, we will do so in significant part by welcoming each and every one of God's people. Jesus saves one of his most serious warnings for those who mislead or harm the "little ones" (Mt. 18:6).

The *Eparchial Safeguarding Policy* asks much of us. But let us be clear: we take up this responsibility and corresponding preventative and reporting requirements not only because of incidents of abuse in the Church, but primarily because the protection and care of those most in need is at the heart of the Gospel we proclaim and in the heart of the God who gives us life. May the legacy of the Eparchy of Toronto and Eastern Canada be transparent faithfulness to the heart of Jesus, that all of God's people might find love, mercy and tender care in the arms of the Church.



## **7. APPENDICES**

Appendix A: **Vulnerable Sector Check Letter**

Appendix B: **Volunteer Screening Form**

Appendix C: **Covenant of Care Form**

Appendix D: **Volunteer Driving Form**

Appendix E: **Parental Consent Form**

Appendix F: **Covenant of Care Reference Sheet**

Appendix G: **Electronic Communications and Technology Policy  
Code of Conduct Reference Sheet**

Appendix H: **Minor Volunteer Authorization Form**

Appendix I: **Eparchial Volunteer Screening Form**

Appendix J: **Incident Report form**

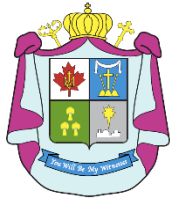
Appendix K: **Covenant of Care Reporting and Handling Misconduct Reference Sheet**

Appendix L: **Social Networking Consent Form**

Appendix M: **Media Consent Form**

Appendix N: **Program/Activity Details Form**

Appendix O: **Annual Affirmation of Status Form**



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**APPENDIX A:  
VULNERABLE SECTOR  
CHECK LETTER**

To: \_\_\_\_\_ Police Service

**RE: REQUEST FOR POLICE VULNERABLE SECTOR CHECK**

As the authorized representative of \_\_\_\_\_ Parish, that is responsible for the well-being of one or more children or vulnerable persons, as defined in section 6.3(1) of the Criminal Records Act, I hereby request that the \_\_\_\_\_ Police Service conduct a Police Vulnerable Sector Check, pursuant to section 6.3 of the Act, with respect to the following individual for the position of \_\_\_\_\_.

Paid Position

Volunteer

Student/Other

**Name:**

**Address:**

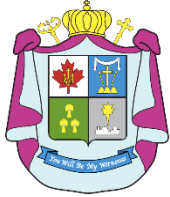
**Date of birth:**

**Name/Title:**

**Agency:**

**Signature:**

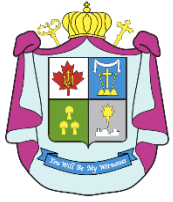
**Date:**



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**APPENDIX B:  
 VOLUNTEER  
 SCREENING FORM**

<b>Full Name of Applicant:</b>					
Contact Information	Street Address		City/Province	Postal Code	
	Daytime		Evening		Cell
	Email Address				
<b>Current Parish/Organization:</b>					
Ministry/Program:					
Position Title(s):					
Previous Related Experience	Title				
	Employment/Volunteer Organization		Position	From-To (month/year)	
	Title				
	Employment/Volunteer Organization		Position	From-To (month/year)	
<b>References</b> By providing these names, you consent to these persons being contacted as references for you. Please sign:					
Please provide the names of three people who can speak to your suitability for this ministry.  References should be informed that they might be contacted prior to receiving a phone call.	Name of Reference				
	Relationship		Phone		
	Name of Reference				
	Relationship		Phone		
	Name of Reference				
	Relationship		Phone		
<b>In Case of Emergency</b>					
Contact Information	Full Name		Relationship		
	Daytime		Evening		Cell
<b>OFFICE USE</b>	<input type="checkbox"/> Covenant of Care Form Received		<input type="checkbox"/> Police Record Check Received		<input type="checkbox"/> Reference(s) Called
If assistance is required with volunteer screening, please contact the Eparchial Coordinator of Care.	<input type="checkbox"/> Screening Discussion Complete		<input type="checkbox"/> Volunteer Driver Application & Authorization Received <b>OR</b> <input type="checkbox"/> Not Applicable		
	<input type="checkbox"/> Approved for Ministry <b>OR</b> Not Suitable at This Time: _____				
	Name of Supervisor		Signature		Date



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**APPENDIX C:  
COVENANT OF CARE FORM**

Full Name:	
Parish/Organization:	
Ministry/Role:	

In signing below, I confirm that:

- I have read the ***Covenant of Care*** of the Eparchy of Toronto and Eastern Canada and understand what it asks of me and have been given an opportunity to ask any questions that I may have,
- I agree to abide by the ***Covenant of Care*** in my ministry, both in my actions and in promoting adherence among those with whom I minister, and
- I am aware of the ***Abuse and Misconduct Policy*** that outlines the processes of reporting and investigating misconduct and abuse. I agree to abide by this Policy in the event that I breach the ***Covenant of Care*** myself, or become aware of a violation of the ***Covenant of Care*** in the context of ministry within or on behalf of the Eparchy of Toronto and Eastern Canada.

Further, I understand that an allegation of abuse may result in my immediate suspension from ministry, pending an investigation, and that violations of the ***Covenant of Care*** may result in being permanently released from ministry or program responsibilities.

_____ Employee or Volunteer Name (Printed)	_____ Signature of Employee or Volunteer	_____ Date (day/month/year)
_____ Name of Supervisor/Volunteer Leader (Printed)	_____ Signature of Supervisor/Volunteer Leader	_____ Date (day/month/year)



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**APPENDIX D:  
VOLUNTEER DRIVING FORM**

In addition to the other forms, volunteers who drive vulnerable persons in the context of a ministerial relationship, must complete this form. Drivers must be 18 years of age or over and hold a valid Class 5 driver license without Graduated Driver License.

