

# **Appendix A**

## **Preventing Bullying and Harassment Policy**

Diocese of Qu'Appelle

Draft: March, 2018

### **1. Introduction**

Within the Diocese of Qu'Appelle, we value the diversity of people who participate in the work and worship of the church. Each one is recognized as God's image bearer and, as such, we are committed to relationships founded on respect. Every worker, volunteer, and participant of the church is entitled to a harassment-free place of work and worship. Therefore, bullying and harassment will not be tolerated. Complaints thereof will be taken seriously, immediate steps will be taken to end instances of harassment of which the Diocese becomes aware, and further response will be guided by this policy.

### **2. Responsibility and Application**

The Diocesan Council is responsible for establishing and reviewing this policy for the Diocese as a whole.

It is the desire of the diocese to foster an environment that promotes redemption, healing, repentance, forgiveness, and reconciliation. However, it is not in the diocese's control to bring these things about. It is, however, the diocese's responsibility to ensure the safety of the aggrieved within the church context as well as a fair investigative process and appropriate outcomes. It must be acknowledged that the outcomes may or may not satisfy the aggrieved and/or the respondent.

This policy applies to all who are employed by, hold office for, are members of diocesan bodies, or otherwise volunteer and provide services to the diocese. Every member of the church in the diocese is responsible to conduct themselves in a manner consistent with this policy in all their church-related activities whether on or off church property. Additionally, non-church programs being held on church property must not tolerate bullying and harassment.

All members of the Diocese of Qu'Appelle have a responsibility as Christians to ensure that parishes are free from harassment and bullying. Wardens and rectors bear the primary responsibility for encouraging and maintaining a safe and healthy environment. They are free to act, and should act, on this responsibility, regardless of individual complaints. It is the obligation of the wardens, incumbents and all persons in leadership positions to be familiar with this policy and, where appropriate, to undertake training, to ensure that they are able to fulfill these responsibilities.

This policy does not apply to matters of sexual misconduct or sexual harassment. Such instances are covered by the Sexual Misconduct policy. If at any point in a process being carried out under this present policy it is determined that it is a sexual misconduct situation, this policy will no longer be applicable. A process will be carried on under the Sexual Misconduct policy.

This policy must be posted in a location that is available to all employees and broadly accessible to all others associated with the Diocese.

### **3. Bullying and Harassment Defined**

Harassment means any inappropriate conduct, comment, display, action or gesture by a person that:

1. Is based on race, creed, religion, colour, sex, sexual orientation, marital status, family status, disability, physical size or weight, age, nationality, ancestry or place of origin;

2. adversely affects the worker's psychological or physical well-being and that the person knows or ought reasonably to know would cause a worker to be humiliated or intimidated; or that
3. constitutes a threat to the health or safety of the worker.

General bullying and harassment are forms of offensive treatments or behaviour that, to a reasonable person, create an intimidating, humiliating, isolating, hostile or abusive environment to the extent that it causes actual harm or distress to the target(s). Normally, but not exclusively, bullying and harassment include a series of incidents over a prolonged period of time.

When an employer or supervisor takes reasonable action to manage and direct workers and/or volunteers, it is not bullying and harassment.

Intent is not necessary for bullying and harassment to be present. The assessment of bullying and harassment is not based on the intent of the behaviour but rather on the impact.

Harassment and bullying can involve words, actions, or pictures and include but are not limited to:

- Spreading malicious rumours, gossip, or innuendo.
- Excluding or isolating someone socially.
- Intimidating a person.
- Undermining or deliberately impeding a person's work.
- Physically abusing or threatening abuse.
- Withholding necessary information or purposefully giving the wrong information.
- Making jokes that are 'obviously offensive' by spoken word or electronically.
- Intruding on a person's privacy by pestering, spying or stalking.
- Assigning unreasonable duties or workload in a way that creates unnecessary pressure or that leads to feelings of uselessness.
- Verbal abuse such as name calling, yelling or using profanity.
- Criticising a person persistently or constantly.
- Belittling a person's opinions.
- Unwarranted (or undeserved) punishment.
- Tampering with a person's personal belongings or work equipment.

When assessing whether an action or statement could be considered harassment or bullying, the "reasonable person" test can be used. Would most people consider the action unacceptable?

#### **4. Addressing Bullying and Harassment**

Complaints or observations of bullying and harassment can be reported to the parish safety contact or any warden, deacon, incumbent, dean, or archdeacon. Additionally, the diocesan Safe from Harm officer can be contacted with complaints or observations of bullying and harassment at the diocesan level or for advice for how to navigate any related process.

