



# **Plan to Protect ®**

## **Children, Youth, and Vulnerable Adults**

### **Policies and Procedures Manual**

*Emmanuel Evangelical Free Church* (hereafter Emmanuel) has a spiritual, moral and legal obligation to provide a secure environment for children participating in church programs that are under the auspices and authority of the church. Child abuse is a criminal act as well as a violation of human conscience and dignity. It is a violation of God's moral law within the trusted context of relationship. It is a criminal behaviour that causes emotional, physical and spiritual trauma to victims, and has destructive consequences for abusers. The devastating effects on the credibility of the church ministry and the name of Christ make it essential that the church take all appropriate steps to prevent abusive incidents from occurring.

Produced By:  
Emmanuel Evangelical Free Church

This policy has been customized for Emmanuel with copyright material from Plan to Protect® the manual and a template provided by Plan to Protect®. Permission has been granted to Emmanuel to customize the template for their local church and distribute it to members and adherents for church use only. Other churches are not to adapt this policy for their own church use. They must purchase a Plan to Protect® manual - single-use license. The employees and agents of Plan to Protect® are not responsible for any errors contained herein or for consequences that may ensue from the use of materials or information contained in this work. This policy is not to be put on websites for public access.



# Table of Contents

<b>Introduction</b> - The Spiritual and Moral Responsibility of the Church	2
<b>Chapter 1</b> - Understanding the Need	3
<b>Chapter 2</b> - Understanding Child Abuse	5
<b>Chapter 3</b> - The Church's Legal Vulnerability	9
<b>Chapter 4</b> - Child Protection Procedures	11
<b>Chapter 5</b> - Vulnerable Adults	21
<b>Chapter 6</b> - Requirements for Volunteers in Other Areas of Ministry	22
<b>Chapter 7</b> - Equipment and Facility Requirements	23
<b>Chapter 8</b> - Application Process for Volunteers	25
<b>Chapter 9</b> - Suspected Abuse Procedures	28
<b>Chapter 10</b> - Implementation Procedures	35
<b>Chapter 11</b> - Accountability	38
<b>Glossary of Terms</b>	39

## Appendices:

Statement of Faith & Core values	41
Discipline and Restoration of Ministry Leaders	45
Suspected Child Abuse (initial report)	47
Suspected Child Abuse (follow up report)	48
Waiver & Medical Release for Field Trips & Special Events	49
Waiver & Medical Release for Overnight Events	51
Medication Consent Form	53
Overnight Waiver - youth	54
"Coffee" Meetings Permission Form	57
Annual Waiver	58
Ministry Application Form	61
Reference Form for Ministry at Emmanuel	66
Ministry Volunteer Interview Form	68
Reference checks for Volunteer applicant	70
Suggested Script	71
Volunteer Initial Clearance Checklist	72
Incident Report	73
Volunteer Contact Form	74
Ministry Covenant needs to be added	



# Introduction - The Spiritual and Moral Responsibility of the Church

Everyone who teaches, helps, or cares for children, youth, or vulnerable adults under the auspices of Emmanuel is required to follow the guidelines and procedures as defined in this document.

Ministry Council has reviewed and adopted this as official policy.

This plan is designed to assist church leaders in their recruiting of volunteers and, to the greatest extent possible, provide for the safety of those served, and to provide for the worker as well as the church.

In the church, we recognize that we reflect God's love to those in our care and we take our responsibility to them seriously. In our ministry we must follow carefully what the Scriptures teach:

## 1. Avoid every kind of evil. I Thessalonians 5:22

- But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Ephesians 5:3
- But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea. Matthew 18:6
- If your brother sins against you go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan. Matthew 18:15-17

These guidelines are therefore set forth to provide a safe and nurturing environment. We view ourselves as partners with families, seeking to provide quality care and instruction. All our guidelines are designed to protect and promote growth in God for each child and adult involved.



# Chapter 1 - Understanding the Need

## Reducing the Risk of Child Sexual Abuse

Emmanuel has a mandate to minister to individuals, families, adults, youth, and children. In that context, Emmanuel stresses the sanctity of human life and the importance and worth of everyone as a child of God.

The disturbing and traumatic rise of physical and sexual abuse of children has claimed the attention of our nation and society. Unfortunately, churches that have children's programs are not insulated from this alarming trend. In response to this trend, it is our commitment to provide reasonable protective care to all children, youth, and vulnerable adults attending any programs sponsored by Emmanuel. We feel compelled to establish guidelines for the prevention of abuse.

As parents and guardians put their children or youth into our care, we are in a Position of Trust. A Position of Trust is any position that requires its holder to enjoy the trust of those who elected or chose the holder. It includes any role wherein parents and or guardians have entrusted their loved one to your care, i.e. teachers, helpers, assistants, supervisors, directors, leaders, caregivers, sponsors, etc. Violation of Position of Trust, in legal terms, refers to a situation where one person holds a position of authority over another person and uses that position to his or her advantage to commit a crime or to injure the victim in some way. Liability for abuse of this position is not limited to criminal prosecution, and in some cases, a civil lawsuit may be brought as well.