<b>Full Name of Driver:</b>			Email Address
Contact Information	Street Address	City/Province	Postal Code
	Daytime	Evening	Cell
Driver's License Information	License No.	Province of Issue	Expiry Date: Day/Month/Year

<b>Vehicle</b>	Make	Model	License Plate No.	Seating Capacity incl. Driver
<b>Vehicle Insurance</b>	Company		Policy No.	
<b>Name of Owner:</b>	(If different from Driver)		Email Address	
Contact Information	Street Address	City/Province	Postal Code	
	Daytime	Evening	Cell	
Signature of Owner (If Other than Volunteer Driver)				

**Insurance Information**

- The Eparchy requires that the vehicle owner maintain, at all times, valid automobile Third Party Liability Insurance. of a minimum of \$2,000,000 in respect of liability for injury or death of any passengers in the vehicle the volunteer is operating. When you are operating an Automobile on behalf of the Eparchy, and receiving remuneration, we encourage you to check with your Insurance Provider/Broker, to ensure that your Auto Pak Insurance applies.
- In the case of an insurance claim (i.e. third-party damage and/or personal injury) the vehicle owner's automobile liability insurance is the applicable coverage.
- All risk of liability is assumed by the vehicle owner and driver, even when transporting parishioners, clients or Eparchy or Parish volunteers or employees transporting parishioners, clients and Eparchy/parish employees on approved activity.
- Damage to any vehicle, including the owner's, is the responsibility of the volunteer driver and not the Eparchy/parish.

**Commitments** By submitting this application to become a volunteer driver:

- I undertake to ensure that the vehicle used to transport passengers is in safe operating condition.
- I agree to:
  - Operate the automobile referred to herein in safe manner.
  - Abide by all applicable laws at all times while I am transporting passengers in the line of my volunteer duties.
  - Limit the number of passengers to the number of useable seatbelts (or required child seats).
  - Require proper use of occupant restraint systems (seatbelts, head restraints, airbags, seat position).
  - Comply with the directions of the director, pastor or leader of the Eparchial office, parish, camp or organization.
  - Have another adult accompany me when driving a child, youth or other vulnerable person.
- I undertake to report to the director, pastor or leader all accidents and any suspension of my license or change in my insurance status which may occur after the date of this authorization while it remains in force.
- I undertake to maintain, at all times, appropriate personal liability and indemnity insurance.
- I am in good physical condition and mental state to make good driving decisions.
- I am not currently taking any medications that would affect my judgment and, if prescribed any medications that may affect my judgement or my ability to drive safely I will not drive until I am no longer taking the medications.

I certify that all the information on this application is truthful and completely accurate. I agree to notify the Eparchial office, parish, camp or organization within 14 days of any changes in any of the above information. I understand that false statements on this application will constitute grounds for immediate dismissal from my volunteer driver position.

By signing, I agree to abide by safety procedures as established by the Eparchy/Parish and abide by all laws.

\_\_\_\_\_  
Signature of Volunteer Driver

\_\_\_\_\_  
Date (Day/Month/Year)



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**APPENDIX E:**  
**PARENTAL CONSENT**  
**FORM**  
**(Page 1 of 2)**

Any off-site or overnight events with minors require a parental consent form. (Camps may incorporate this information into their general registration document with the approval of the ECC.)

This form is to be *accompanied by*:

- *a copy of the Covenant of Care Reference Sheet* (Appendix F) for the information of the parent(s), and
- written communication outlining the details of the event, including the planned activities, duration, location, method of transportation, sleeping arrangements, participants, supervision, and contact information for the leader(s) at all times during the event.

Filled out, this form is confidential, and will be used only by event leaders.

<b>Full Name of Child/Youth:</b>			
Contact Information	Street Address	City/Province	Postal Code
	Phone Number(s)		
Medical Information (Please append additional pages if needed.)	Health #	Family Doctor	Phone
	Allergies		
	Illnesses		
	Medications		
Dietary Restrictions			
<b>Full Name(s) of Parent(s)/Guardian(s):</b>			
Contact Information Parent/Guardian 1 (if different from above)	Street Address	City/Province	Postal Code
	Email	Home Phone	Cell/Work
Contact Information Parent/Guardian 2 (if different from above)	Street Address	City/Province	Postal Code
	Email	Home Phone	Cell/Work
<b>In the event that I/we are unavailable, I/we designate the following alternate contact(s) to speak for me/us:</b>			
<b>Full Name(s):</b>			
Contact Information	Street Address	City/Province	Postal Code
	Email	Home Phone	Cell/Work
Relationship to Child:			

The Eparchy of Toronto and Eastern Canada requires all employees and volunteers to abide by the enclosed *Eparchial Covenant of Care*. We acknowledge and affirm that the parents are the primary educators of their children and encourage parents to educate their children according to their age and maturity about the *Eparchial Covenant of Care* that their leaders will be following. **(Please complete page 2...)**



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APPENDIX E:  
PARENTAL CONSENT  
FORM

(Page 2 of 2)

<b>Parish/Organization</b>	
<b>Event/Activity</b>	

I/we grant permission for \_\_\_\_\_ (name) to participate in the above event/activity and take responsibility for arranging for transportation to and from the event/activity.

In signing below, I/we hereby acknowledge that sufficient information has been provided by the event coordinators with respect to the planned activities, duration, location, method of transportation, sleeping arrangements, participants and supervision. I understand that I am welcome to attend or drop in at any time during the event/activity. (Event Details Form Appendix M)

I/we understand that parents/guardians of all children and youth are responsible for transportation to and from events, unless shared transportation details have been provided. Youth with licenses will drive themselves/others only with my/our approval. No employee or volunteer working within or on behalf of the Eparchy of Toronto and Eastern Canada will ever ask or give consent for a youth with a driver's license to drive another child or youth.

I/we have provided the following medications and give consent for them to be dispensed at the request/need of my/our child: \_\_\_\_\_

In the event that I/we are unavailable, I/we do hereby give consent for all emergency medical care (including surgery, if deemed necessary and recommended by at least two attending physicians) prescribed by a duly licensed physician for my child in the event of injury or illness during the above-named event/activity. This emergency medical care may be given under whatever conditions are deemed necessary, so as to preserve and protect life, limb, health and well-being of my child.

I/we assume all risks and hazards incidental or in any way related to my child's participation in the above-named event/activity, and in each phase of it.