#### **5. Bullying and Harassment Response Processes - Formal and Informal**

The aggrieved in the report of bullying or harassment will typically be able to select a preferred way forward between informal and formal processes. In some instances, the diocese may decide that a formal investigation is the only way to reasonably ensure the safety of the aggrieved and others.

In an informal process, the aggrieved will receive help from a person they trust within the diocese to address the situation with the respondent. This can take the form of consultation, supported conversation, informal mediation, etc.

In a formal process, the Executive Archdeacon will be notified and will assist in identifying a qualified investigator who will meet with the aggrieved and respondent and all other parties and witnesses to make a formal assessment as to whether bullying and/or harassment did occur. The

aggrieved and respondent will be informed of the outcome by the investigator after it has been documented in an investigative report and presented to the Executive Archdeacon.

## **6. Corrective Actions**

If the findings of the investigation indicate that a violation of the Preventing Bullying and Harassment Policy has occurred, immediate and appropriate corrective and/or disciplinary action, up to and including dismissal or requirement to leave the church community, shall be administered. Corrective actions shall be proportional to the seriousness or repetitiveness of the offense. Appropriate actions include: an oral or written warning, training or counseling, monitoring the bully or harasser, demotion, suspension, and dismissal.

Corrective action will be recommended as a result of the informal or formal process, but is ultimately the responsibility of the authority in the context where the respondent is engaged.

## **7. Confidentiality**

All complaints of bullying or harassment shall be handled within the bounds of strict confidentiality. Information shall be shared on a need-to-know basis only.

All persons involved with a complaint are expected to maintain confidentiality unless the law requires otherwise, there are safety issues or the parties waive confidentiality. Employees or volunteers who learn of complaints or investigations must not engage in gossip or rumour and must retain the information as confidential.

## **8. Retaliation Prohibited**

A person who complains of bullying or harassment, who provides information related to such complaints, or who opposes bullying or harassing behaviour shall be protected against retaliation. Retaliation is considered as serious as prohibited bullying or harassment, and immediate and appropriate action, up to and including dismissal or requirement to leave the church community will be instituted. During the formal or informal investigation or response, all parties will be reminded that retaliation is prohibited.

Examples of retaliation include negative actions such as, but not limited to, unwarranted poor performance reviews, change in duties or service opportunities as a result of reporting bullying or harassing behaviour, other negative service or employment decisions, gossip and breach of confidentiality, laughing at, ignoring, or failing to take seriously reports/complaints of bullying or harassment, or continuing/escalating bullying or harassing behaviour after the aggrieved/reporter objects.

## **9. Appeal and Alternate Processes**

If the aggrieved or respondent have worked with the process and feel that it has failed at some point, or that the corrective action is not consistent with the incident(s) that led to the original complaint, an appeal process is in place. The appeal must be submitted in writing to the Executive Archdeacon who will ensure that the appeal is processed with the Bishop. Further appeals may be made to the Metropolitan of the Province of Rupert's Land.

Nothing in this policy prevents or discourages an employee from referring a harassment complaint to the Saskatchewan Occupational Health and Safety Division under The Saskatchewan Employment Act and regulations. All members of the diocese may also file a complaint with the Saskatchewan Human Rights Commission under The Saskatchewan Human Rights Code. Everyone also retains the right to exercise any other legal avenues.

No process precludes taking a complaint to the police to press applicable charges. In the case of electronic communication, charges can include cyber bullying or other criminal offences such as

criminal harassment, uttering threats, intimidation, mischief in relation to data, unauthorized use of computer, identity fraud, extortion, false messages, indecent or harassing telephone calls, counselling suicide, incitement of hatred, and defamatory libel.

Sources and resources:

<http://www.publications.gov.sk.ca/freelaw/documents/English/Statutes/Statutes/S15-1.pdf>

<https://www.ccohs.ca/oshanswers/psychosocial/bullying.html>

<http://www.briercrest.ca/hr/documents/>

<https://www.stalbans.anglican.org/wp-content/uploads/Preventing-Bullying-and-Harassment-policy.pdf>

# **Appendix B**

## **Sexual Misconduct Policy**

Diocese of Qu'Appelle

Draft: February, 2018

### **1. Introduction**

Within the Diocese of Qu'Appelle, we value the diversity of people who participate in the work and worship of the church. Each one is recognized as God's image bearer and, as such, we are committed to relationships founded on respect. Every worker, volunteer, and participant of the church is entitled to a place of work and worship that is free of sexual misconduct. Therefore, sexual misconduct of any kind will not be tolerated. Complaints thereof will be taken seriously, immediate steps will be taken to end instances of sexual misconduct of which the Diocese becomes aware, and further response will be guided by this policy.

