



Duncan
Christian Reformed Church

Safe Church Policy

(Amended Previously Abuse Prevention and Response Policy)

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Box 280 • Duncan, British Columbia • V9L 3X3

250-748-2122 – crc.duncan@shawcable.com

Foreword

The Safe Church Committee, as mandated by the Duncan Christian Reformed Church council, has put together the following Safe Church Policy.

The policy, in effect at the commencement of the 2004 Fall programs has been amended in October 2007 and Spring 2011.

All Council members, staff, volunteers/leaders are mandated to attend a Safe Church training session, sponsored by the Duncan CRC, and have a criminal record check. Compliance is deemed necessary, according to the "Guidelines for Volunteer/Staff".

Definitions:

Council:	Elected governing board of the Duncan CRC consisting of pastor, elders and deacons.
Staff:	Paid employees of Duncan CRC
Leader/Volunteer:	A person who has completed the Children/Youth Ministries application form, completed a volunteer interview with a ministry leader, and based upon the review of the completed forms and interview, is placed in ministry.

It has been with due diligence, prayerful thoughts and consideration by the committee, that we are able to present the Duncan CRC with this Safe Church Policy.

Council has approved this policy in February, 2004.

References:

- *Preventing Child Abuse*, Beth Swagman, CRC Publications
- Abuse Policies of:
 - Bethel CRC, Brockville, ON
 - Emmanuel CRC,
 - Immanuel CRC, Calgary, AB
 - New Life CRC, Abbotsford, BC
 - Port Alberni CRC, Port Alberni, BC
 - Christ Community CRC, Victoria, BC

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I. Introduction

Duncan Christian Reformed Church is committed to provide an abuse free environment. We recognize that the church is not immune from instance of abuse. It is our responsibility as a Christian church to do what we can to minimize the risk of abuse by persons in positions of trust. The Duncan Christian Reformed Church strives to be a place where, in the name of Jesus Christ, hope and wholeness is found. This policy addresses both the prevention of abuse and the response required should it occur. Duncan Christian Reformed Church has a spiritual, moral and legal obligation to provide a secure, safe nurturing environment for adults and children participating in programs under the authority of the church.

II. Biblical Statement

The spiritual root of all forms of abuse is the irresponsible and selfish use of power. The Bible provides examples of how a trust has been abused making victims of the powerless. (Joseph and his brothers Genesis 37:12-36, Tamar’s rape II Samuel 13:1-22, Lot’s guests Genesis 19:1-12, King David II Samuel 11:1-27)

The Spirit of the prophets enjoins us to, “seek justice, encourage the oppressed, defend the cause of the fatherless, and plead the case of the widow” Isaiah 1:17. Ezekiel warned Israel’s leaders, “You have not strengthened the weak or healed the sick or bound up the injured....you have ruled them harshly and brutally”.

Jesus instructed the church to be concerned for “little ones”, a group, which certainly includes children and others dependent on, trust relationships.

At Duncan Christian Reformed Church we will cut to the spiritual roots of abuse by teaching the gospel that is faithful to Christ on essential questions of power, trust, justice and mercy. Church discipline will be administered, based on mutual accountability according to the Lord's instructions. (Matthew 16:19)

One of the most powerful means of grace at the church's disposal is forgiveness. God's forgiveness is limitless in Jesus Christ. However, the church must never offer cheap grace to either victims or offenders. Forgiveness without accountability or repentance is simply forgetting. It serves to reinforce the cycle of abuse rather than genuine healing. Genuine repentance must include acknowledgement of the truth, and a sincere commitment to obedience before the Lord. Justice, which stops abusers and helps victims to find recovery, is part of our obligation to love God and our neighbour.

At Duncan Christian Reformed Church we abide by the gospel of repentance and forgiveness. We believe that those who suffered can find wholeness again through Christ. We believe that abusers can be redeemed. The process of healing is a long and difficult one. Faith, patience, and love are needed to seek God's grace in the restoration process. (Acts of Synod 1992).

III. Rationale/Purpose

Synod, through the Office of Abuse Prevention, is directing its members to pursue biblically, healthy relationships, modeled after Jesus Christ. For this reason, the Safe Church Committee of the Duncan CRC has put forward this policy to

- a. Protect the children and adults in church related programs
- b. Protect staff/volunteers from false accusations
- c. Create an opportunity in the church to talk about abuse - its prevention and impact
- d. Indicate the response required to an incident of abuse in the church
- e. Create a safe haven in the church building and programs
- f. Demonstrate to the insurance company and the legal profession that this church takes the matter of abuse seriously
- g. Make Duncan CRC a place where disclosure of abuse is taken seriously and action follows.

It is our hope that the policies herein, will further the reality of the church as a "sanctuary and a place of ministry". Abuse of anyone must be condemned and eradicated by the church.

IV. Definitions

Abuse is the violation of the role of pastoral care givers (staff/group leaders/elders and deacons/other volunteers) who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. Abuse is a misuse of the authority and power, which breaches fundamental Christian ethics by misusing a trust relationship to gain advantage over another human being in an abusive, exploitative, and unjust manner. It is the very opposite of the gospel call to work as God's servants in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm. To broaden the church's understanding of abuse, the

following definitions of physical abuse, neglect, sexual abuse, and emotional abuse will be used. These are taken from "A Study of Abuse in the CRC" or from "Acts of Synod 1995".

- a) Physical Abuse: Any non-accidental act that violates the dignity of the image of God in another person and results in physical pain or injury. Physically abusive behaviour ranges from slapping, pushing, shoving, punching, kicking, and biting to more severe forms like choking, severe spanking, beating, hitting with an object, burning, stabbing and shooting. In other words physical abuse is any intentional means of inflicting pain or injury to another person. It is sometimes a single event but more often a chronic pattern of behaviour.
- b) Physical Neglect: Means that a caretaker has failed to provide for the safety, well being, or basic needs of a child or dependent adult. This can include not feeding or clothing someone appropriately, leaving someone unattended, preventing necessary medical care, leaving someone in the care of a person who is incapable of that responsibility, and preventing someone from spending money designated for his or her personal care.
- c) Emotional Abuse: Is any attempt to control another person's life through words, threats, fears, and or deprivation in such a way that it impairs a person's God-given sense of self worth. Emotional abuse weakens a person's mental and physical ability to resist, cuts off his or her contact with others and causes a gradual loss or self esteem - all of which reinforces a sense of helplessness of the abused.
- d) Sexual Abuse: The exploitation of a person regardless of age or circumstance for the sexual gratification of another. Child sexual abuse is always an aggressive act by the perpetrator, even when there is no force or violence employed. Children are not capable of understanding sexual acts or resisting coercion such as threats or offers or gifts. Sexual abuse may or may not involve physical contact. Non-physical sexual abuse may include self-exposure, pornography; obscene phone calls, presenting inappropriate visual images, innuendo and suggestions to engage in sexual activity. Physical sexual abuse may include fondling, touching someone else's private parts, intercourse, and oral or anal sex.