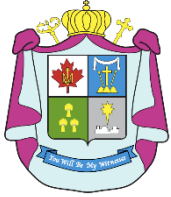
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Name of Parent/Guardian (Printed)	Signature of Parent/Guardian	Date (day/month/year)
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If a second signature is required by a joint-custody or other legal agreement, please fill out below:

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Name of Parent/Guardian (Printed)	Signature of Parent/Guardian	Date (day/month/year)
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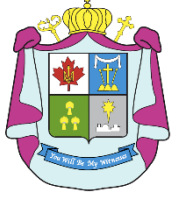
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**APPENDIX F:**  
**COVENANT OF CARE**  
**REFERENCE SHEET**  
**(Page 1 of 2)**

The Eparchy is responsible to provide a safe, respectful and secure environment for ministry. The *Covenant of Care* outlines the standards of conduct for all employees and volunteers, including clergy, religious and lay people. In providing ministry, employees 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; individuals are dependent upon the honesty and integrity of all employees and volunteers associated with the Church. This calls for responsibility and places the burden of adhering to the *Covenant of Care* on each employee and volunteer.

1. Employees and volunteers assume full responsibility for establishing and maintaining clear, appropriate boundaries in all ministerial situations, especially those involving minors and vulnerable adults. Employees and volunteers are expected to provide ministry that is free of verbal, sexual and physical misconduct and abuse, harassment, grooming or exploitative behaviours as defined in the *Abuse and Misconduct Policy*.
2. All employees and volunteers in positions of trust or who are involved in ministerial relationships where ministry is conducted via any form of electronic communication will also govern themselves in compliance with the *Eparchial Electronic Communication and Technology Policy* and the *Code of Conduct* contained therein.
3. All interaction between employees or volunteers and minors or vulnerable adults must be appropriate to the ministerial relationship and absent of inappropriate, exploitative, harassing conduct and/or abusive physical or sexual contact. In situations where physical contact is necessary and proper, such as in sacramental preparation, use sound discretion and moderation. In a public setting, with at least one other adult present as per #4, if a minor initiates innocent physical contact out of acceptable affection, an appropriate response is proper if not prolonged. Not to limit the generality of the above some examples of appropriate physical affirmations includes handshakes, side hugs, high fives. Inappropriate physical contact includes prolonged front-to-front hugging, massages, wrestling or other sorts of physical contact (unless they are in the course of legitimate, public and organized sporting events or as mentioned above, they are public and initiated by the child or the child's parents).
4. In compliance with both Federal and Provincial Laws employees 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 and well-being of the vulnerable parties by disclosing necessary information and communicating such disclosures to their immediate superior and/or other appropriate person(s), including the local police, as outlined in the *Abuse and Misconduct Policy*.
5. At least two adults are to be present for all recreational activities, catechetical programs, transport and pastoral care outreach involving minors or vulnerable adults. Situations where a minister is alone with a vulnerable person are particularly sensitive and conducive to abuse or allegations of abuse; every effort should be made to prevent both. When one-to-one meetings are necessary, or only one catechist is teaching a class they must be in rooms and locations that are open to public view. For example, windows in doors should never be covered, or doors should be left open, with at least one other adult present in the area. Whenever possible two adults (in addition to the person receiving ministry) should be present when providing ministry to those at home. In all cases the supervision must be reasonably adequate to ensure the safety and well-being of the vulnerable persons present. The "two-adult rule" articulated above must be strictly adhered to regarding ministry in private homes if the recipient of the ministry is a minor or subject to a legal guardian or power of attorney.
6. Employees and volunteers shall not engage in corporal punishment of minors or vulnerable adults in their care. Discipline problems will be handled in coordination with the immediate supervisor and the parents/care providers.
7. Employees and volunteers will not dispense medications without written consent from a parent or legal guardian.
8. Employees and volunteers should avoid being alone with a minor 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. Overnight trips, special events, and care due to illness, disability or emergency require the utmost attention and planning of leadership. Any off-site or overnight events with minors require a **Parental Consent Form** (Appendix E) or approved general registration form which incorporates those provisions.





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**APPENDIX F:**  
**COVENANT OF CARE**  
**REFERENCE SHEET**  
**(Page 2 of 2)**

9. For greater clarity, but not to limit the generality of the preceding statements: (a) Volunteers should not, except in exceptional circumstances, help children with toileting/diapering. For younger children who cannot manage to use the toilet alone, the volunteer should escort the child to their parent/guardian for needed assistance. In the case of illness parents should be contacted as soon as reasonably possible (b) When events such as overnight camps or day trips to a swimming pool require adults to be with minors, every effort must be made to protect their privacy. Girls and boys must not change together, and adults must change separately from the minors. (c) On overnight trips, at camps or retreats, whenever possible, adults should sleep in a separate room from minors. In cases where adults share dormitories with minors, strict adherence to the “two-adult” rule (#4) is required. Every effort shall be made to respect privacy and provide adequate supervision for the safety of all minors and vulnerable persons.
10. No employee or volunteer is permitted to be alone in his or her living quarters or motor vehicle with a minor or vulnerable adult whose relationship has been established through a ministerial relationship. Likewise, no employee or volunteer is permitted to take personal trips or vacations with a child, youth or vulnerable adult whose relationship has been established through a ministerial relationship.
11. Employees and volunteers are responsible to maintain their own personal, spiritual, physical, and psychological health. Employees and volunteers are responsible to recognize and act on any warning signs that indicate problems affecting their spiritual, physical, or psychological health. Abuse of alcohol and illegal, prescription or non-prescription drugs is prohibited. Social use of alcohol, or non-prescription drugs of any sort or use of prescription medications which impair one’s faculties are strictly prohibited while engaged in ministry activities. Exception, to this rule is found in public ministry in public social situations where while there may be minors and vulnerable persons present but the ministerial role is not specific to them (for example at weddings or other celebrations) and even in those situations the employee or volunteer who is acting in a ministerial role should only consume alcohol to a degree that is moderate and appropriate. Employees and volunteers are expected to maintain good hygiene, proper appearance and clean, modest and appropriate clothing.
12. All employees and volunteers working with minors or vulnerable persons will confirm in writing (Appendix C) that they have read and will adhere to this *Covenant of Care* and will follow Eparchial guidelines including the *Electronic Communication and Technology Policy*, requirements concerning requisite screening processes, criminal record checks, status affirmations and ongoing education.