### **2. Responsibility and Application**

The Diocesan Council is responsible for establishing and reviewing this policy for the Diocese as a whole.

It is the desire of the diocese to foster an environment that promotes redemption, healing, repentance, forgiveness, and reconciliation. However, it is not in the diocese's control to bring these things about. It is, however, the diocese's responsibility to ensure the safety of the aggrieved within the church context as well as a fair investigative process and appropriate outcomes. It must be acknowledged that the outcomes may or may not satisfy the aggrieved and/or the respondent.

This policy applies to all who are employed by, hold office for, are members of diocesan bodies, or otherwise volunteer with and provide services to the diocese. Every member of the church in the diocese is responsible to conduct themselves in a manner consistent with this policy in all their church-related activities whether on or off church property. Additionally, non-church programs being held on church property must not tolerate sexual misconduct.

All members of the Diocese of Qu'Appelle have a responsibility as Christians to ensure that parishes are free from sexual misconduct. Wardens and rectors bear the primary responsibility for encouraging and maintaining a safe and healthy environment. They are free to act, and should act, on this responsibility, regardless of individual complaints. It is the obligation of the wardens, incumbents and all persons in leadership positions to be familiar with this policy and, where appropriate, to undertake training, to ensure that they are able to fulfill these responsibilities.

This policy does not apply to matters of bullying or general harassment. Such instances are covered by the Preventing Bullying and Harassment policy. If at any point in a process being carried out under this present policy it is determined that it is a bullying or harassment situation, this policy will no longer be applicable. A process will be carried on under the Preventing Bullying and Harassment policy.

This policy must be posted in a location that is available to all employees and broadly accessible to all others associated with the Diocese.

### **3. Sexual Misconduct Defined**

In this Policy the expression *sexual misconduct* includes *sexual harassment, sexual exploitation and sexual assault*.

*Sexual harassment* means any behaviour of a sexual nature that:

- is unwanted or unwelcome or ought reasonably to be known to be unwanted or unwelcome;
- may create a poisoned psychological or emotional environment for those who work in, or participate in any activity of, the church.

*Sexual harassment* may involve behaviour that is unintentional as well as intentional. It is defined by its impact on others rather than by the intent of the person engaged in the behaviour. It may consist of a single incident or persistent and repeated behaviour. It may be only verbal innuendo or subtle suggestion. It includes telling or circulating offensive jokes or stories, displaying or circulating offensive material such as pictures or cartoons, the stereotyping of individuals or groups on the basis of gender or sexual orientation, or persistent unwanted or unwelcome contact after the end of a consensual relationship.

*Sexual harassment* does not include:

- interactions between consenting adults;
- consensual relationships;
- expressions of affection between friends.

*Sexual exploitation* may consist of:

- conduct that places or that may reasonably be perceived as placing, or attempting to place, a condition of a sexual nature on employment, on any opportunity for training or promotion, or on any opportunity to participate in any church activity;
- the making of an express or implied promise of reward for complying with a sexually oriented suggestion;
- a reprisal or denial of opportunity, or an express or implied threat of reprisal or denial of opportunity, for a refusal to comply with a sexually oriented suggestion;
- taking advantage, or attempting to take advantage, of the vulnerability of a person under one's pastoral care or other guidance or leadership;
- taking advantage, or attempting to take advantage, of the vulnerable party in a power relationship for pleasure or gain.

*Sexual assault* is a term used in Canadian criminal law. A synopsis of some aspects of the criminal law is included here to emphasize the seriousness of sexual assault. In law the word "assault" means an intentional application of force to another person without that person's consent. It also includes an attempt or a threat to apply force to another person. The Criminal Code makes sexual assault an offence but does not define it. The courts interpret it to mean an assault committed in circumstances of a sexual nature such that the victim's sexual integrity is violated. Kissing, fondling and sexual intercourse, in the absence of consent, are sexual assaults. The law provides more severe penalties if a sexual assault causes bodily harm, wounding or disfigurement, if it endangers the victim's life, or if it involves use of a weapon or threats of bodily harm.