V. Guidelines for Volunteers / Staff:

- a) All staff and volunteers are required to fill in an application form complete with three references (at least one from within the congregation and one reference should from someone not affiliated with the church), submit to a criminal record check initially and every four years after, and agree to a personal interview with the leader of the specific ministry.
- b) Volunteers must be official members or regular attendees of the church for a minimum of 6 months who have agreed to be subject to the authority of the Duncan Christian Reformed Church as set out in the Church's Safe Church Policy. Non-compliance in volunteers would indicate a review of their participation in service ministry.
- c) All staff and volunteers involved in ministries must participate annually in the Safe Church training session, led by a knowledgeable individual, directed at issues of abuse, identification and reporting obligation.
- d) Normally all programs must use the 2-adult-rule which requires that 2 adults, meaning 19 or older, must be present in each classroom or activity area. An adult hall monitor must be used if the two-adult-rule is not implemented.

- e) The hall monitor will do regular checks on each classroom and nursery and offer assistance whenever an extra person is required according to Policy Guidelines.
- f) Two volunteers/staff are required to transport 1 - 2 children or youth to and from church activities. One volunteer/staff may transport 3 or more children. Parental/custodial permission for transportation of children/youth is required. See appendix for permission form.
- g) Drivers for events must have a valid driver's license and current automobile insurance with minimum \$2,000,000 liability coverage. Proof of coverage must be verified. The number of passengers must not exceed the number of seatbelts. Children under 12 should not sit in the front seat due to airbags.
- h) Ministry activities conducted away from the church property, including overnight events, should be pre-approved by council. Parents must be notified prior to the event with written consent and medical release forms in place. The ratio of 1 leader for every 5 children/youth should be maintained.

VI Discipline Policy

Children and youth sometimes engage in behaviours that are inappropriate. When these behaviours occur in church programs, it is often a church volunteer/staff person who must intervene. An adult can interrupt or stop any unacceptable behaviour by teaching the child/youth acceptable behaviour patterns. Be sure all discipline is carried out in love, not anger. Remember the goal of discipline is changed behaviour.

- a) Appropriate forms of discipline are to be reviewed with volunteers/staff before church sponsored programs begin a new season. Periodic reminders are to be given as needed.
- b) Parents/guardians are to be informed and involved whenever a child/youth misbehaves beyond minor correction or if a pattern of misbehaviour increases.
- c) Concerns about a child's behaviour should be reported to the program supervisor.
- d) Children/youth are to be reminded regularly of the kind of behaviour that is acceptable for the setting.
- e) Whenever possible, leaders should try to avoid having to discipline a child/youth by choosing one of the following options:
 - Distract the child/youth with another activity
 - Help the child/youth focus on another more acceptable behaviour
 - Isolate the child/youth from others if another volunteer/staff is available to assist.
- f) In cases of continuing misbehaviour, consultation with the parents and program supervisor is indicated. An action plan should be developed.

Expectations of children/youth behaviour must reflect their age and level of comprehension. Similarly, discipline must be appropriate for their age and level of comprehension.

Corporal punishment (slapping, hitting, pushing) and abusive verbal discipline (yelling, hurling insults, threatening) are not permitted. Support and assistance is available for program leaders in the area of discipline from program supervisors. Self-control in dealing with challenging children/youth is to be nurtured and help requested prior to the development of the problem

VII. Policies for Specific Child/Youth Programs

a) Nursery Program:

- i. The “two-adult rule” (see Guidelines for Volunteers/Staff) must be used in the nursery, even if only one child is present. A ratio of one attendant for every four children must be maintained. Attendants should be in the nursery room 15 minutes prior to the beginning of the service. **Amended** June, 2017 to be: 1 Adult Volunteer 19 years and older, 1 Helper 14 to 18 years; 1 additional helper 11 years old, who would not be in a responsible position ie. to be left alone without the older helper or to be in a reporting position. Husband and Wife are not to be assigned together in the nursery
- ii. Minors (11 – 18) may not care for children without adult supervision.
- iii. An adult or minor who is not scheduled as a nursery attendant may not spend time in the nursery during or after the service (parents may attend to their own child’s needs).
- iv. Parent(s)/guardian(s) must sign in their child(ren) into the nursery every Sunday. Each child will receive a coloured numbered name tag and so does the parent(s)/guardian(s). When you pick up your child(ren), you hand in your name tag and that of the child(ren) and give them to the nursery attendants. Visitors will also get a coloured numbered tag, with the word visitor written on it, they will also sign in their child(ren) and put the child(ren’s) name on it and the parent(s)/guardian(s) name on their own tag. The above procedure for picking up child(ren) will be followed.
- v. Attendants may take children from the nursery only for good reason, such as to use the bathroom. Any medical problem should be reported immediately to the child’s parent(s).
- vi. For children who do not require assistance in the bathroom, the adult attendant must remain outside the bathroom. For children who require assistance, the adult attendant must assist the child with the bathroom door ajar. The diapering of an infant or toddler must take place in the nursery room with at least one other adult present.
- vii. The Discipline Policy applies to the nursery program

b) Sunday School Program

- i. The “two-adult rule” (see Guidelines for Volunteer/Staff) must be used for all Sunday school programs. One helper (11 – 18) may assist in each class, but not replace the adult(s) present.
- ii. Whenever Sunday school is in session, the activity area or classroom door should allow for an unobstructed view of the room, either through the door window or an open door
- iii. Children should not leave their classrooms except for illness or to use the bathroom.
- iv. Only adults may assist children with bathroom needs. For children who require assistance, the adult attendant must assist the child with the bathroom door ajar. For children who do not need assistance, a monitor will accompany them to the bathroom and back to class. Parents will

encourage their children to use the bathroom before Sunday school classes start.

- v. **Amended (April 2, 2007)** All Sunday School aged children will be seated with their parents, till they are dismissed for Sunday School. All Sunday School children will return to their parents in the sanctuary before the end of the worship service.

Greeters/Ushers: When visitors come with children, the greeters/ushers will either direct them to the nursery or ask if the child(ren) will be attending Sunday school and direct them accordingly.

- vi. Discipline Policy applies to the Sunday school program.

c) GEMS and Cadets

- i. All GEMS/Cadets activities must follow the “two adult rule” (see guidelines for Volunteers and Staff)
- ii. Leaders and GEMS/Cadets may meet one on one only in a public place.
- iii. If a child needs medical attention, the parent(s) should be notified immediately.
- iv. Parents are expected to deliver and pick up their children promptly.
- v. While the appropriate display of affection between club leaders and members is part of support and encouragement, such displays can be misinterpreted. Displays of affection should be limited to such actions as a brief hug, an arm around the shoulder, an open-hand pat on the back, and a handclasp. A leader’s or member’s right to refuse any of these will be respected.
- vi. Club activities away from the church facility, out of town, or overnight should be conducted in general compliance with the aforementioned points of this policy. Written permission slips must be signed and handed in before a trip away from the church facility can occur. A parent signed waiver for liability concerns must be on file for all club members.
- vii. Should the club activities occur on a regular basis off the church premises, the club leader will research and report to the council on safety policies at the premises, which apply to the club’s use.
- viii. The Discipline Policy applies to all club programs.

d) Total Impact/Youth Programs

- i. All club activities must follow the “two-adult” rule (see Guidelines for Volunteer Staff).
- ii. Youth leaders and club members may meet one-on-one only in a public place.
- iii. Regardless of relative ages, it is never appropriate for a youth group leader and a youth group member to date each other.