Recognizing the intrinsic value and dignity of each human person created in the image of God, the Eparchy respects and complies with all applicable provincial human rights laws.

It is the policy of the Eparchy of Toronto and Eastern Canada and all its parishes not to discriminate against any employee, volunteer, or prospective employee or volunteer pursuant to the provisions of applicable provincial laws, including in its hiring, compensation, discipline, and termination practices.

Within ministerial relationships, the Eparchy will not tolerate physical, verbal or sexual harassment or abuse among its employees and volunteers. In a spirit of common mission, all who work together on behalf of Christ’s Church must be alert to even the beginnings of abuse or misconduct and work to prevent and eliminate both.

It is expected that anyone who exercises ministry in the name of the Eparchy will always adhere to the highest moral, ethical and religious principles in caring for themselves and others. Investigations which result in the confirmation of allegations of misconduct or abuse will result in disciplinary measures against the perpetrator of abuse or harassment which may include suspension, dismissal and/or the reporting of the incident to secular authorities.

Violations of the *Covenant of Care* and the *Electronic Communication and Technology Policy* are to be dealt with according to the *Abuse and Misconduct Policy*.



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**APPENDIX G:  
ELECTRONIC  
COMMUNICATION AND  
TECHNOLOGY CODE OF  
CONDUCT REFERENCE  
SHEET**

**(Page 1 of 4)**

**ELECTRONIC COMMUNICATION AND TECHNOLOGY CODE OF CONDUCT**

Employees and volunteers must abide by the following rules and procedures in all electronic communication within their roles serving the Eparchy.

1. All parish and ministry websites, blogs, and social networking accounts are to be protected by a password, known by at least two adults and held in confidence. The webmasters/administrators must be adults (i.e. at least 18 years of age). Passwords for all parish websites, blogs, or social networking accounts must be known to the Pastor/Administrator and the person(s) appointed to be the webmaster/administrator.
2. All material placed on parish websites, blogs, and social networking accounts shall be supervised by the Pastor/Administrator, who is responsible for monitoring, accessing, updating, and editing that specific account's activity and content when necessary. For websites, blogs, and social networking accounts for other ministries, an Eparchial employee or member of the clergy must be one of the administrators on the account to carry out the aforementioned responsibilities. Initiation of such sites, pages, and accounts must have the prior approval of the proper supervisor and be registered with the Eparchy or parish.
3. Lists of parishioners and their donations is not to be posted online. If the parish bulletin contains such information, the information is to be deleted or blacked out before the bulletin is uploaded.
4. Material of a political nature such as supporting or opposing a candidate or political party in Canada or abroad is not to be found on a website, blog, or social media account of the Eparchy, a parish, or any ministry.
5. Where comments are enabled, the following must be included in an immediately visible place:  
"All posts and comments should be marked by Christian charity and respect for the truth. They should be on topic and presume the good will of other posters. Discussion should take place primarily from a faith perspective. No ads please.  
Persons who do not abide by this code of conduct will be blocked." Trust your instincts in blocking anyone who does not abide by this code of conduct, particularly repeat offenders.  
In particular situations, it might be best to ask a member to take a conversation "offline." These offline conversations can be conducted in person, over the telephone, or through private email. The poster can be referred to appropriate resources, such as the Pastor/Administrator, a program director, the Eparchial Communication Office, etc.
6. When commenting, write in first person. Do not claim to represent the official position of the organization or the teachings of the Church, unless authorized to do so.
7. When commenting, identify yourself. Do not use pseudonyms or the name of the parish, ministry, etc., as your identity, unless authorized to do so.
8. Webmasters/administrators are not expected to respond to defamatory, libelous, or slanderous comments. The Eparchial Communications Office will provide a response to major news breaks when events require.
9. Electronic communication shall not contain obscene, harassing, threatening, abusive, crude, sexually suggestive, derogatory, defamatory, illegal, or otherwise potentially scandalous comments, links, and/or images which reflect negatively on, discredit, or cause embarrassment to the Eparchy and/or the faithful.
10. Maintain appropriate relational and ministerial boundaries in all forms of interaction and communication, especially with minors and vulnerable adults. See: *Eparchial Covenant of Care*.
11. Never access, post, or send pornography (adult or minor) of any kind to any person. (The definition of pornography as per the *Abuse and Misconduct Policy* is applicable.)
12. Accounts, groups, and/or pages for a parish, office, or ministry should clearly be named and operated as such; they should be separate from personal accounts. This includes social media accounts, groups, and pages.



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**APPENDIX G:**  
**Electronic Communication**  
**and Technology Code of**  
**Conduct Reference Sheet**

**(Page 2 of 4)**

13. Treat all communication as if it were public. Communication through these forms of technology do not always remain private.
14. Set and maintain privacy settings in every social media platform. As these may change as the platform evolves, recheck them occasionally.
15. Eparchial, parish, or ministry web pages, blogs, or social networking accounts shall not be used for conducting outside/personal business.
16. Eparchial, parish, or ministry web pages, blogs, or social networking accounts shall not be used for disclosing any confidential information related to the Eparchy.
17. All electronic communication must comply with Canada's anti-spam legislation and all other applicable federal and provincial laws.
18. Email addresses should not be released without permission, and thus the bcc (Blind Carbon Copy) function should be utilized when possible. This means that senders' email to their own address with other emails sent in the *bcc* box provided in all email software.
19. Common courtesy demands that one does not forward emails without permission of the sender and when forwarding emails, persons so doing must delete the address of the sender before forwarding, unless specific permission to share address information has also been granted by the sender.
20. If, at any time, an employee or volunteer receives an inappropriate personal communication from anyone participating in or affiliated with the Eparchy, parish, or ministry, the individual should maintain an electronic copy, print a hard copy, and notify a supervisor immediately.