Although Emmanuel has been fortunate in never having any substantiated incidents of abuse or molestation happen in the church, we recognize that formal guidelines and procedures will help prevent the opportunity for abuse to arise in the future.

## It Can Happen in Any Church

Incidents of molestation can occur in any church - including ours. Churches have traditionally accepted the services of anyone expressing an interest in working as a volunteer with children, youth, or vulnerable adults. Churches are by nature trusting and unsuspecting institutions. Asking sensitive questions of those who are giving their time and talent can be seen as distasteful by church leaders. No one wants to



offend potential workers, especially longtime church members with a history of good service. These qualities can make a church susceptible to incidents of abuse.

There are few topics that create more emotion than that of child abuse, especially if it is sexual in nature.

Impact: A single incident of child molestation can devastate a church and divide the congregation. Members become outraged and bewildered. Parents question whether their own children have been victimized. The viability of the church's youth and children's programs is jeopardized. And church leaders face blame and guilt for allowing the incident to happen.

Such incidents often result in massive media attention, sometimes on a national scale. Television stations conduct live interviews from church property on the evening news. Frontpage stories hit the local paper. Community residents begin to associate the church with the incident of molestation. But far more tragic is the emotional trauma to the victim and the victim's family, and the enormous potential of legal liability the church faces. If a trial ensues, the issue stays alive in the media for months, sometimes even years.

In making sure Emmanuel is a safer place, we will be:

- a. Safeguarding children, youth, and vulnerable adults of our church from abuse.
- b. Protecting the church staff and volunteer workers from potential allegations of sexual abuse.
- c. Limiting the extent of legal risk and liability due to any such sexual abuse.

## Chapter 2 - Understanding Child Abuse

### Definition

**Child abuse:** Under section one of *The Child and Family Services Act (June 12, 2017)*, abuse means an act or omission by any person where the act or omission results in:

- Physical injury to the child,
- Emotional disability of a permanent nature in the child or is likely to result in such a disability, or
- Sexual exploitation of the child with or without the child's consent.

**Note:** *Children are defined as anyone under the age of 18.*

**Physical Abuse:** Using physical force or action that results, or could result, in injury to a child or youth. It is more than reasonable discipline. Sometimes injury is caused by over-discipline. Injuring a child or youth is not acceptable, regardless of differing cultural standards on discipline. **Note:** *Within the context of the church, it is not permissible to strike a child.*

**Emotional Abuse:** A pattern of hurting a child's feelings to the point of damaging their self respect. It includes verbal attacks on the child, insults, humiliation, or rejection. A child or youth who is emotionally harmed may demonstrate severe anxiety, depression, being withdrawn, self destructive, or aggressive behaviour.

**Sexual Abuse:** Occurs when a child or youth is used by somebody else for sexual stimulation or gratification. Sexual activity between children or youth may also be sexual abuse if older or more powerful children or youth take sexual advantage of those who are younger or less powerful.

The Law Reform Committee of Canada defines child sexual abuse as *Exposure of the child to sexual stimulation inappropriate for his age and role - the sexual exploitation of a child who is not developed mentally, capable of understanding or resisting the contact; or a child or adolescent who may be psychologically or socially dependent upon the perpetrator.*

\*Wolfe, David. *Child Abuse. Implications for Child Development and Psychopathology.* Newbury Park, California: Sage, 1987. P.20.

### **Child sexual abuse involves touching and non-touching aspects**

Types of abuse that involve touching include:

- Fondling
- Oral, genital, and anal penetration
- Intercourse
- Rape

Types of sexual abuse that do not involve touching includes:

- Verbal comments
- Pornography
- Obscene phone calls
- Exhibitionism
- Allowing children to witness sexual activity

The full extent of child sexual abuse in North America is not known. Current conservative estimates suggest that from 500,000 to over 1,500,000 children are sexually abused each year.

## Symptoms of Abuse and Molestation

Church workers and staff should be alert to the physical signs of abuse and molestation, as well as to behavioural and verbal signs that a victim may exhibit. A one-time event would not necessarily constitute a potential abuse case; sudden unexplained changes, however, would warrant investigation. Some of the more common signs are summarized below:

### **Physical signs may include:**

- Lacerations and bruises
- Nightmares
- Irritation, pain, or injury to the genital area
- Difficulty with urination
- Discomfort when sitting
- Torn or bloody underclothing
- Venereal disease

### **Behavioural signs may include:**

- Anxiety when approaching church or nursery area
- Nervous or hostile behaviour toward adults
- Sexual self-consciousness
- "Acting out" sexual behaviour
- Withdrawal from church activities and friends

### **Verbal signs may include the following statements:**



- I don't like (*names a person*).
- (*Particular person*) does things to me when we're alone.
- I don't like to be alone with (*person*).
- (*Particular person*) fooled around with me.