- iv. Each year, youth group leaders should hold a session about abuse prevention for members of the youth group. Topics might include biblical guidelines for dating relationships, date violence, awareness of the signs of abuse, or a teenager's response to a teenage victim or abuser.
- v. A youth group leader should not direct personal gifts, phone calls, or letters of a personal nature to a youth group member.
- vi. While the appropriate display of affection between leaders and youth is part of support and encouragement, such displays can be misinterpreted. Therefore, the display of affection should be limited to a brief hug, an arm around the shoulder, and open-hand pat on the back, or a handclasp. Restrict these displays to a public area. A youth group leader's or member's right to refuse such a display of affection will be respected.
- vii. In the context of group activities, youth leaders should provide adequate supervision. (a maximum of 1 leader to 5 club members).
- viii. The Discipline Policy applies to the entire program of Total Impact.

e) Youth Discipleship (amended January

2011)

- i. All classes and related activities must follow the "two-adult" rule (see Guidelines for Volunteer/Staff).
- ii. Teachers and students may meet on a one-on-one basis only in a public place.
- iii. A teacher should not direct personal gifts, phone calls, or letters of a personal nature to a student.
- iv. While the appropriate display of affection between teachers and students is part of support and encouragement, such display can be misinterpreted. Therefore the display should be limited to a brief hug, an arm around the shoulder, an open-hand pat on the back, or a handclasp. Restrict these displays to a public area. A teacher's or student's right to refuse such affection will be respected.
- v. The Discipline Policy applies to the program.

f) Coffee Break/Story Hour/Little Lambs/Nursery

- i. The "two-adult" rule applies (see Guidelines for Volunteer/Staff). One helper (11 - 18) may assist in each class but not replace one of the two adults.
- ii. Children should not leave the classroom except for illness, or to use the bathroom.

- iii. For the children who do not need assistance in the bathroom, the attending adult will remain outside the door. For children who need assistance, the attending adult will assist the child keeping the door ajar. Diapering a child will be done in the presence of another attending adult.
- iv. Any medical concerns should be reported immediately to the parent(s)
- v. The Discipline Policy applies to all aspects of the Coffee Break program.

g) Vacation Bible School

- i. All VBS classes and activities must follow the “two-adult” rule (see Guidelines for Volunteer/Staff).
- ii. Only adults may assist children with bathroom needs. For children who require assistance, the adult attendant must assist the child with the bathroom ajar. For children, who do not require assistance, a hall monitor will accompany them to the bathroom and back to class.
- iii. Children should not leave their activity area except for illness or to use the bathroom.
- iv. Any medical concerns should be reported to the parent(s) immediately.
- v. The Discipline Policy applies to the VBS program.

h) Kingdom Treasures –has their own Policy

VIII. Screening / Compliance / Training of Volunteers and Staff

a) General Screening

- i. **(Amended January 2011)** In order to serve as a Volunteer (Youth/Church Leader), a person must be a member of the church, either a baptized or a professing member who has been in regular attendance for 6 months.
- ii. All present and future volunteer/staff will be required to complete an application form. Minors should have a parent witness these forms.
- iii. **(Amended January 2011)** Applicants must obtain satisfactory references from at least 3 people who are not relatives or employees. One reference should be someone not affiliated with the church. References will complete a reference form as supplied by the church office. Follow-up phone calls to the persons who have filled in reference forms may be done if necessary.
- iv. Each applicant will have a personal interview with the ministry program leader. If applying for a ministry leader position, the interview will be done by two council members. **Has been mended to:** Once all completed reference check forms have been received, an in-person interview will be conducted by the appropriate ministry leaders(s). (using the guide line form – see appendix).
If applying for a ministry leader position, the interview will be done by two council members.

- v. All present and future volunteers/staff will need a criminal record check, the cost to be paid for by the church.
- vi. Applicants with a criminal record of child abuse or a felony conviction of assault, will be denied for the position of volunteer or staff member.
- vii. A screening committee consisting of two ministry leaders, the education elder and the pastor have the authority to deny any applicant for any valid reason.
- viii. All information acquired during the screening process will be treated as confidential and will not be disclosed to others.
- ix. All files for all volunteers/staff and related criminal record checks will be kept in a locked filing cabinet. Personnel files will be retained even after a person has left the church, but moved to a "closed" file.
- x. Final recommendation to work with youth (children under 19) shall be made by the program ministry leader and submitted to the council for approval.

b) Steps in Screening Procedures (amended January 2011)

- i. A person is asked to volunteer in a specific ministry or expressed an interest to serve in a ministry.
- ii. The leader of the specific ministry gives an application form to the volunteer to be completed and returned to the clerk of council.
- iii. Upon receipt, the clerk will retain the cover letter and document the date received.
- iv. The clerk will forward the completed application to the designated leader of the ministry.
- v. The leader of the ministry will then contact the applicant to give him/her the criminal record check to be processed by the police department.
- vi. If no criminal record is found it will be filed in the locked confidential file. If there is a record it will be given to the screening committee for follow-up, after which the record will be filed in the locked confidential file.
- vii. The clerk then dates and checks off criminal record check on the cover letter, and placed in the locked confidential filing cabinet.
- viii. The Reference Check Forms (see Appendix) will be sent to the reference by the appropriate leader of the ministry.

c) Training

- i. Training and ongoing support will be provided to all applicants for effective ministry.
- ii. The council will appoint a committee to educate the volunteers/staff at Duncan Christian Reformed Church, to implement the policy and to monitor the regular use of the policy.
- iii. A regular scheduled annual training program will be offered each fall. Volunteers/staff who begin at a later date must meet with the leader of the ministry in which they are volunteering to review the policies and procedures.
- iv. Volunteers/staff who work in child and youth programs should be trained to recognize the signs and symptoms of abuse. (see Appendix) Training

should include learning how to respond to a child's report of an abusive experience.

IX. Reporting Procedures

a) Overview

- i. As per Section 14.1 of the Child, Family and Community Services Act of British Columbia, an individual is legally required to report child abuse.
- ii. Any information, which indicates the possibility of existence of abuse, must be taken seriously. A volunteer/staff person should not conduct an investigation of the matter. Instead, volunteers and staff should follow the established reporting procedure. An investigation must be conducted by local police and the MCF (Ministry of Children and Families), people trained to investigate child abuse complaints.
- iii. When a volunteer/staff person observes what may be a sign or symptom of abuse, it is appropriate to ask the child how this sign or symptom appeared. However, the volunteer/staff person should not interview the child about the signs or symptoms. Furthermore, it is never appropriate to suggest to the child that he/she is abused.
- iv. Any meeting held in regards to suspected abuse, even if reporting is not warranted, must be documented and filed in a locked confidential filing cabinet.

b) Steps in Dealing with Alleged Child Abuse

- i. All steps must be performed promptly and be kept CONFIDENTIAL.
- ii. A suspected Child Abuse Report form must be completed by volunteer/staff if signs of abuse are observed; abuse is reported by the child/youth; or an act of alleged abuse is observed.
- iii. The volunteer/staff should seek consultation as soon as possible with the program leader to determine if further inquiry is warranted.
- iv. If alleged abuse is reportable to police/MCF, the pastor and Council designate are informed.
- v. The volunteer/staff will report the alleged abuse incident to the police/MCF.

c) Steps in dealing with Alleged Abuse when the Victim is an Adult or comes forward as an Adult.

