

**Ontario Multifaith Council's  
Spiritual & Religious Care Awareness Week**



**October 19-25, 2015**

**Theme: Mental Health: Cultural and Religious Dynamics**

207 - 3570 Victoria Park Avenue,  
Toronto, Ontario M2H 3S2  
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# Letter of Introduction

## **Spiritual and Religious Care Awareness Week: October 19 - 25, 2015** *“Mental Health: Cultural and Religious Dynamics”*



The Ontario population boasts multifaith diversity which challenges the needs of providing spiritual and religious care in provincial institutions. The Ontario Multifaith Council (OMC) promotes and engages in multifaith education to increase awareness in the provision of spiritual care and protection of religious rights.

OMC invites you to participate in our annual celebration on Spiritual & Religious Care Awareness Week (SRCAW), October 19 - 25, 2015. This year's theme is *“Mental Health: Cultural and Religious Dynamics.”* SRCAW pays tribute to religious and spiritual care providers working in public, private, not-for-profit, academic and faith sectors and to the celebration of staff, families, and volunteers from the faith communities.

Each year, the government and non-for-profit institutions proclaim the importance of this celebration and that faith groups and their volunteers have a meaningful impact on the lives of the people of Ontario.

We are encouraging you to take time to celebrate with us as we continue to give recognition to the growth and appreciation of chaplains and others who give their time, effort and compassion offering spiritual and religious care.

If you have any questions, please contact us by email: [omcsrc@omc.ca](mailto:omcsrc@omc.ca) or call us directly at 416 422 1490. For more updates on this celebration, you may visit our website at [www.omc.ca](http://www.omc.ca)

Yours truly,

  
Pandit Roopnauth Sharma  
President, OMC

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# What is Spiritual & Religious Care Awareness Week?

## Background

Spiritual and Religious Care Awareness Week (SRCAW) celebrates the work of providers of Spiritual and Religious Care, and focuses attention on the challenging work of these individuals and teams. During Spiritual and Religious Care Awareness Week the Ontario Multifaith Council (OMC) provides free materials to agencies and individuals to educate and highlight the valuable work that spiritual and religious care providers bring to the institutions where they work.

Spiritual and religious care is provided by chaplains and Native Institutional Liaison Officers and volunteers in provincial institutions, hospitals, correctional centers, long-term care facilities, mental health centers, university campuses among other places.

## Why do we celebrate Spiritual Care Workers?

Spiritual and Religious Care Providers make a significant impact on the wellbeing of persons yet they are among the least recognized members of a Caregiving team in our communities. SRCAW is a week in which we seek to recognize their contribution, raise awareness of all that they bring to our institutions, and encourage and nurture them in their important work providing care to people in distress.

## What do they do?

- A Spiritual and Religious Care Provider, or Chaplain, is a guide who recognizes that full human living is more than our physical and psychological dimensions, but includes a spiritual dimension of what it means to be human. A spiritual and religious care provider, or chaplain, offers spiritual support in times of crisis, major life transitions that bring with them questions and wonderment.
- Times of illness, incarceration, or major life transitions often bring with it feelings of fear, loneliness, confusion, anger, questioning and longing. While families and faith communities seek to be supportive they often lack time or skills to be present at the level or location where a person finds themselves in these major life events, A Spiritual and Religious Care Provider are present to listen, and accompany persons as they struggle with grief, pain and bewilderment and the many other ways crisis or transitions might unsettle them.
- Spiritual and Religious Care Providers or Chaplains offer a supportive presence through listening, counselling crisis intervention, providing worship supports or connecting persons to local worshipping communities, and other aspects of care an individual may be seeking.
- Spiritual and Religious Care Providers serve all persons regardless of their particular faith traditions, including those of no religious convictions. OMC offers screening for the multifaith competency of spiritual and religious care providers to ensure that individuals will find supportive spiritual care-giving regardless of their orientation.