## The Effects of Child Sexual Abuse

*The personal violation of child sexual abuse causes the victim to experience many losses... including loss of childhood memories, loss of healthy social contact, loss of the opportunity to learn, loss of bodily integrity, loss of identity and self-esteem, loss of trust, loss of sexual maturity, and loss of self-determination. All these personal violations mean that victims of child sexual abuse lose the child's right to a normal childhood. In adulthood, it may also mean the loss of the capacity to appreciate sexual intimacy as nurturing, holy and loving. (The Report of the Winter Commission, 1990, Vol.1, p.118)*

Child sexual abuse robs children of their childhood and can potentially scar its young victims for life. Too often in the past, the effects of abuse were minimized or dismissed. Children were viewed as being resilient. Recent research has shown that children can suffer significant pain from even a single abusive incident. Church members must be aware of the pain and long-term suffering that can accompany such abuse. Abused children can display a wide range of negative symptoms in the aftermath of abuse. Abuse can result in abnormal fears, post-traumatic stress disorder (PTSD), aggressive behaviour, sexual "acting out", depression, diffused sexual identity, and poor self esteem. (Ksendall-Tackett, Williams, and Finkelhor, 1991) The incidence of sexually transmitted disease is also a possible outcome.

The degree of damage depends upon several factors including the intensity, duration, and frequency of the abuse. In addition, the relationship of the perpetrator to the child matters. If the abuser is a known and trusted authority figure in the child's life, the degree of impact increases dramatically.

The consequences of child sexual abuse can plague victims into adulthood. Outcome studies of adult survivors of child sexual abuse suggest the following effects: sexual dysfunction, eating disorders, substance abuse, promiscuity, disassociation from emotions, and possible perpetration of sexual abuse on others. When church leaders, pastors, and respected congregational workers perpetrate the abuse, lifelong religious confusion and deep feelings of enmity toward God and the church can occur.





## **The Profile of a Child Molester**

Who is the typical child molester? Some church leaders assume that molesters are "strangers wearing trench coats" or "dirty old men." These stereotypes not only are inaccurate, but they dangerously contribute to a false sense of security. Researchers in the field of child sexual abuse currently indicate that no one profile fits the various perpetrators of abuse. Church leaders can become preoccupied screening stereotypes, while not suspecting the real molester could be an active adult or teen in the church.

Consider the following:

- *Over eighty percent of the time, the abuser is someone known to the victim.*
- *Most abuse takes place within the context of an ongoing relationship.*
- *The usual offender is between the ages of 20-30 years.*
- *20 percent of sex offenders begin their activity before the age of 18.*
- *Child abusers often are married and have children.*

If abuse occurs in our church, a respected member will most likely be the molester. Emphasis upon "stranger danger" will leave our church ill-prepared. While it's uncomfortable even to consider this, the most likely assailants include Sunday school teachers, religious educators, nursery or preschool workers, teachers in a church-operated school, camp counsellors, scout leaders, "concerned" adults who volunteer to transport children to church, and clergy. Trusted adults - male or female - can easily mislead children and most incidents of child sexual abuse take place in the context of an ongoing relationship between the abuser and the child.



# Chapter 3 - The Church's Legal Vulnerability

## Why Churches Are Susceptible

Churches have unique features that can make them susceptible to incidents of child molestation. This risk increases dramatically for overnight activities.

**Access:** The Boy Scouts, Big Brothers, and similar organizations have instituted comprehensive programs to reduce the risk of child molestation. Child molesters are attracted to an institution in which they have immediate access to potential victims in an atmosphere of complete trust.

**Need:** Most churches struggle to get adequate help for children and youth programs. Recruiting nursery workers, for example, can become an unending effort. Turnover among volunteer workers is also high. A willing volunteer worker provides welcome relief, but we should not be willing to sacrifice our policies just to fill a position.

Churches need to understand the extent of their liability. Churches are not "guarantors" of the safety and well-being of children. They are not liable for every injury that occurs on their premises or during their activities. Generally, they are responsible only for those injuries that result from their negligence. Victims of molestation who have sued a church often allege that the church was negligent in not adequately screening applicants or for not providing adequate supervision.

## The Civil and Legal Liability of the Church

Increasingly and often more dramatically, the church and its personnel (i.e. staff, directors, officers, and ministers) are being held accountable for the acts of individual abusers within the church even though neither the church nor its leaders were aware of the abuse or condoned it. Churches are being sued in Civil Courts for damages sustained by victims and their families. Those victims and their families are attempting to hold churches accountable by alleging that:

- The church is vicariously liable for the acts of its personnel, be they paid staff or volunteer staff, regardless of whether the church was itself negligent or even knew of the abuse.