- i. The alleged victim should contact a member of the church council of which the alleged accused is a member, present the allegations of abuse and identify the alleged accused.
- ii. Council members, after consulting with one another, (no one present should be implicated by the victim) and reviewing the alternatives, should notify the classical abuse response team to convene an advisory panel regarding the allegations.

- iii. The classical abuse response panel follows the recommended steps. (see Appendix F)
- iv. Council should convene within one week after having received a written report and recommendation from the advisory panel. The council is accountable to judge the matter. Council recommends pastoral care and/or discipline for the alleged accused, if the allegations have been found weighty and probable by the abuse response panel.
- v. If council decides the allegations are not weighty or probable, the matter is closed. The council notifies both the accused and accuser.
- vi. Council initiates steps of discipline following Church Order 82-83 if the accused is found "guilty". The accused and the accuser are notified of steps taken in pastoral care and/or discipline.
- vii. The accused may appeal the council's decision. It should be directed to Classis.

X. Response Procedures

- i. If the investigation finds reasonable grounds to support the allegation, the alleged offender will be informed by the police (or Ministry of Children and Families) that an investigation is underway. The alleged offender will then be suspended from participating in all service roles in the church, pending the outcome of the civil, legal and/or church process(es).
- ii. If Staff/Volunteer is Alleged To Have Abused a Child
 - a) If there is written or verbal report made, alleging that any volunteer/staff has abused or threatened to abuse a child or if the pastor received information about any volunteer/staff that might indicate that a person may be at risk, such volunteer/staff shall immediately be suspended from any duties or responsibilities in the ministry area pending the outcome of the investigation and subject to any discipline policy.
 - b) If there is an allegation that a staff has abused or threatened to abuse a child, such employee shall be suspended from any duties or responsibilities in all ministries, with pay, pending the outcome of such investigation, until otherwise notified by the council of the church and subject to any written employment discipline policy process.
 - c) Any notice of suspension shall be given in such a way that no investigation by the MCF or police will be put in jeopardy and shall be done in consultation with the civil authorities. The suspension from duties and responsibilities is not and shall not be seen or accepted as the "guilt" of the individual, but only as an indication of the priority given to the need to protect our children.
 - d) Any volunteer/staff who has been suspended pending the completion of the investigation, shall be subject to the discipline process of the church in accordance with church policy.
 - e) Any staff, volunteer or employee, found to have abused a child or placed a child at risk of abuse shall, apart from any other discipline process, be prohibited from participating in any ministry of the church.

- iii. When the alleged offender is the pastor, suspension according to the church order (Articles 82, 83, with their supplements) will be immediate - suspended with full pay and without prejudice pending the hearing. The congregation will be officially notified by letter explaining the reasons and steps being taken. The letter should make clear that an allegation of abuse has taken place, council has suspended the pastor for the protection of all parties, and that an investigation is under way. Crisis intervention needs to begin here.
- iv. The identity of the alleged victim(s) should be protected.
- v. If the abuse is not verified, the suspension will be lifted and the person reinstated. If the alleged abuse involved the pastor, the congregation needs to be notified. Because an abuse charge, even though unsubstantiated, will have ramifications for all involved (including the congregation), council will develop specific initiatives that will promote healing.
- vi. During the entire process the victim and the accused require much support. They will need therapeutic intervention and the church may help with the costs involved.

XI. Appendices.

Appendix 1 - Interview Guidelines

Guidelines for use in interviewing an applicant after an application form has been completed

The primary reason for this interview is to get to know the applicant better and to help the applicant better understand the ministry and their giftedness to serve.

Prepare yourself for this interview by looking over the application form and these suggested questions.

Introduction

I would like to open the interview with an introduction of myself, my role, and why we take the time to meet one-on-one. All volunteers in children's ministry will have an interview and will be asked the same questions. If at any time during this interview you feel as though any of the questions are too personal, please let me know and we can discuss other options.

- 1. Relational** – get to know each other
- 2. Awareness of program goals**
 - For the children to know Jesus Christ as their personal Lord and Saviour
 - For the children to develop a sense of belonging through friendship with other children/youth
 - Interviewer will elaborate on goals specific to the ministry applicant desires to serve in
- 3. Applicant's background**
 - Refer back to application form and follow the flow of questions. Ask questions such as:
 - a) What motivated you to apply for this ministry now?
 - b) Tell us about your previous involvement with children/youth
 - c) Ask lifestyle questions and request a yes or no answer. In order to provide a safe and secure environment for our children, we believe it is necessary to include the following questions as part of our interview process. All information will be kept strictly confidential. Answering "yes" to any of the questions may not necessarily preclude your involvement in ministry. A meeting will be arranged with the Pastor or council member so that you may discuss the circumstances. Thank you in advance for your understanding.

- If any of the following circumstances apply to you, please answer “yes”
 - a) Have been convicted of a criminal offense involving children
 - b) Have been convicted of a sexually related crime
 - c) Have been convicted of an abuse-related crime
 - d) Have been hospitalized or treated for alcohol or substance abuse
 - e) Currently being investigated for a criminal charge. If the applicant answers yes to any of these questions, ask if they would care to elaborate now or arrange a visit with a council member or the pastor.

4. Roles/Responsibilities as a volunteer at this church

- See Guidelines and Policy – emphasize specific area of ministry. Ask if there are any questions or items, which need clarification.
- Volunteers are expected to commit for at least one year. They are responsible to serve on their scheduled dates or to find replacements from the approved list of substitutes.
- Explain that leaders are role models reflecting Christ in their own lives.
- Talk about the importance of consistency in our relationship – recognizing each individual as a child of God.
- Leaders are facilitators – working with the home in helping the child to grow.

5. This Church’s Commitment to the Volunteer

- We commit to training and fellowship times each year and expect each volunteer to attend these sessions each year. One way we will do this is with a “kick-off” at the beginning of each year. This will allow fellow volunteers to get to know one another better, to be united in purpose of ministry, and to learn and be reminded of the policies and procedures specific to the ministry.

6. Ongoing Support

- We always want to assume that in ministry everything is great, but we know better. We need to be willing to work with each other through our strengths and weaknesses. If you ever have a need of any kind relating to your specific volunteer role, a larger concern with the church, your family or relationship, I want to assure you of our support. I am here to help you as you serve. We have resources through parents in dealing with classroom concern; we have experienced fellow church members to brainstorm with you when you feel frustrated. For only when we are all working together as the Body of Christ can we see the full power that the Body carries.

Wrap - Up

- Any questions?

- Do you feel the excitement growing as we talk about your new role
- Prayer together.

Appendix 2 - Signs and Symptoms of Child Abuse

Note: Children rarely exhibit just one sign that they are the victims of abuse. Some symptoms may also represent typical development changes or the after-effect of traumas in their lives other than abuse. Conversely, it is possible for abuse to be taking place without the appearance of noticeable symptoms because of the child's ability to mask or deny what would otherwise be very confusing and painful to acknowledge. Generally, several signs observed over a period of time suggest that a child may be suffering from abuse. This highlights the need for training among volunteers, staff, and program leaders.