## What is OMC?

The Ontario Multifaith Council on Spiritual and Religious Care (OMC) is an association that represents all faith groups and oversees the spiritual and religious care in several levels of government and other institutions. The OMC oversees and supports spiritual and religious care in institutions such as hospitals, long term care facilities, correctional centers, Universities, and so forth by providing authoritative and comprehensive educational resources about the religions, screening chaplains and religious care providers for their multifaith competency, advising and consulting with institutions and government on matters related to religious rights, the provision of spiritual care as it relates to policymaking, community program development, developing authoritative guidelines, and providing information to the general public. OMC is also a resource to chaplains and their primary religious communities on matters related to public policy, training in multifaith competency, offering resources for their work, and assisting them in networking with other chaplains and spiritual religious care givers

## How Can People Participate?

The Care of Souls is difficult but rewarding work, and can only be achieved through one human being stretching out a hand, and an ear, to another. Persons can offer spiritual and religious care as chaplains or volunteers in the community. OMC can assist interested persons in making connections with the Spiritual Care department, or the chaplain, of your local hospital, long-term care homes, schools, or correctional facility where you might want to offer care.

## Celebration of Ideas

The Ontario Multifaith Council provides resources to help you to recognize the valuable work of chaplains and other spiritual and religious care providers during Spiritual and Religious Care Awareness Week. We encourage your community organization, institution, faith community and all interested persons to participate in the following ways:

### In a facility, institution or place of worship

- Ask administrators to send a press release to local media announcing SRCAW Week
- Use the provided Spiritual & Religious Care Awareness Week posters to promote SRCAW
- Display pictures, literature, brochures and videos of spiritual care at your location during SRCAW highlighting what spiritual care provision offers to persons
- Sponsor a Multifaith Spirituality Workshop during SRCAW in your institution
- Offer or participate in a *Multifaith Meditation* with staff, and residents during SRCAW
- Offer a special blessing or service in your community or institution during SRCAW
- Build Multifaith spiritual care awareness by hosting a tea or brunch for local faith groups
- Dedicate or re-dedicate worship space in your institution during SRCAW
- Develop workshops and other learning opportunities regarding this year's theme on the cultural and religious dynamics of Mental Health

### For staff and volunteers

- Invite administrators and staff to a brief ceremony announcing the beginning of Spiritual & Religious Care Awareness Week
- Host an Open House - reception in the Spiritual Care Department, include resources on the this years theme - the importance of Cultural and religious dynamics for good Mental health
- A phone call to your institution, municipal or government offices and to request them for proclaiming of this week. Please forward the Proclamation – Sample (see page 12)
- Create a ceremony to publicly present letters of appreciation to Spiritual and Religious care providers and volunteers
- Present *Ontario Multifaith Council Appreciation Certificates* to volunteers

### For yourself

- Build your multifaith competency by learning another's faith traditions prayer and worship
- Reach out to another faith community and develop friendship and collaborate on partnerships
- Visit the OMC Library and research a faith tradition other than your own
- Commit to developing your awareness of the religious and cultural components of Mental health

## Checklist

The materials in the package are intended to help you plan and celebrate Spiritual & Religious Care Awareness Week (SRCAW) at your institution.

### OMC Publications

#### OMC's President Letter

This document highlights SRCAW's goals and invites all stakeholders to join in the celebration and make it a grand success.

#### Celebration Ideas

This is an action plan and it helps you accomplish the goals and mission of the week.

#### Proclamation

Community partners, government bodies and any institution is welcome to use this proclamation in declaring Spiritual & Religious Care Awareness Week.

#### Volunteer Certificate (PI send a request for this by email: [omcsrc@omc.ca](mailto:omcsrc@omc.ca))

These certificates are designed to support your volunteer programs. A sample copy of the Certificate is provided in the package. Originals are available on request at a minimal cost for shipping.