- The church was negligent in its hiring or accepting personnel, whether paid or volunteer.
- The church was negligent in the supervising or monitoring of its personnel or membership. (*Church and the Law Update, June 1994*)



# Chapter 4 - Child Protection Procedures

*Is screening important? Ask any member of a church in which an incident of sexual abuse has occurred.*

Reducing the Risk of Child Sexual Abuse in Your Church

## **Emmanuel is committed to the following:**

1. We will screen all paid employees, as well as any volunteers who work with children, youth, or vulnerable adults. This will include reference checks, criminal record check, child abuse registry checks and interviews. Anyone with criminal abuse violations will not be allowed to work with children or youth.
2. We will train all our staff who work with children or youth, both paid and volunteer, to understand the nature of child sexual abuse, how to carry out our policies to prevent sexual abuse, including our clearly defined reporting procedures for suspected incidents.
3. We take seriously our policies to prevent sexual abuse and will see that they are enforced.
4. We will have all volunteers agree annually with our Statement of Faith & Core Values, confirmed by their checkmark and signature on their Plan to Protect form.
5. We will follow a six-month rule. Volunteers will be permitted to work with minors only after they have been adherents of Emmanuel for a period of six months. Such a policy gives the church an additional opportunity to evaluate applicants and volunteers and will help repel persons seeking immediate access to children. This provision may be waived where the person is attending Bible College or a different church and has 1 reference from a pastor and/or mentor who knows them well from their previous church/ministry and an additional 2 references from their home church and/or College.

**These safeguards are not only to protect our children but also our workers.**

## Child Security

1. All volunteers working with the pre-school children must wear a nametag or approved clothing, which identifies them accordingly.
2. The names and addresses of parents and children must be carefully maintained.
3. Parents of nursery-aged children will be provided with an ID number at the time the child is brought to the nursery. The child will be released only to the



bearer of that ID number. The parent must provide, in writing, any special needs of their child.

4. Programs for preschool-aged children must provide a sign-in sheet. An accurate sign-in procedure would include each child's name, parent's name, and parent's location during that period. Space will be provided for parents to list any special needs. Preschool children should not be received into the ministry area until properly signed in. Security precautions are to be taken for all children admitted to preschool nursery programs. Children up to grade 5, will be released to a parent or representative only based on a signature, security number, and identification card or in the case of a nursery child, the bearer of the ID number.
5. Children are never to be dropped off in a ministry area without 2 teachers/caregivers present. If only one teacher/caregiver is present, the parents need to wait until another qualified adult arrives. Doors are to be supervised so that children are not able to exit alone, and/or a parent cannot take them from the room without a worker's assistance.
6. Parents are not to enter a ministry area when picking up their preschool or elementary-aged child unless requested to do so. This better enables the staff to maintain order and provide the level of security that parents would expect.

## Washroom Guidelines

Parents are to be encouraged to take their children to visit the washroom prior to drop off. This recommendation is to be communicated to parents at the beginning of each new school year, and throughout the year to newcomers.

### **Nursery Children**

As a rule, staff in the nursery will not be expected to change diapers. Parents will need to be asked to bring their child to the nursery with a clean diaper.

### **Grade 2 and under**

- Two adults\* will escort a group of children to the washroom. Where we do not have two adults available to take children to the washroom, department directors will assist with washroom and security duties. The volunteers should prop open the outside washroom door and wait for the child before escorting him or her back to the ministry area. The volunteers should call the child's name if they are taking longer than seems necessary. \*the adults should not be married to each other
- Avoid being alone with a child in an unsupervised washroom and never go into a washroom cubicle with a child and shut the door.

- When preschool children need assistance in the washroom, an adult may enter the washroom cubicle to assist only when a second adult is within visual contact. If this is not possible, inform another adult when taking a child to the washroom and when returning.

### **Grade 3-6**

- Must be accompanied by a buddy *and* a member personnel.
- *They are never to go alone.*
- Personnel escort children and prop door open.
- Personnel remain outside washroom door.

## Health and Safety guidelines

1. Ministry Leaders and several key volunteers are encouraged to become certified and trained in first aid.
2. Children or youth having severe allergies will have the information brought to the attention of the ministry leader and noted on their registration form.
3. The cleaning and sanitation of toys and table surfaces is done regularly. Carpets are to be cleaned regularly.

### **Illness:**

1. A child who is ill and could therefore expose others to illness is not to be received into the nursery or classroom. Factors and symptoms to consider are:
  - Fever, unusual fatigue, irritability, coughing, sneezing, runny nose and eyes, vomiting, diarrhea, inflamed mouth and throat.
  - Children with a known communicable disease.