A. Infants and Preschool Children

1. Regression to an earlier stage of behavioral development such as baby talk, thumb sucking, or bed wetting.
2. Change in social behavior (excessive crying or changing, or becoming aggressive or withdrawn) that is not associated with normal developmental stages.
3. Physical manifestations such as loss of bowel control, bed wetting, frequent urination, headaches, stomach aches, breathing difficulties, sore throats accompanied by gagging, stains in the child's underclothes.
4. Exhibiting signs of fear around a family member or a familiar person, or fear of a familiar place or object.
5. Fear of being touched, shying away from physical contact. Resistance to being diapered or assisted in the bathroom.
6. Use of explicit language or sexual behavior that is beyond the child's comprehension or life experience.
7. Attempting sexual behavior with other children or attending adults.
8. Unexplained injuries and/or bruises, repeated injuries blamed on the child's carelessness, multiple bruises sustained in one event, or bruises to child's midsection, back, head, or back of thighs, signs of scalding, burning, or distinctive bruising such as in the shape of a belt buckle; multiple bruises in various stages of healing.
9. Name-calling toward other children, bullying behavior, sulking/brooding.
10. Fascination with fires; playing with matches, lighter.

B. School-age children

1. Physical manifestations as above with addition of complaints of pain, irritation, soreness, redness on the child's bottom, smearing feces on wall or objects.
2. Pattern of injuries, multiple injuries, injuries about the face or neck; failure to complain about or explain an obvious physical discomfort.
3. Unusual fears of a familiar person, a particular room, a particular object, or fear of new experiences.

4. Poor concentration in the classroom.
5. Exhibiting adult-pleasing behaviors, striving for perfection, acting miserable if failing.
6. Engaging in self-injury; engaging in excessive masturbation or masturbation in public settings.
7. Acting enraged and out of control, expressing anger through destruction.
8. Shyness about physical touch.
9. Exhibiting sexual behavior beyond comprehension or maturity level; behaving in sexual manner with other children or adults.
10. Exhibiting signs of needing to be in control of others or situations, bullying others.
11. Hostility and distrust of adults, mood swings and irritability, violent disruptions.
12. Acting out, including hoarding food and toys, lying, stealing, assaulting.
13. Frequent absences from school or other scheduled events either because of being punished or to hide bruises.
14. Low self-esteem, particular sensitivity to criticism.
15. Hyper-vigilance (excessive and suspicious watching of other people), is easily startled.
16. Preoccupation with fire and setting fires.

C. Adolescents

1. Eating disorders, use of laxatives, unexplained and dramatic changes in weight.
2. Change in sleep patterns, including excessive sleeping, sleeping during the day, and insomnia.
3. Performance in school plunges.
4. Perfectionistic behavior, excessive self-criticism, attempting to please adults, overreacting to any form of criticism or complaint.
5. Sexually provocative or asexual behavior, denial of body changes and sexual development; for females, seeking affection from older adult males.
6. Experimentation with drugs and alcohol.
7. Self-abusive behavior including cutting self, preoccupation with danger and weapons, suicide attempts.
8. Truancy from school.
9. Cruelty to animals, bullying younger children.
10. Emotional numbness, inability to be emotionally supportive to others.
11. Having few friends, changing friends often.
12. Depression and other signs of withdrawal and avoidance.
13. Pregnancy.
14. Refusing to attend to basic hygiene.
15. Rectal and vaginal infections.
16. Hyper-vigilance (excessive and suspicious watching of other people), is easily startled.

D. Neglect

1. Appearing to be underfed, constantly hungry, underweight for size and age.

2. Begging for food, stealing food, hoarding food.
3. Lack of supervision, underage child supervising another child/children.
4. Chronic absenteeism from school, unattended educational needs.
5. Unattended medical, dental needs.
6. Consistent or frequent lack of hygiene, poor hygiene, or lack of cleanliness resulting in odors.
7. For infants, failure to thrive.

E. Parental Behaviors and Home Life

1. Not attending meetings about the child, not showing an interest in the child, critical of the child, uncomplimentary.
2. Constantly putting the child down, using harsh words to describe the child, using threats and unflattering language.
3. Describing the child as an underachiever, complaining that he/she lets people down, is unmotivated, achieves less than brothers and sisters.
4. Speaking of the child in ways that sounds romantic, too grown-up, too sugary, too perfect.
5. Hostile, close-minded, overprotective, isolating, doesn't let others in the house, won't participate in activities with other parents, makes excuses about failing to do tasks, talks about things not being good at home.
6. Reports of past/other suspicious behavior, reports that an older brother or sister may have been mistreated.
7. Chemical dependency by one or both parents.
8. Sudden and dramatic changes in family's financial security.

Appendix 3 - Responding to a Child's Report of Abuse

1. Take the child seriously when he/she tells the story.
2. Avoid judgmental statements such as, "I think you just had a bad dream."
3. Do not appear frightened or disgusted by the child's story, since this may cause the child to stop talking or to believe you are upset with the child.
4. Do not try to convince the child that the story isn't true or that it did not happen the way the child reports it did.
5. Do not make promises to the child that you will not tell anyone what has been shared with you.
6. Remind the child that whatever happened was not his/her fault.
7. Remind the child that it was a good decision to tell someone what happened to him/her.
8. Tell the child that you want to find help so the incident can be prevented from happening again.
9. Do not offer a child a reward for telling the story or promise a gift if the child tells another adult.
10. Reassure the child that he/she does not deserve to be hurt by anyone.
11. Do not frighten the child by talking about police involvement or medical examinations to verify the complaint; instead, share with the child that other people need to know about what happened, and they will talk to the child later.
12. Do not ask the child to show you any bruises that are beneath the child's underwear or clothing: only observe those bruises that are accessible. In some communities, removing a child's clothing even to confirm a report of abuse is a violation of the law.
13. Do not investigate the child's story; rather, listen to the story and take notes immediately afterwards while it is still fresh in your memory.
14. Do not tell the child he/she has been abused.
15. Offer to support the child and remind the child that you care about him/her.
16. Follow through in consecutive weeks and months by speaking to the child and offering supp

Appendix 4 - Reporting Abuse

If the victim is a child under the age of nineteen, notify the Ministry for Children & Families:

1. If the child has been, or is likely to be, physically harmed by the child's parent.
2. If the child has been, or is likely to be, sexually abused or exploited by the child's parent;
3. If the child has been, or is likely to be, physically harmed, sexually abused or sexually exploited by another person and if the child's parent is unwilling or unable to protect the child;
4. If the child has been, or is likely to be, physically harmed because of neglect by the child's parent;
5. If the child is emotionally harmed by the parent's conduct;
6. If the child is deprived of necessary health care;
7. If the child's development is likely to be seriously impaired by a treatable condition and the child's parent refuses to provide or consent to treatment;
8. If the child's parent is unable or unwilling to care for the child and has not made adequate provision for the child's care;
9. If the child is or has been absent from home in circumstances that endanger the child's safety or well-being;
10. If the child's parent is dead and adequate provision has not been made for the child's care;
11. If the child has been abandoned and adequate provision has not been made for the child's care;
12. If the child is in the care of a director or another person by agreement and the child's parent is unwilling or unable to resume care when the agreement is no longer in force.

For the purpose of this section, a child is emotionally harmed if the child demonstrates severe anxiety, depression, withdrawal, or self-destructive or aggressive behavior.