#### Sample Press Release

#### Annotated Bibliography

**Poster** (*found on the OMC website*)

**Product Order Form** (*found on the OMC website*)

**Multifaith Screening Brochure** (*found on the OMC website*)

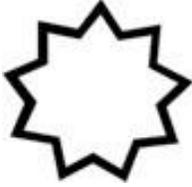
#### Faith Symbols & Their Meanings

**Feedback Form** We value your opinions and suggestions.

## Faith symbols and their meanings

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### **Bahá'í: The Nine Pointed Star**



A simple nine-pointed star is generally used by Bahá'ís as a symbol of their Faith. The number nine has significance in the Revelation. Nine years after the announcement of the Báb in Shiraz, Bahá'u'lláh received the intimation of His mission in the dungeon in Teheran. Nine, as the highest single-digit number, symbolizes completeness. Since the Bahá'í Faith claims to be the fulfillment of the expectations of all prior religions, this symbol, as used for example in nine-sided Bahá'í temples, reflects that sense of fulfillment and completeness."

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### **Buddhism: The Dharma Wheel**



The Dharma Wheel is the symbol of Buddhist life, the endless circle of birth and rebirth, and also represents the Buddhist teaching or Dharma. The Buddha's first sermon is called "Turning the Wheel of the Dharma." The wheel often has eight spokes, which stand for the noble Eightfold Path of Buddhism.

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### **Christianity: The Cross**



The Cross (sometimes known as 'the crucifix') is the main symbol of Christianity. It serves as a reminder of the sacrifice that Jesus made on the cross. It emphasizes not only his obedient suffering, undertaken for the salvation of humanity, but the power of his risen life.

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### **Hinduism: The OM**



The OM represents the letters A U M in Hindi, which is the sound of the sun. A – to create, U – to preserve, M – to destroy. The three letters represent the trinity of God in Hindu Dharma (Brahma, Vishnu and Shiva). They also represent the states of waking, dream and deep sleep and the three planes of existence: heaven, earth and the netherworld.

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### **Islam: The Crescent Moon and Star**



The crescent moon and star Although Islam has no symbol doctrinally associated with it, the symbol of the crescent moon and star (hلال in Arabic) is now widely used to symbolize Islam. This symbol has no religious significance in Islam and Muslims do not hold the crescent and star to be in any way holy or sacred. The crescent represents progress and the five pointed star, light and knowledge. The moon is also the appointed sign of times, seasons, fast and feast, and governs the Islamic calendar. The five points of the star can be taken to represent the five pillars of Islam, the essential elements of the Muslim faith.

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## Jainism



The comprehensive Jain symbol consists of a digit of the Moon, three dots, the Swastika or Om, the palm of a hand with the wheel (Chakra) inset, and outline figure which encompasses all symbols. Also each individual symbol is separately used in Jainism. The Palm of the hand signifies this assurance; 'do not be afraid' indicating that human beings, which are suffering due to karmic bondage, do not need to be disheartened. The Wheel of Dharma (Chakra) with 24 spokes represents the religion preached by the 24 Tirthankaras consists of nonviolence (Ahimsa) and other virtues. The three Dots represent the Jain path of liberation (Jain trinity): right faith, right knowledge, and right conduct, together lead to liberation. The digit of the Moon represents the region beyond the three worlds wherein reside the liberated souls. The Swastika signifies the cycles of births and deaths due to karma, in any of the four forms; heaven, human, tiryanch (animals, birds, and plants), and hell of the non-liberated souls. It reminds that one should follow the true religion and be liberated to get out of this suffering. The Om represents the salutation of five revered personalities of Jain religion.

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## Judaism: Star of David



Through the Jewish people's long and often difficult history, we have come to the realization that our only hope is to place our trust in God. The six points of the Star of David symbolize God's rule over the universe in all six directions: north, south, east, west, up and down. Originally, the Hebrew name Magen David -- literally "Shield of David" -- poetically referred to God. It acknowledges that our military hero, King David, did not win by his own might, but by the support of the Almighty. This is also alluded to in the third blessing after the Haftorah reading on Shabbat: "Blessed are you God, Shield of David."