**Communication with minors and vulnerable adults:**

1. Written permission to communicate with minors through electronic means is to be granted by parents/legal guardians. (All subsequent references to parents apply equally to legal guardians.) Parental permission must identify the type of communication (e.g. email), the minor's contact information (e.g. email address), and contact information for parents/guardians. Parents should also be made aware that they can opt out of allowing their children to be contacted through these means. Parents must have access to all communication provided to their children (e.g. by being added to emails or a social media group). Information provided to children through any electronic means must also be made available to parents through some means of communication, electronic or otherwise. **Social Networking Consent Form** (Appendix K).
2. For official ministry communication, there must be at least two adults with administrative rights for each social media account, page, or group. Only designated social media accounts, groups, or pages are to be used for ministry communication with minors.
3. To protect minors, at least two adults with appropriate authority are to be present for any interaction with a minor. Appropriate authority means approved by the Eparchy for ministry with minors or the minor's parent/guardian. That is, every correspondence between an adult and a minor will have a second adult present and/or electronically copied. If a minor individually contacts a particular adult engaged in ministry (other than a "friend" request), the ministry account should be used to reply by sending a group message (e.g. when the reply is relevant to all in the group). When a group response is not appropriate, the adult is to avoid using a social media account to respond. In exceptional cases when social media is used to respond, adults should maintain copies of all such messages.



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Ukrainian Catholic Episcopal Corporation of Eastern Canada - UCECEC

**APPENDIX G:**  
**Electronic Communication**  
**and Technology Code of**  
**Conduct Reference Sheet**

**(Page 3 of 4)**

4. The purpose of this electronic communication is to provide information related to ministry, an educational activity, or an event, not for socialization or other personal interaction. Counseling minors or vulnerable persons through electronic communication is not permitted. Prolonged conversations or interactions of a personal nature with minors through such communication methods are prohibited. Family members and godchildren are exempt.
5. Employees and volunteers will not share personal cell phone numbers with minors unless approved by parents and supervisors.
6. Communication with minors must utilize the *bcc* function (see number 18 above).
7. Except in an emergency, electronic communication between employees and volunteers and any minor participant(s) should take place between the hours of 6:00 a.m. and 10:00 p.m. including posting to websites and social networking sites. Employees and volunteers are reminded that many applications have ways to delay communication being sent.
8. On public ministry accounts or pages that include minors, the “no tagging” (or similar feature that avoids a direct link with a minor’s personal social networking profile) should be set wherever possible.
9. Live chat or video conferencing without a second adult present is prohibited, as there will be no permanent record of what was transmitted unless it was recorded in real time. Family members and godchildren are exempt.
10. When using a ministry social media account, adults must not initiate “friend” requests with minors as they may feel unable to decline this request given the adult’s position of authority.  
For this reason, clergy should likewise not initiate “friend” requests with minors, even on their personal accounts. Adults may accept “friend” requests from children who are involved in the particular ministry.
11. When minors form their own social media groups, adults are not to join.
12. When minors serve in a position of trust, for the duration of their employment or volunteering, they are not to engage in electronic communication with those with whom they have a ministerial relationship unless that electronic communication is copied with two adults with appropriate authority as specified in page 15, number 3. Additionally, these minors in a position of trust are not to post still or video images of other minors with whom they have a ministerial relationship on personal websites, blogs, social media accounts, or in other forms of personal electronic communication.
13. The above provisions apply to the use of social media and electronic communication with vulnerable adults when those persons have a legal guardian. If there is no form of legal guardianship but there are still indications of vulnerability (as per the definition of “vulnerable adult” in the *Abuse and Misconduct Policy*) those in ministry must either have another adult be party to all communications and/or maintain copies of these communications (electronically or otherwise).

**Photography and videos:**

1. It is commonly accepted that attendance at a public event such as a Divine Liturgy or a parish celebration may result in photographs or video recordings that may be used in social media, websites, or other public communication. Wherever possible, employees and volunteers should make every attempt to obtain consent from participants. In the case of an individual or small group (e.g. a family) during a sacrament (e.g. baptism), photography and videos should only be for a specific purpose and with advance permission.
2. The posting or utilisation of any personal information, including photos and/or videos of minors, without obtaining the meaningful consent of a parent/guardian is prohibited. Personal information includes full name, home address, telephone number, email address, images, recordings and/or any detail that would allow someone to identify or contact a minor. Consent can be obtained through a release/waiver form, an email from a parent or guardian, or spoken permission by a parent or guardian with another adult present. For our purposes, the following individuals should provide consent: parents or guardians are to consent for minors and adults should consent for themselves.



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**APPENDIX G:  
ELECTRONIC  
COMMUNICATION AND  
TECHNOLOGY CODE OF  
CONDUCT REFERENCE  
SHEET**

**(Page 4 of 4)**

3. It is recommended that for any ministry or event requiring a registration or permission form, a clause seeking permission to post photos and videos from such activities on an Eparchial, parish, or ministry website or social media channels be included. A statement with a simple check box should suffice.
4. If Church services are to be recorded by any means and/or if there is to be any public access, either online or by other means, to these recordings there must be signs clearly posting this fact at each public entryway in a manner that the ordinary person would not miss. It must be on a sign that is easy to read, placed in the middle of each entry aisle. Signs above or on doors or on a bulletin board off to the side will not be considered adequate notice. Church spaces that livestream either events or continuous feed to any public internet platform must likewise maintain adequate signage, as per the above requirements, at all times the feed is live. Those who opt for continuous feed or recordings must also be sensitive to the desires of parishioners and clergy who may not wish to have particular events streamed or recorded. While our Churches are public spaces there may be times when this sort of sharing is inappropriate, especially if it involves safety concerns.

**Movies/Films:**

1. Provincial ratings are to be adhered to as part of any catechetical program for children and youth as well as, if applicable, camp policy. All viewers must be older than the group for which the film is classified.
2. The persons selecting the films will also avoid movies with content advisories of severe violence, nudity, and a great deal of crude language or behaviour that is in any way demeaning to human dignity, especially when being shown to minors.
3. If the supervisors/catechists decide to show clips as part of a lesson or catechetical teaching from movies that are above the designated rating or with objectionable content, they may, if the objectionable parts are removed.
4. All movies must be “pre-screened” by the ministry directors or supervising adults. Additionally, further research should be done as to objectionable content on trusted sites.
5. Ensure that movie viewing is always in compliance with appropriate copyright and licensing laws.