Appendix 5 - Responding to Parent(s) who are Notified of an Abuse Report

1. Remain calm and non-judgmental.
2. Anyone who makes a report to the police or child protection authorities is usually granted anonymity; do not identify the reporter unless you are given permission to do so.
3. Do not share any statements made by the child with a parent or relative who is implicated by the child as an abuser. It is advisable not to share the child's statements with anyone other than the authorities until the identity of the abuser can be determined and authorities have determined whether or not the child can be protected from contact with that person.
4. Do not attempt to convince a parent that the alleged abuse happened or did not happen; do not attempt to discredit the child nor cast suspicion on the alleged abuser.
5. Do not investigate with a parent what may be happening in the home; and do not share information with a parent that has not been shared with the authorities.
6. Do not make promises to a parent about the outcome of the investigation.
7. Listen to any information a parent may offer about the incident and record it immediately after the conversation; report additional information to authorities through the reporting procedure outlined in the church's policy.
8. Offer parent(s) support.
9. Suggest resources for parent(s) including books or literature that may be helpful to them.
10. Allow parent(s) to express their disbelief, anger, and grief (parents may be in shock or denial at the mention of abuse allegations).
11. Do not minimize the type of abuse, its impact on the child, or its harm to the child.
12. Assure parent(s) of the confidential nature of the report and the need to maintain confidentiality unless disclosure is necessary to protect the well-being of other children.

Appendix 6 - Procedures And Guidelines When The Abuse Victim Is An Adult

The guidelines in this section describe the process to be followed (a) when the alleged victim is an adult or (b) when the alleged victim comes forward as an adult with an allegation of abuse that took place during the victim's childhood or adolescence. The guidelines for handling abuse allegations by an adult against a church leader assume the availability of an advisory panel. The role of the advisory panel is to evaluate the gravity of the allegations and their probable veracity. The guidelines are as follows:

Note: Provisions that specify the time to convene a meeting or the place of that meeting are only guidelines and are not requirements of the procedure.

- a) The alleged victim or his/her representative should contact a member of the executive committee (or its equivalent) of the council of the church of which the alleged abuser is a member, present an allegation of abuse, and identify the alleged abuser. If any member of the executive committee is alleged to be the abuser, the alleged victim or representative should contact the remaining person(s) not implicated by the alleged victim.
- b) The executive committee (or its equivalent), after consulting with one another (not one of those consulting may be implicated by the victim) and after reviewing the alternatives, should notify the classical abuse response team to convene an advisory panel (composed of members of the classical abuse response team) regarding the allegation. The advisory panel should be convened as soon as possible after the allegation is presented to a member of the executive committee or its equivalent.
- c) A representative of the advisory panel should notify the accuser that an advisory-panel meeting will be held. The advisory panel chooses the location and the time for the meeting. The accuser and witnesses should be available for the meeting. No public mention of the meeting should be made by the panel members, the pastor, the president or vice president of council, or the accuser.
- d) When the advisory panel is convened, a chairperson should be appointed who is responsible to bring all panel members under a pledge of confidentiality regarding the names(s) of the alleged victim(s), the name of the alleged abuser, and any details of the allegation brought forward. The summary of the advisory panel should also be confidential, as well as any report of the advisory panel. If the consistory/council chooses, it may have two representatives observe the hearing panels of the advisory panel. All matters of confidentiality apply to the consistory/council observers.
- e) The advisory panel should receive all the information presented to it by the accuser, examine the contents of all written materials, question the presenters, and consult with identified experts as needed. The experts should be knowledgeable in abuse dynamics, legal matters, church policy, child welfare, and so on. The pledge of confidentiality extends to them as well. For the advisory panel, supporting evidence may be in the form of written material, witnesses, depositions (taken under oath), or oral testimony, including hearsay testimony. When distance would make travel difficult or costly or cause an undesirable

delay in convening the advisory panel, videotaping and telephone conferencing are allowable.

- f) A representative of the advisory panel should contact the accused person and notify him/her that an advisory panel meeting has taken place. The accused person should then be invited to present his/her defense before the same advisory panel at a time and location chosen by the panel. Whenever possible, the accused should appear before the panel within seven days after the accuser does. At the time the accused is notified, he/she should be given information about the charges, including specific incidents, dates of specific incidents when possible, and indication of witnesses or corroborating evidence. The charges must be presented in writing.
- g) The advisory panel should receive all the information presented to it by the accused, examine the contents of all written materials, question the accused and witnesses, and consult with experts as needed. For the advisory panel, supporting evidence for the accused may be in the form of written material, witnesses, depositions (taken under oath), or oral testimony. When distance would make travel difficult or costly or cause an undesirable delay in convening the advisory panel, videotaping and telephone conferencing are allowable.
- h) The advisory panel should convene to consider the gravity and the probable veracity of the allegations as quickly as possible. A summary of its findings should be put in written form for all panel members to sign. The written report may contain specific recommendations for pastoral care and/or discipline.
- i) The chairperson of the advisory panel should report the panel's summary to the executive committee (or its equivalent) of the council of the alleged abuser's church. This meeting should be convened within one week of the advisory panel's formulation of its summary. Members of the advisory panel should contact the accuser orally or in writing with the panel's findings.
- j) The executive committee (or its equivalent) of the council should convene the consistory within one week to present the panel's summary and its recommendations for pastoral care and/or discipline. The advisory panel ends when the chairperson of the advisory panel reports the panel's summary to the consistory of the alleged abuser's church. If one of the consistory/council members is implicated by the alleged victim, he/she is excused from participation in the deliberative work of the consistory/council dealing with the allegations against that member. (Whether or not the advisory panel finds the allegations to be weighty and probable, the consistory is accountable to judge the matter. If the consistory judges the allegations not to be weighty or probable, then the matter is closed. The consistory should notify the accused and the accuser that the matter is closed.)
- k) If the consistory judges the allegations to be weighty and probable, then two members should notify the accused person within seven days that allegations of abuse have been lodged against him/her. The designees should also indicate to the accused the specific charges and the names of those making the charges. These charges should be given in writing. Also, within seven days the accuser(s) should be notified by two members of the consistory that charges of abuse have been accepted against the accused person and that he/she/they are being notified of such charges. A summary of the consistory's deliberations should be

given in writing if requested. The accused person(s) may acknowledge or deny his/her/their guilt at the notification meeting. Such acknowledgment or denial should be confirmed by the two consistory members present. If the accused acknowledges the allegations, the council should be convened as soon as possible to initiate steps of discipline by following Church Order Articles 82 – 83. Both the accused and the accuser should be notified in writing of the pastoral-care and church-discipline steps taken at this meeting. When the council decides either to suspend or depose from office, it should inform the congregation in writing of this action.

- l) If the accused person denies the allegations made against him/her, the consistory has the responsibility of conducting a formal hearing to determine the likelihood of the accuser's guilt. The formal hearing should be conducted prior to any recommended steps of discipline. The formal hearing should be conducted within one week of the notification meeting in which the accused denies the allegations against him/her. The accused has the right to receive the specific charges in writing and to meet the accuser in the hearing. If a face-to-face meeting between accuser and accused would be materially detrimental to the accuser, then alternative arrangements might be made for the accuser to be available but out of the sight or presence of the accused. A tape recording of the testimony should be made. The consistory should convene in executive session to deliberate the truthfulness of the allegation(s) and the accused person's guilt or innocence. If the accused is found innocent, the matter ends, and both the accused and the accuser should be notified of the consistory's deliberations. If the accused is found guilty, the council should be convened as soon as possible to initiate appropriate steps of discipline. When the accused is a church leader (but not an officebearer), the person should be removed from duty or position as soon as possible. Both the accused and the accuser should be notified in writing of the pastoral-care and church-discipline steps taken at this council meeting.
- m) The accused may appeal the decision of the council in matters of discipline. Such appeals should be addressed to classis, where standard appeal procedures are applied.