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## Sikhism: The Khanda and the Chakkar



The Khanda is the insignia of the Sikh faith. The central doubled-edged sword, used by Guru Gobind Singh to prepare Amrit, is referred to as Khanda. It signifies divine strength, truth, freedom, justice, and the Sikh belief in One God. The inner circle, Chakkar, represents the Oneness of God who is without beginning or end, Oneness of humanity. This Chakkar was used by Sikhs as a war weapon against injustice and oppression. Guru Gobind Singh himself and all his Sikh warriors wore the Chakkar on their turbans as part of the battle dress. The Chakkar is surrounded by two swords call Kirpans which symbolise the twin concept of Miri (temporal sovereignty) and Piri (spiritual sovereignty) introduced by Guru Hargobind, to represent the equal emphasis that a Sikh must place on spiritual aspirations as well as on obligation to society.

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### Unitarian Universalism: The Flaming Chalice



Flaming Chalice is the official symbol of the UU Service Committee and the Unitarian Universalist Association. The flaming chalice combines two archetypes—a drinking vessel and a flame—and as a religious symbol has different meanings to different beholders. Officially or unofficially, it functions as a logo for hundreds of congregations. Perhaps most importantly, it has become a focal point for worship. No one meaning or interpretation is official. The flaming chalice, like our faith, stands open to receive new truths that pass the tests of reason, justice, and compassion.

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### Wicca: The Pentacle or Pentagram



The pentacle or pentagram is a five-point star surrounded by a circle. It is the symbol of the Wiccan faith, and represents the five elements: Air, Earth, Fire, Water and Spirit. The pentagram has long been associated with mystery and magic. It is the simplest form of star shape that can be drawn unicursally - with a single line - hence it is sometimes called the Endless Knot. It has long been believed to be a potent protection against evil and demons, hence a symbol of safety, and was sometimes worn as an amulet for happy homecoming. The old folk-song: "Green Grow the Rushes, O!" refers to the use of the pentagram above doors and windows in the line: "Five is the symbol at your door." The potency and associations of the pentagram have evolved throughout history. Today it is an ubiquitous symbol of neo-pagans with much depth of magical and symbolic meaning.

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### Zoroastrianism: The Faravahar, or Farohar



The Faravahar, or Farohar, is to remind one of the purpose of life on this earth, which is to live in such a way that the soul progresses spiritually and attains union with Ahura-Mazda (the Wise Lord); this state is called Frasho-kereti in Avesta. In the center of the figure is a circle which represents the soul of the individual. For the soul to evolve and progress, it has two wings. In each wing there are five layers of feathers. These remind one of the five jzhirums with which the soul is linked. To achieve the ultimate goal of reaching Ahura-Mazda, the soul has to pass through all the jzhirums. The five layers can also represent the five Divine Songs (Gathas) of Zarathustra, the five divisions of the day (Gehs), and the five senses of the human body. The head of the figure reminds us that Ahura-Mazda has given every soul a free will to choose either to obey divine universal natural laws or to disobey them.

# Sample Press Release

**FOR IMMEDIATE RELEASE (October 1, 2015)**

## **Spiritual and Religious Care Awareness Week**

*<Community name>* – October 1, 2015

*<Name of facility or community>* has designated October 19 - 25, 2015 as Spiritual and Religious Care Awareness Week. The theme for 2015, “Mental Health: Cultural and Religious Dynamics,” is to re-enforce our commitment to support and value the services offered by spiritual and religious providers.

Spiritual and Religious Care Awareness Week offers an opportunity to recognize the value of spiritual and religious care and to honour those who provide the care. Spiritual and religious care is about listening, clarifying and offering spiritual direction to those in need. When one is scared, lonely, confused, angry or disillusioned, spiritual and religious care providers offer counsel and support.

Across Ontario thousands of dedicated spiritual and religious care providers of all faiths work in specialized settings such as hospitals, long term care facilities, correctional facilities, mental health centres, and facilities for people with developmental disabilities.