**Computers and Internet:**

In using a computer, the internet, or any electronic device provided by the Eparchy or any of its entities, employees and volunteers must:

1. Respect other’s privacy.
2. Password protect all computers and devices used for ministry purposes.
3. Safeguard user IDs and passwords.
4. Honour copyright and licence agreements.
5. Protect confidential information from unauthorized use or disclosure.
6. Never use these electronic devices or the internet for illegal purposes in violation of any international, federal, provincial, or local laws.
7. Never attempt to bypass, block, or remove filtering software.
8. Not conceal activities that are otherwise in violation of acceptable use of technology according to the Eparchial policy. Utilizing tools such as incognito or private mode to prevent any sort of monitoring or detection is forbidden.
9. Scan for viruses when downloading files from the internet.



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**APPENDIX H:**  
**MINOR VOLUNTEER**  
**AUTHORIZATION**  
**FORM**

My child, \_\_\_\_\_, who is age 14 through 17, has requested to perform service as a volunteer for the Ukrainian Catholic Eparchy of Toronto and Eastern Canada at \_\_\_\_\_.

I understand that the volunteer service may include work with children and other young persons. I also understand that my child may need to receive training in order to qualify to perform the volunteer service that is requested or assigned. I authorize my child to receive any necessary training and to perform volunteer service. I certify that I am not aware of any problem with or past conduct on the part of my child which indicates, to any degree, that my child may pose a risk of harm to himself/herself or to others with whom my child may interact as a volunteer. I understand that the Ukrainian Catholic Eparchy of Toronto and Eastern Canada and \_\_\_\_\_ retains the right, in its sole discretion, to determine whether my child may perform this volunteer service.

\_\_\_\_\_  
**PARENT**  
(Signature)

\_\_\_\_\_  
**CHILD**  
(Signature)

\_\_\_\_\_  
**PARENT**  
(Printed Name)

\_\_\_\_\_  
**CHILD**  
(Printed Name)

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

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



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**APPENDIX I:  
 EPARCHIAL  
 VOLUNTEER  
 SCREENING FORM**

**Volunteers Working in More Than One Parish or in Another Eparchial Ministry**

This form is to be completed for any current volunteer who has been screened for a trust position by his/her home parish and is also volunteering his/her time, talents, or gifts to another parish or ministry within the Eparchy in a trust position. In order to volunteer in more than one Parish/Eparchial Ministry the following screening steps must be completed at the home parish and signed by the Pastor/Administrator.

**Name of Volunteer:** \_\_\_\_\_

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

**Phone:** \_\_\_\_\_ **Email:** \_\_\_\_\_

**Parish:** \_\_\_\_\_

**Address and Phone #** \_\_\_\_\_

This volunteer has completed the screening requirements for a position of trust with the Eparchy as required by the *Eparchial Safeguarding Policy*.

Has been interviewed by home parish - **Date:** \_\_\_\_\_ **By:** \_\_\_\_\_

Had reference checks completed by home parish - **Date:** \_\_\_\_\_ **By:** \_\_\_\_\_

Submitted to a Vulnerable Sector Check and was cleared - **Date:** \_\_\_\_\_

Has enclosed a copy of the most recent Offence Declaration, if more than one year since last police check

I have completed *Eparchial Safeguarding Policy* training and will follow the *Eparchial Safeguarding Policy* as well as any guidelines specific to my volunteer position and agree to be trained and supervised for:

\_\_\_\_\_ **Ministry,**

at \_\_\_\_\_ **Parish/Eparchial Ministry.**

**Volunteer's Signature:** \_\_\_\_\_ **Date** \_\_\_\_\_

**Pastor's Signature** \_\_\_\_\_ **Date** \_\_\_\_\_

**Parish Screening Committee** \_\_\_\_\_ **Date** \_\_\_\_\_

**Received by** \_\_\_\_\_ **Parish/Eparchial Ministry**

**Authorized Signature:** \_\_\_\_\_ **Date** \_\_\_\_\_

**Information Collection:** Personal information on this form will be used for screening of volunteers. This information will be stored in a confidential locked cabinet in the Parish Office or Chancery Office. Any questions with respect to this information should be directed to the Pastor/Administrator or the Eparchial Coordinator of Care. **COPIES: Original – Confidential Volunteer File; Copy – Volunteer**



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**APPENDIX J:**  
**INCIDENT REPORT**  
**FORM**  
(Page 1 of 2)

**Parish:** \_\_\_\_\_

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

**Pastor/Administrator:** \_\_\_\_\_

**Name of Ministry:** \_\_\_\_\_

**Supervisor:** \_\_\_\_\_

**Date and time of occurrence:** \_\_\_\_\_

**Reported by:** \_\_\_\_\_ **Tel.:** \_\_\_\_\_

**Location of the incident:** \_\_\_\_\_

**Name of person(s):** \_\_\_\_\_

**Summary of incident:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Misconduct was:**     intentional             unintentional             illegal

**Harm was:**             perceived/actual     no harm perceived or no actual harm

**Actions taken/action plan (attach if necessary):**

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(Please complete page 2...)