Five important footnotes regarding both sets of guidelines.

- a) These are suggested guidelines. The circumstances of abuse may dictate that church officials deviate from them. In addition, state and provincial laws vary somewhat in terms of how abuse is defined and how it should be reported. The presumption should be in favor of following the guidelines in the case of each allegation of abuse; however, the church is best served by retaining legal counsel with expertise in the area to define the legal standards relevant to a particular jurisdiction. Furthermore, the director of Abuse Prevention can be consulted regarding the application of the guidelines.
- b) The guidelines anticipate that the accuser's allegations will be disclosed to certain entities or individuals at certain times. At each stage of the proceedings

outlined in the guidelines, those individuals who disclose and /or receive information relating to the allegations should use extensive precautions to ensure that the allegations and surrounding circumstances are not shared with any entities or individuals other than those expressly described under these guidelines or required by law. Accuracy is of the utmost importance in the disclosure of allegations or surrounding circumstances to those individuals of entities named in these guidelines. Wrongful or inaccurate dissemination of information can lead to adverse legal consequences.

- c) Whenever a disclosure of allegations of child abuse or assault is warranted, the disclosure must include the language of the criminal code along with the indication that criminal authorities have made the charges and will follow them up to the full extent of their capabilities. If the allegations are ungodly conduct, abuse of office, and so forth, then the disclosure must include the language of the Church Order along with the indication that church officials will follow up to the full extent of their capabilities. After a judgment on the matter is rendered, subsequent disclosure must include the language of the Church Order; an explanation of the violation enables the offender to continue a pattern of denial or minimization and promotes the perception that the matter is being covered up somehow.
- d) Member churches and classes that adopt these guidelines should check with their own legal counsel about potential liability that arises from the guidelines. By adopting the guidelines, the member church and its classis may be assuming legal obligations not dictated under the laws of their jurisdiction. The liability of the advisory panel that serves the member church or classis should also be discussed with legal counsel. A classis that forms an abuse response team and advisory panel should be incorporated and should obtain legal protection for the volunteers serving on each. Finally, member churches and classes that adopt the guidelines should follow the procedures specified. Negligent failure to follow the guidelines as adopted could be a basis for potential liability.
- e) Denominational personnel should not serve on either an abuse-response team or an advisory panel.

Appendix 7 - Code of Ethics for Volunteers, Staff, and Leaders in Child and Youth Programs

Believing that God is calling me to serve children or youth in this congregation...

1. My first priority in teaching/supervising/leading children or youth will be to seek the welfare of the children/youth physically, socially, educationally, and spiritually.
2. I will also try to understand and respect the child's/youth's cultural background.
3. I will give the parent(s) full information about the program I am teaching/supervising/leading and what time it begins and ends.
4. I will not do anything that will damage a child's or youth's trust. I will try to protect the child/youth from all forms of abuse while he or she is in my care.

5. If I suspect that a child/youth may be hurt by the abusive actions or attitudes of another person, I will report that suspicion to a responsible person so that it can be investigated properly.
6. If I wish to talk to the child/youth alone, it will be within sight and sound of other people.
7. I will answer a child/youth questions openly and honestly.
8. I will work with the children/youth to set some agreed guidelines for acceptable behavior within the group. I will expect the children/youth to act on the basis of those guidelines, and if a child/youth consistently breaks them, I will seek help from parents and others to assist me in responding to the child/youth.
9. If a child/youth is distressed, I will try to offer comfort and help. I will encourage the child/youth to find the appropriate help for their needs.
10. I will pray for each child/youth regularly and let them know that I care about them.

Signature

Date

Volunteer/Staff Position

Supervisor

Step 5: Code of Ethics

Read the attached code of ethics (pink sheet) for volunteers, staff, and leaders in child and youth programs. Please sign in agreement.

Step 6: Volunteer Interview

Once your application has been handed in you may be contacted to take part in a brief interview with members of the Abuse Response and Prevention. This is a brief interview designed to get to know you a little more.

Step 7: Applicant's Statement

The information I have provided is correct to the best of my knowledge. I understand that my name will be submitted to the pastoral staff and/or designated council member of this church for the purpose of affirming my character and fitness for children/youth's ministry. I release the persons giving the references from any liability arising from it. I agree to serve scripturally, with integrity, and will participate in training and discipline to enhance my ministry to children/youth.

Applicant's Signature: _____

Applicant's Name Printed: _____

Date: _____

If applicant is under age of 19 parent's signature required:

_____ Date: _____

For Clerk's Use Only

Date Application Received: _____

Interviewed On: _____

References Checked: _____

Criminal Record Check: _____

Additional: _____

Volunteer Application Procedure

Duncan Christian Reformed Church

Dear Ministry Volunteer Applicant,

We give thanks that you are interested in serving God by using your gifts and talents in a children/youth ministry. Please look over the application attached, fill it out, and return it to the Clerk of Council. In our desire to reduce the risk of abuse within our church ministries, we believe this information is necessary to protect our children and to protect our volunteers. Thank you in advance for your understanding.

Sincerely,
Clerk of Council

Step 1: Volunteer Application Form

This volunteer application form is to be completed by all applicants involved in children and youth ministries. It is being used as a tool to help the church provide a safe and secure environment for the children and youth participating in our programs, and as a means of protecting volunteers who work with children and youth

Date: _____

Personal Information

Name: _____

Home Phone: _____

Address: _____

City: _____

Postal Code: _____

Work Phone: _____

In which area of ministry will you be volunteering? (i.e. Sunday School, elder etc...) _____

If you have lived at your current address for less than seven years, please provide a list of all previous addresses and approximate dates of residence beginning with the most recent: _____

Experience and Background Information

Are you currently a member of this church? _____ yes _____no
 If not a member, do you regularly attend this church? _____yes_____no
 * Have you previously served in other areas of church ministry? _____yes
 _____no
 * Have you previously worked with children or youth? _____yes _____no
 Are you able to make a commitment for at least 1 year? _____yes_____no

If you answered yes to either of the two questions with an asterisk*, please list these experiences below.

Activity/Ministry Name	Church/Organization
_____	_____
_____	_____
_____	_____

In what area(s) of working with children or youth do you feel you would most like to be involved with and why?

In order to ensure the health, safety, and security of our children, we must screen volunteers. If any of the following situations apply to you, please check below so we may discuss how this may impact your serving in children's ministry. (all information provided will be kept confidential. Disclosure shall be related to ministry service.

Health Problems (e.g. emotional disorders, communicable diseases, etc.)

Step 2: References

Please provide **three** references from people who know you well. These will include employers, supervisors, church co-workers or non-relatives. At least one should be outside the church community.

Give the attached form (white sheets) to your references and have them send them to the church office. All references will be held in confidence.

Step 3: Criminal Record Check

As part of our policy, each volunteer is required to have a criminal record check. Please bring the yellow letter from the church (which waives the \$25 fee for a criminal record check) indicating that you are a volunteer at Duncan CRC, and 2 pieces of ID - one has to be a picture ID (ie. license) and the other has to be an identification card (SIN, Birth Certificate or Care Card).