Generally speaking, if a person is charged with a sexual offence involving a victim under the age of 14 years, it is not a defence that the victim consented to the activity.

The law also creates some specific offences with respect to victims who are under 14 - touching any part of the body for a sexual purpose, or inviting, counselling or inciting one who is under 14 to touch the body of another person for a sexual purpose. The offence is treated more seriously if the person committing it is in a position of trust or authority toward the young person or is someone with whom the young person is in a relationship of dependency. Exposure of one's genital organs to a child under 14, for a sexual purpose, is also an offence.

#### **4. Addressing Sexual Misconduct**

Complaints or observations of sexual misconduct can be reported to the parish safety contact or any warden, deacon, incumbent, dean, or archdeacon. Additionally, the diocesan Safe from Harm officer can be contacted with complaints or observations of sexual misconduct at the diocesan level or for advice for how to navigate any related process.

#### **5. Sexual Misconduct Response Processes - Formal and Informal**

The aggrieved in the report or disclosure of sexual misconduct will typically be able to select a preferred way forward between informal and formal processes. In some instances, the diocese may decide that a formal investigation is the only way to reasonably ensure the safety of the aggrieved and others.

In an informal process, the aggrieved will receive help from a person they trust within the diocese to address the situation with the respondent. This can take the form of consultation, supported conversation, informal mediation, etc.

In a formal process, the Executive Archdeacon will be notified and will assist in identifying a qualified investigator who will meet with the aggrieved and respondent and all other parties and witnesses to make a formal assessment as to whether sexual misconduct did occur. The aggrieved and respondent will be informed of the outcome by the investigator after it has been documented in an investigative report and presented to the Executive Archdeacon.

#### **6. Corrective Actions**

If the findings of the investigation indicate that a violation of the Sexual Misconduct Policy has occurred, immediate and appropriate corrective and/or disciplinary action, up to and including dismissal or requirement to leave the church community, shall be administered. Corrective actions shall be proportional to the seriousness or repetitiveness of the offense. Appropriate actions include: an oral or written warning, training or counseling, monitoring the respondent, demotion, suspension, and dismissal.

#### **7. Confidentiality**

All complaints of sexual misconduct shall be handled within the bounds of strict confidentiality. Information shall be shared on a need-to-know basis only.

All persons involved with a complaint are expected to maintain confidentiality unless the law requires otherwise, there are safety issues or the parties waive confidentiality. Employees or volunteers who learn of complaints or investigations must not engage in gossip or rumour and must retain the information as confidential.

#### **8. Retaliation Prohibited**

A person who complains of sexual misconduct, who provides information related to such complaints, or who opposes sexual misconduct shall be protected against retaliation. Retaliation is considered as serious as prohibited sexual misconduct, and immediate and appropriate action, up to and including dismissal or requirement to leave the church community will be instituted. During the formal or informal investigation or response, all parties will be reminded that retaliation is prohibited.

Examples of retaliation include negative actions such as, but not limited to, unwarranted poor performance reviews, change in duties or service opportunities as a result of reporting sexual misconduct, other negative service or employment decisions, gossip and breach of confidentiality, laughing at, ignoring, or failing to take seriously reports/complaints of sexual misconduct, or continuing/escalating sexual misconduct after the aggrieved/reporter objects.

## **9. Appeal and Alternate Processes**

If the aggrieved or respondent have worked with the process and feel that it has failed at some point, or that the corrective action is not consistent with the incident(s) that led to the original complaint, an appeal process is in place. The appeal must be submitted in writing to the Executive Archdeacon who will ensure that the appeal is processed with the Bishop. Further appeals may be made to the Metropolitan of the Province of Rupert's Land.

Nothing in this policy prevents or discourages an employee from referring a sexual misconduct complaint to the Saskatchewan Occupational Health and Safety Division under The Saskatchewan Employment Act and regulations. All members of the diocese may also file a complaint with the Saskatchewan Human Rights Commission under The Saskatchewan Human Rights Code. Everyone also retains the right to exercise any other legal avenues.