During Spiritual and Religious Care Awareness Week facilities recognize the contributions of staff, families and faith community volunteers in providing the best care possible for residents and patients.

Spiritual and Religious Care Awareness Week is sponsored by the Ontario Multifaith Council. Ontario Multifaith Council is one of North America’s largest organizations dedicated to advocacy of spiritual care and the protection of religious rights. The activities of the Ontario Multifaith Council promote an environment of acceptance and respect amongst the diverse communities of Ontario. Each year the Ontario Multifaith Council provides Spiritual and Religious Care Awareness Week packages to individuals and facilities across the province to help celebrate this very special work.

For more information contact:

*<Press contact for your facility>, <Your facility name><Phone number and email>*

Note: For additional information on Spiritual and Religious Care Awareness Week around the province please visit [www.omc.ca](http://www.omc.ca)

## Request for Proclamation

OMC encourages people to send the letter below to their local municipal, regional, provincial and federal government protocol office and to other non-profits to request they proclaim Spiritual & Religious Care Awareness Week (SRCAW) during October 19 - 25, 2015.



<Date>



Dear Community Partner < *Government / Non-Government* >



Re: Proclamation for Spiritual & Religious Care Awareness Week October 19 - 25, 2015



The Ontario Multifaith Council (OMC) is a registered, non-profit, charitable organization representing a wide-range of faith groups in the province of Ontario. The OMC is comprised of representatives from 30 faith groups with 185 Regional Multifaith Committee members throughout Ontario who give support to our vision and mandate.



OMC is dedicated to the promotion and facilitation of equal access to adequate and appropriate spiritual care and religious accommodation for persons in government operated/funded institutions and organizations, in context with the Ontario Human Rights Code. OMC initiates and organizes an annual celebration of SRCAW which provides an opportunity to recognize the value and dedication of Spiritual and Religious Service Providers of all faiths who work in specialized settings such as, hospitals, long-term care facilities, mental health centres and correctional facilities.



We are asking that consideration be given for SRCAW to be proclaimed throughout Canada during the week of October 19 - 25, 2015. This year's theme is "Mental Health: Cultural and Religious Dynamics". Spiritual and Religious Care is supported through the Human Rights Code not only in the province of Ontario but throughout the mosaic of Canada. Regardless of age, race, social or political standing, whether interfaith or multifaith, the celebration of SRCAW gives support to those who provide and receive Spiritual and Religious care.



It is our hope that your response to our request will be positive. We would be most pleased to provide any additional information that is required to enable you to process our request.



Sincerely



Pandit Roopnauth Sharma, OMC President

# Proclamation - Sample

## PROCLAMATION

WHEREAS across Canada there is concern about the necessary and important place of spirituality in the provision of care in hospitals, long term care facilities, correctional settings, mental health centres and facilities for people with intellectual disabilities, AND

WHEREAS the need for and work of dedicated, qualified and competent spiritual and religious caregivers in society and particularly in our provincial institutions of care needs to be officially recognized and applauded, AND

WHEREAS the multicultural mosaic of Canada demands diversity in the provision of spiritual and religious care and the protection of religious rights, this unique provincial phenomenon, having been recognized and provided for by the Ontario Multifaith Council, AND

WHEREAS throughout the province there will be a celebration of SPIRITUAL AND RELIGIOUS CARE AWARENESS WEEK during October 19 - 25, 2015.

THEREFORE be it resolved that the (name of municipality, e.g. City of Cornwall) join with other like-minded political jurisdictions in the Province of Ontario (or the name of the province, region) and declare the week of October 19 - 25, 2015 as Spiritual and Religious Care Awareness Week and to support all local observances pertaining thereto.