### **Medications:**

1. Ministry personnel are not to give or apply any medications. Parents are to be contacted and should administer all medications.
2. Medication is not to be left in a classroom.
3. For children under 12, in the extreme case where Epi-pens and puffers are needed for allergies or asthma, written instructions are to be provided by the parent or guardian to the ministry leader.

### **Dealing with cuts or injuries involving blood**

1. When a child or youth is injured, the individual is to be separated from others. The area where the injury occurred or where any blood may have dropped on the floor or toys is also to be isolated.



2. Ministry personnel need to ensure that no other children have contact with any of the blood from the cut or injury.
3. Non-latex gloves are to be used when bandaging the injury, avoiding contact with the mouth, ears and eyes.
4. Extreme care will be taken in cleaning up all blood and bloody bandages and the safe and secure removal of waste and disposal of gloves to a secure waste removal container.
5. Hands are to be washed carefully with soap.

### **Emergencies:**

1. Emergency evacuation procedures will be posted in a visible place in each ministry area stating the planned route of escape.
2. Pastors, staff, and ministry leaders will be trained in the procedure to lead and facilitate evacuations.
3. Emergency evacuation procedures will be reviewed annually by church leadership.
4. Each department will arrange for an annual fire and evacuation drill.
5. A parent will be contacted when an injury, accident or medical emergency occurs.
6. Incident reports are to be completed for all accidents. Injuries are to be reported to the ministry leader and should be filed indefinitely.

## **Staffing and Supervision Guidelines**

Volunteers should always conduct themselves in a Godly manner, being an example of obedience, respect and honesty to those in their care.

### **Personnel**

Programs that involve minors must always include adequate supervisory personnel. Supervision should also be maintained before and after the event until all children are in the custody of their parents or legal guardians.

Our desire is to provide a safe, loving environment where the child feels comfortable and learning can take place. Therefore, we recommend the following guidelines:

#### **1. Two Leaders**

We have adopted a basic "Two-Adult" rule. Such a rule says that two adults should be present during any children or youth activities. This rule reduces the risk of child molestation and reduces the risk of false accusations of molestation by individuals seeking a quick legal settlement. Teens with a babysitting course will allow the



numbers to go up as if they were ministry personnel but will not change the need for two adults during any care of children (0-5 years). A ministry leader that frequently looks in the window can qualify as one person. A temporary alternative, to the two leaders guideline, is the open-door policy. If the volunteers are a married couple, there must always be a third volunteer.

## **2. Teens**

Teens with a babysitting course will allow the numbers to go up as if they are one ministry personnel but will not change the need for two adults.

## **3. Open Doors**

When it is necessary that only one adult leader be in a closed room with children (i.e. leader leaves room to take children to the washroom; a small class where there is one teacher for a classroom of 3 children), the door of that room should remain open. When this is not possible it is imperative that the classrooms have windows or window doors that will allow ministry supervisors to look in occasionally without interrupting the teaching process.

## **4. Ratios**

The following ratios are recommended:

- One ministry personnel for every three infants (birth - 17 months)
- One ministry personnel for every four to five toddlers or preschoolers (up to Kindergarten)
- One ministry personnel for every six to seven elementary-age children

There needs to always be at least two youth leaders at all scheduled youth events.

Program for youth need to establish staffing ratios as follows:

- One ministry personnel for every seven junior high students
- One ministry personnel for every 10 senior high students

There should be a four-year age gap between youth leaders and the small group they lead. Youth leaders for Sr High will be at least 21.

Youth leaders working with the youth may not pursue a dating relationship with a student.





## Family Protection

If members from the same immediate family work together, we recommend the presence of at least one other volunteer not related to the family or that the door remains open with a department director able to check-in.

## Proper Display of Affection

Touch is an essential responsibility in nurturing lives. Volunteers need to be aware of, and sensitive to, differences in sexual development, cultural differences, family backgrounds, individual personalities, and special needs. Physical contact with children should be age and developmentally appropriate. The following guidelines are recommended as pure, genuine and positive displays of God's love:

### 1. Appropriate Touch

Love and care can be expressed in the following appropriate ways:

- Bending down to the child's eye level and speaking kindly; listening to him or her carefully.
- Taking a child's hand and leading him or her to an activity.
- Putting an arm around the shoulder of a child who needs quieting or comforting.
- Taking both child's hands as you say, "You did such a good job, I'm so glad to see you, we've missed you!" etc.
- Patting a child on the head, hand, shoulder or back to affirm him or her.
- Holding a child by the shoulders or hand to keep his or her attention while you redirect the child's behaviour.
- Gently hold a child's chin to help him or her focus on what you are saying.
- Holding a preschool child who is crying.
- One arm hugs with youth.
- Shoulder to shoulder hugs.
- Touch on the back or shoulder.

### 2. Inappropriate Touch

You must avoid:

- Kissing, coaxing to kiss, extended hugging and tickling.
- Touching a child in any area that would be covered by a bathing suit (except when assisting a child with toileting as outlined previously).
- Carry an older child or have them sit on your lap.
- Being alone with a child.
- Prolonged physical contact (like back rubs or piggy back rides).