Sources and resources:

<http://www.publications.gov.sk.ca/freelaw/documents/English/Statutes/Statutes/S15-1.pdf>

Briercrest College and Seminary Sexual Misconduct and Sexual Assault Policy

<https://www.anglican.ca/wp-content/uploads/2010/10/Sexual-Misconduct-Policy.pdf>

<http://www.toronto.anglican.ca/parish-administration/sexual-misconduct-policy/>



**Appendix C**  
**Communication Code of Good Practice:**  
**Electronic, Social Media and Other Media**  
Diocese of Qu'Appelle

Draft: March, 2018

**1. Introduction**

Communication channels including electronic, social media and other media (e.g., telephone, conventional letters, email, Facebook, Google+, LinkedIn, Twitter) can be effective tools for good communication. However, they also have inherent limitations.

As children of God and ministers of reconciliation, it is paramount that each person take care to communicate with grace and respect in all circumstances.

**2. Responsibility and Application**

The Diocesan Council is responsible for establishing and reviewing this code for the diocese as a whole.

This policy applies to all who are employed by, hold office for, are members of diocesan bodies, or otherwise volunteer and provide services to the diocese. All communication done on behalf of the Diocese of Qu'Appelle and/or is sent from an address or account that is established by the diocese is subject to this policy and the guidelines herein.

**3. Communication Breaches Defined**

No form of bullying, harassment, or sexual misconduct will be tolerated in any communication that is on behalf of, could reasonably be understood to be on behalf of, or is undertaken in a capacity established by the Diocese of Qu'Appelle. When allegations of such behaviour are brought forward the applicable policy (Preventing Bullying and Harassment or Sexual Misconduct) will be applied to the situation.

**4. Breaches of this Code of Conduct**

When there is a perceived breach of this code of conduct, the aggrieved should bring the matter to the Safe from Harm Officer who will help assess whether a complaint should be made under other policies (i.e., Sexual Misconduct, Preventing Bullying and Harassment).

No process precludes taking a complaint to the police to press applicable charges. In the case of electronic communication, charges can include cyber bullying or other criminal offences such as criminal harassment, uttering threats, intimidation, mischief in relation to data, unauthorized use of computer, identity fraud, extortion, false messages, indecent or harassing telephone calls, counselling suicide, incitement of hatred, and defamatory libel.

## **5. Communication on behalf of the Diocese of Qu'Appelle**

**Only the Bishop and the Executive Archdeacon** have the authority to communicate on behalf of the Diocese of Qu'Appelle. All others must first secure permission from the Bishop or Executive Archdeacon before speaking on behalf of the diocese. Where a member of clergy, a member of a governing body or standing committee, or a staff member is expressing a personal opinion about a diocesan matter, it must be clearly stated that it is a personal opinion. Speaking in ways that are not approved, misrepresent the diocese, and/or are inflammatory may be subject to disciplinary action ranging from a reprimand to dismissal as warranted by the offense.

NOTE: Mainstream media inquiries must be referred to the Synod office.

## **6. Guidelines to help avoid breaches of this Code of Good Practice**

### **Electronic Communication/Social Media**

- a. Be transparent and state your relationship to the Diocese of Qu'Appelle. Your honesty will be noted in the Social Media environment. If you are writing about the Diocese of Qu'Appelle, use your real name, identify that you work for or are associated with the Diocese of Qu'Appelle, and be clear about your role. If you have a vested interest in what you are discussing, be the first to say so.
- b. Take care in statements you make on all your accounts. While all individuals are entitled to maintaining their own email and social media accounts, readers will not necessarily distinguish between your private and official accounts. When discussing topics pertaining to the Diocese of Qu'Appelle, always make it clear whether
  - i. you are stating a personally held view, or
  - ii. you have explicit permission to speak on behalf of the Diocese of Qu'Appelle
- c. Never represent yourself or the Diocese of Qu'Appelle in a false or misleading way. All statements must be true; all claims must be substantiated.
- d. Do not make statements on behalf of the Diocese of Qu'Appelle unless you have the express consent of the Bishop (or her/his designate).
- e. Be clear whether it is a personally held view or an official statement when speaking about the Diocese of Qu'Appelle or one of its related institutions.
- f. Post meaningful, respectful comments — in other words, no spam and no remarks that are off-topic, offensive or could be easily misconstrued.
- g. Use common sense and common courtesy: for example, it's best to ask permission to publish or report on conversations that are meant to be private or internal to the Diocese of Qu'Appelle. Make sure your efforts to be transparent don't violate the Diocese of Qu'Appelle oath of confidentiality.
- h. Stick to your area of expertise and do feel free to provide unique, individual perspectives on non-confidential activities of the Diocese of Qu'Appelle.
- i. Keep it appropriate and polite when disagreeing with others' opinions. If you find yourself in a situation online that looks as if it's becoming antagonistic, do not get overly defensive and do not disengage from the conversation abruptly: feel free to ask for advice and/or to disengage from the dialogue in a polite manner that reflects well on the Diocese of Qu'Appelle.
- j. Never participate in Social Media when the topic being discussed may be considered a crisis situation. Even anonymous comments may be traced back to your or the Diocese of Qu'Appelle's IP address. Refer all Social Media activity around crisis topics to the appropriate representative.
- k. Be smart about protecting yourself, your privacy, and the Diocese of Qu'Appelle's confidential information. What you publish is widely accessible and will be around for a long time, so