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**APPENDIX J:**  
**INCIDENT REPORT**  
**FORM**  
**(Page 2 of 2)**

**Who has been notified:**

---

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

**Information Collection:** Personal information on this form will be used to report abuse or misconduct contrary to the Covenant of Care. This report must be given to the Pastor/Administrator or Parish Coordinator of Care (PCC) within 24 hours of the incident. This information will be stored permanently in a confidential locked cabinet in the Parish Office. Any questions with respect to this information should be directed to the Pastor/Administrator, PCC, or the Eparchial Coordinator of Care. **Original – Confidential Parish files; File Copy: Eparchial Coordinator of Care if to be notified as instructed below**

**Instructions for the Completion of Incident Report:**

1. A copy of this report is to be given to the Pastor/Administrator, PCC, or ECC within 24 hours.
2. If this incident is a third misconduct or results in a report to the police or a child welfare agency, notify the Eparchial Coordinator of Care (ECC) as soon as possible.
3. Serious incidents to be recorded on this form include but are not limited to:
  - a. Any alleged abuse to an employee, volunteer, or participant.
  - b. Any disclosures of abuse outside the sacramental seal.
  - c. Any alleged abuse or mistreatment by an employee or volunteer to another employee, volunteer, or participant.
  - d. Any injury caused by an employee or volunteer to another employee, volunteer, or participant.
  - e. Any acts of violence or threat of violence by an employee or volunteer to an employee, volunteer, or participant.
  - f. Any acts of violence or threat of violence to an employee or volunteer by a participant.
  - g. Any acts of destruction or theft by an employee, volunteer, or participant.
4. If you have any questions or concerns whether an incident needs to be reported, seek advice. Contact your Pastor/Administrator, the Parish Coordinator of Care, or the Eparchial Coordinator of Care.



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**APPENDIX K:**  
**COVENANT OF CARE**  
**REPORTING AND HANDLING**  
**MISCONDUCT REFERENCE**  
**SHEET** (Excerpt of Section 3C of the  
*Abuse and Misconduct Policy*)

Misconduct, as defined by this policy, includes a wide variety of potentially problematic behaviours, from unintentional behaviours which warrant apology and correction to serious, habitual harassment or verbal abuse. The Policy for reporting and investigating misconduct is designed to both evaluate the nature of the breach and ensure an appropriate response for all involved. Recognizing the good will of the vast majority of employees and volunteers, the Eparchy of Toronto and Eastern Canada strives first to prevent abuse through education, and secondly through identifying and eliminating misconduct. Wherever possible, misconduct is to be addressed at the local level. Any time that alleged misconduct involves a Pastor, or Associate Pastor, the PCC will carry out the Pastor's role in the Policy, in conversation with the ECC. Assistance and support are available at any time from the ECC, and is required in some circumstances, as outlined below.

Any exploitation, harassment, or abuse that is physical or sexual in nature is considered serious and will be reported immediately to the ECC, as per section 3D of this Policy.

The aim of an investigation of misconduct is to stop potentially harmful or abusive behaviours before harm or abuse occurs. When an allegation of misconduct is reported, the Pastor or PCC will:

1. Contact the person making the report to gather details of the alleged misconduct.
2. Assess whether or not misconduct has occurred.
3. Communicate to the person who has made the report as to what action will be taken.
4. Follow up on misconduct according to the Policy below.

Misconduct falls under the following three categories, and the Policy for each immediately follows:

**1. Unintentional misconduct where no harm has been perceived by another person or has actually occurred.**

- a. The employee or volunteer is to be made aware of their misconduct. They are to have a discussion with their immediate supervisor and/or the pastor about the circumstances of the misconduct and identify an action plan to prevent any reoccurrence of misconduct.
- b. If a second misconduct of the same type occurs, the incident is to be recorded in written form including a preventative action plan and filed with the signed **Covenant of Care Form** (Appendix C).
- c. A third misconduct of this type will result in disciplinary action appropriate to the misconduct, which may include removal from the ministry. Action taken on a third misconduct of the same type must be written up by the pastor and submitted to the ECC.

**2. Unintentional misconduct where harm has been perceived by another person and/or where harm has allegedly or actually occurred.**

- a. The employee or volunteer is to be made aware of their misconduct. They are to have a discussion with their immediate supervisor and/or the pastor about the circumstances of the misconduct and identify an action plan to prevent any reoccurrence of misconduct.
- b. Provided that the misconduct does not pose present or future risk to vulnerable persons, warranting the end of employment or volunteer ministry, the incident is to be recorded in written form, including a preventative action plan, and filed with the employee's or volunteer's completed **Covenant of Care Form** (Appendix C).
- c. If the misconduct and/or the harm it caused jeopardizes the employee's or volunteer's suitability for ministry, ministry may be terminated. The ECC and/or Eparchial Advisory Committee must be called upon in such circumstances.

**3. Intentional and/or illegal misconduct.**

- a. Intentional misconduct on the part of an employee or volunteer is a violation of the individual's agreement to abide by the **Covenant of Care**. Regardless of whether or not harm is perceived, or actual, intentional misconduct is to be reported to and dealt with in collaboration with the ECC.
- b. Illegal activity or allegations of illegal activity on the part of an employee or volunteer in the context of a ministerial relationship must be reported to the ECC. Reporting and investigation will follow the Policy outlined in sections 3D and 3E of this Policy.

In every category of misconduct, repeat misconduct is to be considered an adequate reason for questioning an employee or volunteer's suitability for ministry. In some cases, it may be necessary to suspend or modify the services or duties of the accused until such time as the Pastor, PCC and/or the ECC is assured of compliance with the **Covenant of Care**. In cases where there is not a willingness to comply with the expectations outlined within the **Covenant of Care**, the individual(s) may be asked to resign from their position, or their employment/volunteer ministry may be terminated.



**Ukrainian Catholic Eparchy of Toronto and Eastern Canada**  
**Українська Католицька Єпархія Торонто й Східної Канади**

940 The East Mall Toronto, ON M9B 6J7 Office: 416-746-0154  
Fax: 416-746-6003 [eparcho@bellnet.ca](mailto:eparcho@bellnet.ca) [www.ucet.ca](http://www.ucet.ca)  
Ukrainian Catholic Episcopal Corporation of Eastern Canada - UCECEC

**APPENDIX L:**  
**SOCIAL NETWORKING**  
**CONSENT FORM**

To maintain transparency and parental involvement, this consent form is to allow parents/guardians to elect how Eparchial/parish/ministry leaders communicate electronically with minors.

Any and all electronic communication, including but not limited to, email, text, Facebook, Twitter, other social networking sites, etc., with minors will be ministry related and NOT personal in nature, as per the ***Eparchial Electronic Communication and Technology Policy***. Parents/guardians will receive information sent to minors through some means of communication, as per the same.