- Rough housing.
- Seductiveness or suggestive contact.
- Any physical contact of any kind that is done for the pleasure or satisfaction of care providers.
- Any touching used to express power or control over a child.

### **3. Discipline and Classroom Management**

God's definition of discipline is outlined in Hebrews 12:7-11. *Discipline is not something you do to a child. It is something you do for a child. The word discipline does not mean punishment. It comes from the root word disciple, which means training that molds character, behaviour and values. Rather than seeking to merely maintain control or keep children quiet, our goal in managing children's behaviour should be to shape their character in such a way that they will become disciples.*

1. Some examples of appropriate discipline within the ministry setting are:
  - a. Praising the specific behaviours you want to see in your group.
  - b. A firm gentle voice addressing and redirecting the behaviour.
  - c. Confidential parental discussion when necessary.
  - d. Age-appropriate "time-outs" or withdrawal from activity.
2. Some examples of inappropriate discipline within a ministry setting are:
  - a. Corporal punishment of any kind.
  - b. Any words or tone that would cause a child to think he or she is the "problem" rather than a specific behaviour being addressed (i.e., screaming at a child).
  - c. Any words that could cause feelings of condemnation or shame in a child about any aspect of their person-including derisive references to anything physical, emotional, mental, or position (or station) in life, such as saying, "Are you a strong boy? Strong boys don't cry" or "Shame on you."

## Special Events

### **Unsupervised meetings**

For unsupervised meetings, volunteers will follow these guidelines:

- The Ministry Leader must be informed of and approve the meeting before it takes place.
- Parental permission has been granted in the form of a Coffee Meeting Permission Note (these are only valid if the annual one-time waiver has been handed in).



- The meeting takes place in a public setting (If there are two leaders present, your home can be considered a public setting, with only one leader, your home is not a public setting).

### **Church-sponsored Off-Site Events**

- Parents will give permission for any church-sponsored off-site event on the annual waiver.
- All trips and outings must be supervised by a minimum of two approved, unrelated adult leaders.
- Written communication for the event should be available for parents or guardians a week in advance. This should include the location, date and time, and what to expect for the event
- Attendance will be taken for all minors and volunteers at the event.

### **Overnight Events**

Church-sponsored overnight activities may be permitted if the following guidelines are met:

- All overnight activities must be pre-approved by the Ministry Director.
- All overnight activities will have a minimum ratio of one leader for every five children. Minimum of two leaders always. All supervising adults must be approved volunteers.
- Overnight events with mixed genders must be accompanied by both male and female Leaders.
- Overnight waivers, valid Annual Waivers and medical release forms (where applicable) are required for each child participating in overnight events.
- Written communication for the event should be available for parents or guardians a week in advance. This should include the location, date and time, and what to expect for the event.
- Minors will not be allowed to leave the event. Any exceptions must be discussed with the Ministry Leader and then a note added on the Overnight Waiver and signed by the parent.
- Female and male minors are not allowed in each other's rooms or tents for any reason during overnight events and they are not permitted to sleep in mixed company.
- Attendance will be taken for all minors and volunteers at the event.



## Online Communication with Students

For online communication with minors, these guidelines will be followed:

- No photographs of minors will be posted onto social media by Emmanuel without approval stated on their annual waiver. Volunteers will not post pictures of minors on social media.
- The Annual Waiver has a section where parents/guardians check off which online formats they are willing to have their child be communicated with. Leaders will be made aware of this.
- Training for leaders on appropriate online communication with students will be required.
- Leaders will not communicate with the opposite gender online.
- Inappropriate communication from students to youth leaders will be reported to the Ministry Leader and will be addressed with the student, their parents, and leaders.
- Any hint of inappropriate communication from youth leaders to students will be addressed and the youth leader will be asked to step down from their ministry role.
- It is encouraged that youth leaders set boundaries as to the time of day in which they will communicate with youth

## Transportation

Our first concern in transportation is the safety of our minors.

- All drivers must have a valid driver's license and current automobile insurance.
- The number of persons per car must never exceed the number of seat belts.
- Seatbelts must be worn by everyone and remain fastened whenever the vehicle is in motion.
- Drivers must obey all the rules of the road, including speed limits. Reckless or unsafe driving will not be tolerated.
- Drivers will refrain from using their cell phone while driving for church events, unless they have a hands-free device for their phone. Texting is never an option while driving.
- Drivers will have had a minimum of two years of driving experience.
- Leaders may never drive a minor alone in a car to or from any event, there must always be a minimum of two minors in the vehicle. One exception is extenuating circumstances where permission is given from a parent.
- Before leaving the church property all drivers will be informed of the route being taking to the event site.