consider the content carefully. Google has a long memory. Before posting ask yourself “How will this look to a judge in five years?”

To help with the above guidelines, here is a list of best practices:

- Don’t rush – think before posting. Avoid posting in the heat of the moment.
- Be respectful and collegial.
- Don’t make disparaging comments – direct or veiled.
- Be friendly and fair. Don’t assume the worst about others.
- Be respectful of other opinions.
- Use care in your language. Meaning and tone are often lost in translation.
- Be careful with humour. It can be easily misinterpreted online. Make sure you’re not trying to veil offensive comments in humour.
- Keep your messages as simple as possible. Punctuation, emojis, and caps can dramatically alter the meaning of words and can be understood in different ways from person to person.
- Re-read before posting to avoid typos or other mistakes which cannot be retracted.
- Ask yourself...
  - Would I say this in public?
  - Would I say this to someone’s face?
  - Would I want my family to read this?
  - Would I want God to read this?
  - Does my comment do harm? Does it do good?
  - Does my post reflect love of God, neighbour and self?
  - Would I want someone to say this to me? To my family?
  - Does my use of social media proclaim the Gospel of Jesus Christ?

#### Communication with minors

Where vulnerable people are involved, electronic communication and social media interactions should be limited to the purposes of a program and an official account should be used rather than a personal one. Personal interaction with the vulnerable through social media should be viewed as a high-risk activity. All other communication with minors should be according to the guidelines in *Ensuring Sustainability*.

#### Private vs. Official accounts

All appointed and lay members should use appropriate security settings on official and private social media sites in order to mitigate any potential issues. It is advised to set privacy levels of personal web sites as strictly as possible and to opt out of public listings on social networking sites to protect one’s privacy. Passwords should be kept confidential, changed often and everyone should be careful about what is posted online; it is not safe to reveal home addresses, telephone numbers and other personal information. It is a good idea to use separate email addresses just for social networking so that any other contact details are not given away.

#### Telephone

- a. Answer telephone calls with an appropriate level of formality for your position. Most often this simply means something like: “Hello, this is [name].” Where answering for an office say something a bit more descriptive like: “Hello, Diocese of Qu’Appelle, this is [name].”
- b. Maintain a friendly, professional demeanor in all conversations. Good posture and friendly facial expressions contribute to conveying such a demeanor even in the absence of visual cues.

- c. Give the phone conversation your full attention. If an urgent matter arises, ask whether you can return the call in a defined period of time or ask whether you can put the caller on hold. If you place a caller on hold, ensure it is for a short time.
- d. Always listen carefully to what a caller is saying so that you are best able to respond appropriately.
- e. Speak about areas you have authority and adequate information for. Where these criteria are not met, helpfully present alternate contact information or ensure you understand the nature of the call to be able to follow up.
- f. If a caller becomes angry, yells at you, utters threats or otherwise behaves in an unacceptable manner, do not respond in kind. Where you are able to ascertain what the cause of frustration is, state it calmly. E.g., "I am hearing that you are disappointed about... I will best be able to respond if we can discuss calmly." If the caller continues to behave unacceptably, conclude the call politely with something like: "I am unable to continue this conversation and am going to hang up." Document the circumstances of the call (caller's name, date, time, and summary of exchange). Report the call to the [wardens of the parish or to your supervisor][managing editor].
- g. Make a brief written note after every call even if it is amicable.

Sources:

<http://www.shiftcomm.com/downloads/socialmediaguidelines.pdf>

<http://staracademy.atrust.org.uk/wp-content/uploads/2013/01/Social-Media-Policy-1.pdf>

*Social Media Tips for Clergy:* <http://www.toronto.anglican.ca/about-the-diocese/departments/communications/>

<https://www.getcybersafe.gc.ca/cnt/cbrbllng/prnts/lgl-cnsqncs-en.aspx>