The person(s) being authorized to communicate with the minor is(are) in compliance with the Eparchy of Toronto and Eastern Canada's ***Safeguarding Policy*** with this Eparchy/Parish/Ministry.

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

**Name of Minor:** \_\_\_\_\_

**Name(s) of Ministry Leader(s):** \_\_\_\_\_

**Name of Parish:** \_\_\_\_\_

**Yes**, I authorize electronic communication with my minor, including via social media or other electronic means, in accordance with the ***Eparchial Electronic Communication and Technology Policy*** by employees or volunteers of the Eparchy.

**No**, I **do not** authorize electronic communication with my minor, including via social media or other electronic means, in accordance with the ***Eparchial Electronic Communication and Technology Policy*** by employees or volunteers of the Eparchy.

Approved **Parent** Communication Methods (**Check and specify all that apply**):

**Home Phone:** \_\_\_\_\_  **Cell Phone (phone/text):** \_\_\_\_\_

**Social Media Account(s):** \_\_\_\_\_

**Email:** \_\_\_\_\_  **Other (please specify):** \_\_\_\_\_

Approved **Minor** Communication Methods (**Check and specify all that apply**):

**Do not** contact my minor directly using electronic means, but please provide information electronically to me, the parent/guardian, as specified above.

**Home Phone:** \_\_\_\_\_  **Cell Phone (phone/text):** \_\_\_\_\_

**Social Media Account(s):** \_\_\_\_\_

**Email:** \_\_\_\_\_  **Other (please specify):** \_\_\_\_\_

If I choose to rescind my consent, I agree that I will inform the appropriate responsible party of the Eparchy/Parish/Ministry in writing and that my rescission will not take effect until it is received. I understand, however, that it may not be possible to recall any work or still or video images that have been published prior to receipt of my written rescission.

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

**This form is to be stored in a confidential file for Eparchial/Parish/Ministry use only.**



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**APPENDIX M:  
EPARCHIAL  
PHOTO/VIDEO/MEDIA  
RELEASE FORM**

(Camps may incorporate this information into their general registration document with the approval of the ECC.)

**Event/Function:** \_\_\_\_\_

**Date of Event/Function:** \_\_\_\_\_

I, \_\_\_\_\_, (please print the name of the person whose image will be in the photo or video), have been informed that the Ukrainian Catholic Eparchy of Toronto and Eastern Canada and \_\_\_\_\_ (Parish), or \_\_\_\_\_ (Camp or Organization) is capturing footage and/or taking photos at this event/function, and I grant the abovementioned the absolute right and permission to use:

- my name, photograph(s) and or video(s) of me, in any format, now known or later developed in promotional materials and/or publicity efforts.
- only my photograph(s) and or video(s) of me, in any format, now known or later developed in promotional materials and/or publicity efforts.

I understand that the photographs may be used in a publication, print ad, direct-mail piece, electronic media (e.g. video, CD-ROM, Internet/www), or other forms of promotion. I release the Ukrainian Catholic Eparchy of Toronto and Eastern Canada, the parish or organization listed, the photographer, their offices, employees, and designees from liability for any violation of any personal or proprietary right I may have in connection with such use.

**With or without the following limitations:** (Check if applicable)

- Names **may not** be used or tagged to the photo/video online.
- The photos or video may only be shown or displayed in person and is unavailable for posting to the internet in any form.

**A. I am 18 years of age or older:**  yes or  no. If **no**, legal guardian also must complete part "B".

Date of birth: \_\_\_\_\_ (month/date/year)

Print Name: \_\_\_\_\_ Signature: \_\_\_\_\_

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

Phone No.: \_\_\_\_\_ Date: \_\_\_\_\_

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

**B. If the named person (above) is a minor (under 18 years), a legal guardian must sign below.**

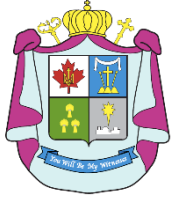
I certify that I am the legal guardian of the person mentioned above, and as parent or legal guardian of the above-named person I hereby give my consent on his/her behalf.

Print Name: \_\_\_\_\_ Signature: \_\_\_\_\_

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

Phone No.: \_\_\_\_\_ Date: \_\_\_\_\_

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



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**APPENDIX N:  
 PROGRAM/ACTIVITY/  
 EVENT DETAILS FORM**

**Ukrainian Catholic Eparchy of Toronto and Eastern Canada Program/Activity/Event Details Form**

<b>Parish/Organization/Ministry</b>	
<b>Event/Activity/Program</b>	
<b>Dates</b>	
<b>Location(s)</b>	

**General List of Planned Activities:**

*[Please note that this is a list of the general types of activities and specifics may be subject to change.]*

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**Sleeping Arrangements** *[If applicable]:*

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**Registered Participants:**

*[If the program/activity/event is open to drop-ins, this will only include those registered in advance.]*

*(List will be emailed prior to program/activity/event wherever possible.)*

**Supervisors:**

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**APPENDIX O:  
 ANNUAL  
 AFFIRMATION  
 OF STATUS FORM**

**Name (Please Print):** \_\_\_\_\_

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

**Position:** \_\_\_\_\_

I do hereby declare and attest that since the date of my previous Police Background Screening, dated \_\_\_\_\_, there have been no investigations, charges, or criminal convictions against me to the best of my knowledge.

**Or:**

Any investigations, charges or criminal convictions which have been brought against me since that date are fully disclosed by me as follows:

**Date(s):** \_\_\_\_\_

**Investigating Officer(s):**  
 \_\_\_\_\_

**Regarding: (Details including resolution of the matter if known):**  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**not applicable; and initial:** \_\_\_\_\_

Dated this \_\_\_ day of \_\_\_\_\_, 20\_\_\_, in the \_\_\_\_\_ of \_\_\_\_\_, in the Province of \_\_\_\_\_.

**Signed:** \_\_\_\_\_

**Witnessed by (Please print name):** \_\_\_\_\_

**Signature of Witness:** \_\_\_\_\_

**Please Note:** *That if you volunteer or are employed with more than one parish or organization you will need to submit a form in both places. Also, a false declaration may result in a termination of employment or volunteer position.*