## Internet and computer

Generally, minors have no need to use computers at events. In the rare occasion that a minor needs to use a computer with internet access, it will be placed in an area where it can be viewed by all and minors will be supervised closely. All church computers will be password protected.



## Chapter 5 - Vulnerable Adults

All those that work with and/or have access to vulnerable adults will be required to go through a complete screening process like what is required by those working with youth or children. This will include filling out an application form, interview, Criminal Record Check, and references. Those that work with and/or have access to vulnerable adults will include the following ministry workers.

- Admin Staff
- Pastors, ministry associates, and assistants
- Caring Connection Workers
- Stephen's Ministry Care Givers
- New adult programs will be evaluated to determine if workers will be required to be screened before being involved in the program.

Appropriate forms of touch are the same as for our children and youth (see page 16).



## Chapter 6 - Requirements for Volunteers in Other Areas of Ministry

For ministries where adults serve alongside minors in areas outside of student ministry and children's ministry, measures will be taken to ensure the safety of minors. All volunteers will complete the Plan to Protect training and will never be alone with a minor. Any training, equipping, or mentoring will happen at church in a public space during regularly planned ministry. In the instance that more one-on-one mentoring needs to occur, the ministry leader will discuss with the volunteer the need to follow the remainder of the Plan to Protect policy.

# Chapter 7 - Equipment/ Facility Requirements

## First Aid Supplies and Training

- A first aid kit will be kept in each Children's Ministry Department area with ministry personnel being educated on the kit's contents.
- In addition to the first aid kits in each department, a master first aid kit will be available in the church building and in any church owned vehicle.
- A first-aid kit is to be checked regularly by the individual responsible.
- A review of those ministry leaders holding first-aid certificates should be made before the fall programs commence. There should be a certified first-aid worker for every 35 children in the program.
- Any first-aid training required should be brought to the attention of the Ministry Supervisors.

When the church plans to build or renovate, the following items are to be kept in mind where children's ministry areas are involved. Those that do not require major renovations should be implemented immediately.

### **Windows**

- Large interior windows that allow for easy viewing by parents and supervisors.
- Doors with windows which also provide for easy viewing. Sight lines through these windows should remain unobstructed always.

### **Washrooms**

- Toilets in the preschool area prevent the need for children to leave the room. Windows on preschool washrooms enable helpers to assist the child while in view of other adults.
- Child-size toilets make it possible for children to use the washroom with little assistance .

### **Nursery Facilities**

- Nursery change tables should be in full view.
- Nursery doors should be secured from the inside to prevent anyone from entering unnoticed.





- Nursery sleeping rooms should have a window on the door and a radio transmitter into the adjoining room.
- There should be no baseboard heaters.
- Electrical outlets must be covered or out of reach of children.
- Cribs and toys must meet safety standards .

### **Emergency Exit**

- An emergency exit plan with maps and procedures should be visible in each ministry area



# Chapter 8 - Application Process for Volunteers

The Volunteer Application Form must be completed for all positions involving ministry with minors. To protect the church from legal liability and for the protection of all workers, every prospective ministry volunteer including established members of Emmanuel, must complete the application form found in the Appendix of this document.

## **Volunteer Application Form**

In cases where children are to be supervised by volunteers, the Volunteer Application Form should be submitted by the volunteer before interim approval is considered. The Volunteer Application Form is critical in protecting the church from legal action if a case of child abuse occurs in which a church volunteer is involved.

To protect our children and to be protected from liability, the church must take reasonable action in screening and supervising the volunteers involved in any children's work. (A court can find the church legally liable if it is less than systematic and therefore negligent in screening volunteers). By having everyone fill out these forms and keeping them on file, the church greatly reduces the potential for child abuse and the resultant liability.

## **Reference Check**

Two personal references are requested on the Ministry Application Form. References that are acceptable are limited to the following:

- Former pastor
- Teacher/Professor
- Other volunteer member (who has sufficient strength of relationship)
- A mentor who can comment on the individual's personal habits and character.
- Employer

References will be contacted either by phone or by filling out a reference form affirming the appointment of the volunteer. These references will be kept indefinitely and become part of the volunteers Plan to Protect file.



## **Interview**

An interview provides the pastor/director with the opportunity to review the important items from the Volunteer Application Form in a personal setting. This allows the pastor/director to ask follow-up questions and to enhance their knowledge of the applicant. The interview will also allow the potential volunteer the opportunity of asking questions about various ministries and the reasons behind our protection procedures.

## **Criminal Record Check & Child Abuse Registry Check**

A Criminal Record Check (CRC) and a Child Abuse Registry Check (CARC) will be needed from any approved volunteers who accept a ministry position. All records will be placed in the Plan to Protect® file set up for that purpose in the Administration Department and will be considered confidential, accessible only by authorized staff. Any individual who will not submit to this procedure will be ineligible to be involved with minors on behalf of the church. The cost for any CRC's and CARC's requested by Emmanuel will be borne by the church. Minors under 18 years of age are exempt from the CRC and CARC. Anyone 18 years of age and over can have a record.