Criminal checks are done in the area where you live. If you live in Mill Bay go to that office, if you live near Ladysmith go to that office. In Duncan go to the downtown Community Policing office at 149 Canada Ave (near Bank of Montreal). You will then be contacted by the RCMP to pick up the completed criminal record check. Please submit this to the clerk of the council.

Step 4: Safe Church Workshop

Each volunteer is required to also attend a Safe Church Workshop. This workshop will provide helpful information as you serve in this congregation. Ask the clerk of council, church office or check the bulletin for the next scheduled workshop.

Reference Form

Dear _____,

_____ has filed an application with Duncan Christian Reformed Church to be a volunteer and has given your name as a reference.

The applicant has applied to volunteer in a child or youth orientated program within our church. As part of the assessment process, we seek to

obtain as much information as possible to help us make a safe and secure environment for those children and youth who participate in our programs.

Would you, therefore, be kind enough to give careful thought to the enclosed questionnaire and return in the enclosed envelope. Your comments will be kept strictly confidential.

If you have any further comments or questions, please feel free to call us. Thank you for taking the time to provide us with your help and cooperation.

Applicant's Name: _____

Name of reference: _____

Phone Number: _____

1. How long have you known this person? _____

2. In what capacity do you know this person? _____

3. Have you ever observed this person interact with children/youth? Please describe.

Reference Form

Dear _____,

_____ has filed an application with Duncan Christian Reformed Church to be a volunteer and has given your name as a reference.

The applicant has applied to volunteer in a child or youth orientated program within our church. As part of the assessment process, we seek to obtain as much information as possible to help us make a safe and secure environment for those children and youth who participate in our programs.

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If you have any further comments or questions, please feel free to call us. Thank you for taking the time to provide us with your help and cooperation.

Applicant's Name: _____

Name of reference: _____

Phone Number: _____

1. How long have you known this person? _____

2. In what capacity do you know this person? _____

3. Have you ever observed this person interact with children/youth? Please describe.

4. How do you describe this person's ability to follow through on his/her commitments? _____

5. Do you have personal knowledge of this person having any problems with the abuse of drugs, alcohol, sex, or abuse of anything else?

6. Do you have any knowledge about this person's behaviour, attitude, or emotions toward children that might cause a parent to worry about this person caring for his/her children? _____ If so, specify.

7. Can you recommend that this person be in a position of caring for children without any concern, reservation, or hesitation? Yes _____ No _____

If no, please explain: _____

8. Is there any additional information that you think is important for our church to know about this person? _____

To the best of my knowledge, I believe the above information to be accurate.

Signature: _____

Date: _____

Thank you for you time and effort in completing this survey.

Please return within one week to:

Clerk of Council
c/o Christian Reformed Church
930 Trunk Rd.
Duncan, B.C. V9L 2S1

4. How do you describe this person's ability to follow through on his/her commitments? _____

5. Do you have personal knowledge of this person having any problems with the abuse of drugs, alcohol, sex, or abuse of anything else?

6. Do you have any knowledge about this person's behaviour, attitude, or emotions toward children that might cause a parent to worry about this person caring for his/her children? _____ If so, specify.

7. Can you recommend that this person be in a position of caring for children without any concern, reservation, or hesitation? Yes _____ No

If no, please explain: _____

8. Is there any additional information that you think is important for our church to know about this person? _____

To the best of my knowledge, I believe the above information to be accurate.

Signature: _____

Date: _____

Thank you for you time and effort in completing this survey.

Please return within one week to:

Clerk of Council
c/o Christian Reformed Church
930 Trunk Rd.
Duncan, B.C. V9L 2S1



D U N C A N C H R I S T I A N R E F O R M E D C H U R C H

930 Trunk Rd. • Duncan, British Columbia • V9L 2S1

250-748-2122 – crc.duncan@shawcable.com

Local RCMP Detachment,

_____ has applied to volunteer in a youth/child
ministry in the above mentioned church.

Please supply the above mentioned person with a criminal record check form.

Sincerely yours,

Chairperson,
Safe Church Committee
Duncan Christian Reformed Church



D U N C A N C H R I S T I A N R E F O R M E D C H U R C H

930 Trunk Rd. • Duncan, British Columbia • V9L 2S1

250-748-2122 – crc.duncan@shawcable.com

Local RCMP Detachment,

_____ has applied to volunteer in a youth/child
ministry in the above mentioned church.

Please supply the above mentioned person with a criminal record check form.

Sincerely yours,

Chairperson,
Safe Church Committee
Duncan Christian Reformed Church

Duncan Christian Reformed Church
Waiver and Medical Release Form
For Field Trips and Special Events

Activity: _____ Date: _____

Chaperones: _____

Name of Child/Youth: _____ Age: _____

Phone: _____ Alternative Name & Phone: _____

* Does your child/youth have any severe allergies? (bee stings, food, penicillin, other drugs)
Yes _____ No _____ If yes, please explain: _____

* Does your child/youth have any physical, emotional, mental or behavioral concerns or limitations that our staff should be aware of? Yes _____ No _____
If yes, please explain: _____

* Check if your child/youth currently, or within the last three months, has had any of the following:

Appendicitis	Ear infection	Hay Fever	Mumps	Other
Asthma	Hepatitis	Bad Stomach Ache	Tonsilitis	
Bedwetting	Diabetes	Measles (red)	Sinusitis	
Chicken Pox	Fainting	Measles (German)	Epilepsy	

Date of last Tetanus shot: _____

Precautions are taken for the safety and health of your child/youth, but in the event of accident or sickness, the church and its volunteers/staff are hereby released from liability.

In the event that your child/youth requires special medication, x-rays or treatment, the parents/guardians will be notified immediately.

In case of surgical emergency, I hereby give permission to the physician selected by the program leader present, to hospitalize, secure proper treatment for, and to order injections, anesthesia or surgery for my child/youth as named above.

Your child must be covered by provincial health insurance or equivalent medical insurance.

Provincial Health Insurance Number: _____

Name of Family Physician: _____ Phone Number: _____

Parent/Guardian Signature: _____ Date: _____

Duncan Christian Reformed Church
Suspected child Abuse Report Form

Date: _____

Name of child: _____

Address: _____ Phone Number: _____

Name of person filing report: _____

Name of suspected abuse (physical, sexual, emotional, neglect): _____

Indications of suspected abuse (including facts, physical signs and course of events where necessary):

Action taken (include date and time): _____

The above information will serve as a guide and will be necessary if a formal report is filed with the police or Ministry of Children and Families. All information is to be kept **STRICTLY CONFIDENTIAL.**

Signed: _____ Signed: _____
(person reporting) (Chairman of Council)

**Duncan Christian Reformed Church
Incident Report Form**

Person reporting incident: _____ Date: _____

Persons involved: _____

Describe situation (what happened, who was involved, describe events): _____

Describe Response: _____

Action Steps: _____

Signature: _____ Date: _____

**Declaration of Agreement and Understanding of
Duncan Christian Reformed Church
Child Abuse Prevention Policy**

I attended the required training or have received equivalent information on abuse awareness and have read and understand Duncan Christian Reformed Church's Child Abuse Prevention Policy and agree to abide by its mandates.

My signature acknowledges my understanding and agreement with this policy.

Name (please print)

Signature

Date