**Ontario Multifaith Council**  
**Mental Health: Cultural and Religious Dynamics**

## Annotated Bibliography

### Mental Health Religious and Cultural Dynamics:

- 1) *Religiosity and Mental Health: A Meta-Analysis of Recent Studies*;  
Charles H. Hackney and Glenn S. Sanders; <http://www.researchgate.net>
- 2) *Oxford Textbook of Spirituality in Healthcare*. (2012) Mark Cobb; Oxford University Press. There is a growing corpus of articles in medical and healthcare journals on spirituality in addition to a wide range of literature, but there has been no attempt so far to publish a standard text on this subject. Spirituality in Healthcare is an authoritative reference on the subject providing unequalled coverage, critical depth and an integrated source of key topics. Divided into six sections including practice, research, policy and training, the book brings together international contributions from scholars in the field to provide a unique and stimulating resource.
- 3) *Religion and Mental Health: Theory and Research* .Jeff Levin, <http://www.baylorisr.org>
- 4) *Religion, Spirituality, and Mental Health* ; Simon Dein,, <http://www.psychiatrictimes.com>
- 5) *Ways of Approaching Religiosity in Psychological Research*, Petru ț a-Paraschiva Rusu and Maria-Nicoleta Turliuc, <http://www.sosylarastirmalar.com>
- 6) *Utilizing Cultural Competence In Mental Health Practice*. Kathryn Brohl;; <https://s3.amazonaws.com>
- 7) *Spirituality Groups Within Acute Care Psychiatry Settings* <http://www.covenanthealth.ca>
- 8) *Progressive triangulation in psychotherapy and the spiritual journey*, Gregory S. Sparrow, Mental Health, Religion & Culture, <http://www.spiritualmentoring.com>
- 9) *Religion, Spirituality, and Health: The Research and Clinical Implications*  
<http://www.hindawi.com>
- 10) *How Religious Beliefs and Practices Are Related to Stress, Health and Medicine*  
<http://media.cancercenter.com>
- 11) *Spirituality, Medicine & Health Bibliography*, Boston University, January 1, 2012  
<http://people.bu.edu>
- 12) *The Mental Health Ministry of the Local Church* , Howard J. Clinebell, Jr.  
<http://www.religion-online.org>
- 13) *95 Social Science Reasons for Religious Worship and Practice*, Pat Fagan,  
October 16, 2012 <http://www.marri.us/reasons-for-religion>
- 14) [Guidelines for Effective Cross-Cultural Awareness in Counseling](https://www.problemgambling.ca/EN/ResourcesForProfessionals/Pages/GuidelinesforDevelopingCrossCulturalEffectiveness.aspx)  
<https://www.problemgambling.ca/EN/ResourcesForProfessionals/Pages/GuidelinesforDevelopingCrossCulturalEffectiveness.aspx>
- 15) [Drinking from the Same Well: Cross-Cultural Concerns in Pastoral Care and Counseling \(2001\)](#), [Lydia Johnson](#). A book designed for those who seek a praxis-oriented theological grounding in the

exploration of cross-cultural perspectives in the field of pastoral care and counseling. It traverses the broad terrain of cultural analysis and also explores in depth a number of discrete cross-cultural issues in pastoral counseling, related to communication, conflict, empathy, family dynamics, suffering, and healing. Cultural analysis and theological reflection are situated alongside numerous case studies of persons and situations that enliven the concepts being discussed, and readers are invited to engage personally with the material through a variety of focus questions and reflective exercises.

#### 16) Pastoral Counseling Across Cultures, David Augsburg

In this book David Augsburg discusses the dynamics of pastoral care and counseling across cultural lines. Augsburg combines theology with global perspective and cultural sensitivity to posit an inclusive understanding of pastoral care..

### Care of Vulnerable populations

#### 1) Care of Children and Youth facing violence

a) *New York State Office of Children and Family Services : Risk Factors & Indicators*

<http://ocfs.ny.gov>

#### 2) Care of Elders facing violence

a) *Under the Radar: New York State Elder Abuse Prevalence Study*, Lifespan of Greater Rochester,

<http://ocfs.ny.gov>

#### 3) Care of Women facing violence

a) *Domestic Violence Awareness: Action for Social Change - Part II: Organizing and Communications* (2009)

[http://www.vawnet.org/summary.php?doc\\_id=2066&find\\_type=web\\_sum\\_NRCDDV](http://www.vawnet.org/summary.php?doc_id=2066&find_type=web_sum_NRCDDV)

by the Domestic Violence Awareness Project of the National Resource Center on Domestic Violence (NRCDDV) This second installment of the Action for Social Change manual intends to generate critical thinking and enhance dialogue regarding community organizing and partnerships, communications and engaging the media.

b) *Safe Havens Interfaith Partnership Against Domestic Violence*

<http://www.interfaithpartners.org>

c) Cultural beliefs and service utilization by battered Arab immigrant women, Wahiba Abu-Ras,.

[Violence Against Women](#). 2007 Oct;13(10):1002-28.

<http://vaw.sagepub.com/content/13/10/1002.full.pdf>

This study examines the relationship between cultural beliefs and the reluctance of Arab women to use mental health services. Significant correlations were found between the holding of traditional attitudes towards gender, including religious influences in those cultural beliefs, in general and wife battering in particular by the women and the utilization of formal mental services.

#### 4) Care of Minority groups facing violence

a) *HATE CRIMES - End Hate*, by North American Spiritual Revival.

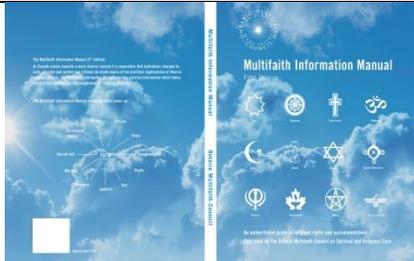
<http://endhate.ca>

The North American Spiritual Revival (NASR) developed this resource as a support for ethnic and faith communities in the Niagara Region. Our hope is that this resource is used as an educational tool to inform and bring awareness about hate crimes and how to recognize, report and prevent them.

### **Creating Safe Institutions - Policy models**

1. *Rocky Mountain Synod, ELCA :Called to be a Safe Haven.*  
<http://www.rmselca.org> On this page you will find basic resources to assist our congregations with the process of developing guidelines that protect our children, youth, vulnerable elders, and those with special needs. Safe Haven guidelines also protect one's staff, volunteers, and anyone who is called to care for others.
  
2. The Episcopal Church is very serious about protecting children and adults from sexual abuse, harassment, and exploitation. The Church Pension Group offers the following three resources to help your parish or institution maintain a place that is safe for all.  
<https://www.cpg.org/administrators/insurance/preventing-sexual-misconduct/training-resources/>
  - a) *Safeguarding God's Children: Preventing Child Sexual Abuse*  
 For clergy, parents, youth workers, vestry members and congregation members who work with children. Strategies for preventing and responding to child sexual abuse
  
  - b) *Safeguarding God's People: Preventing Sexual Exploitation in Communities of Faith*  
 For adult members of congregations, vestry members, clergy, and others who provide pastoral care. Addresses exploitation in pastoral relationships
  
  - c) *Safeguarding God's People: Preventing Sexual Harassment of Church Workers*  
 For church workers and their managers and supervisors  
 Addresses compliance with sexual harassment laws and church policies
  
3. *The United Methodist Church: Developing a Local Church Policy on Sexual Misconduct*  
<http://www.umsexualethics.org>
  
4. *Called to Right Relationship: Safe Church Policies* [Diocese of California's official policy on standards and behaviors to ensure that our congregations are safe places for all God's people.]  
<http://www.diocal.org>

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<p>The Ontario Multifaith Council on Spiritual and Religious Care develops and makes available Multifaith resource materials for religious and spiritual caregivers, educators, and others.</p> <p>Ask: <a href="mailto:omcsrc@omc.ca">omcsrc@omc.ca</a></p>	
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