We will accept photocopies or original Criminal Record Checks and Child Abuse Registry Checks from previous sources if they have been done within the 6-month period prior to date of application. They will be marked as a copy and then signed and dated by the accepting staff member.

If a volunteer were to leave their ministry and then return within the three year cycle, they would remain on their three-year schedule. If they wish to return to ministry outside of the three-year cycle, they would need to restart the whole screening process.

Volunteers may begin working for the church provided they can give evidence of having applied for a CRC and a CARC. *They will not be given access to our minors without these documents being in process. And while the documents are in process, the volunteer must be under the supervision of a fully approved volunteer.*

If there is no criminal or child abuse record of any sort, the volunteer may then be considered for ongoing service in the church. If there is a record or information which raises some concern, the pastor/director in charge of the volunteer will meet to discuss the matter.



If the offense is anything other than child or sexual abuse, the volunteer may proceed with ministry in the church provided both the pastor/director and the ministry leader involved agree. The following are criteria to consider when evaluating the information:

- The number and type of convictions.
- The age and circumstances of the offender at the time of the offense.
- The length of time between past criminal activity and the present.
- The conduct and circumstances of the individual since the offense.
- The likelihood of the individual repeating the offense.

If the offense is related to abuse of children or of a sexual nature, the volunteer may not be involved in ministry with children or youth on behalf of Emmanuel.

### **Should religious conversion make a difference for a youth worker who has been guilty of child molestation in the past?**

Occasionally, such persons freely admit to a prior incident but insist that they have since had a conversion experience and that they now present no risk whatever. The safest course would be to encourage such an individual to work in the church, but in a position not involving access to children or youth. This is a reasonable accommodation of the individual's desire to serve Emmanuel. Any church that permits such an individual to work with children or youth, on the basis of the professed religious conversion, will have a virtually indefensible position should another incident of molestation occur. A defense that the molester claimed to have been converted would likely be viewed with derision by a civil court. Putting a known child molester in a position involving access to children is taking an enormous risk.

The information contained in the CRC's and CARC's is considered strictly confidential. Only the affected pastor/director and authorized staff of the church can be privy to the information. The Ministry Council will be consulted for their approval only in the event of disagreement.

### **Plan to Protect® Training**

All volunteers will be required to take an annual Plan to Protect ® training regarding child safety and child abuse prevention. Upon completion of the training, each volunteer must fill out and sign the training questionnaire to record that they have been trained; that record must be kept in their Plan to Protect ® file.

### **Ministry Covenant**

All volunteers will be required to review our ministry covenant and sign off on it.

## Chapter 9 - Suspected Abuse Procedures

If you have any concerns regarding the safety of a child, our ministry pastor/director will work with you in contacting the appropriate child protection agency. That pastor/director will ensure that the Senior Pastor is informed, and the church's legal advisor is contacted. Where a pastor/director is involved in the allegation, the Central District of the Evangelical Free Church of Canada will also be advised.

Any person who has reasonable grounds to believe that a child (or children) needs protection is legally required to report the matter to a social worker in the local office of Child and Family services. A person who knowingly fails to report in these circumstances is in violation of the law and may be found to have committed an offense. (Please refer to the Understanding Child Abuse section earlier in this document.)

Abuse or neglect need not have already occurred for a child to need protection; it is not necessary to wait until a child has been harmed to intervene. When abuse or neglect can be reasonably anticipated and there are reasonable grounds to believe a child needs protection, the legal obligation to report applies.

Historical abuse or neglect, that is, abuse or neglect which occurred in the not very recent past, must be reported wherever there are reasonable grounds to believe that a child may need protection. If the alleged offender is in regular contact with a child or children, irrespective of whether it is the same child or children abused in the past, there may be grounds to believe that the child or children are at risk based on the offender's past behaviour. It is particularly vital to report these cases where the alleged abuser is in a position of trust concerning children, such as a teaching position.

No one should interfere with, intimidate or harass volunteers and staff that are following through on their legal and moral duty to report child abuse. No one should be subjected to verbal, physical or sexual abuse. Instead, those who are vulnerable deserve an advocate, and volunteers and staff which fulfill their duty to report, should be supported.



### **Discuss Suspicious Behavior Immediately**

Prompt warnings must be issued when appropriate, and the situation monitored very closely. Any inappropriate conduct or relationships between adult volunteers and minors must be confronted immediately and investigated. The adult volunteer's services should be terminated immediately, when they disregard the warnings.

### **When an allegation occurs**

In the case of an actual allegation, follow these guidelines:

- Document all your efforts at handling the incident.
- Contact Child and Family Services at 204-346-7340 during work hours and after hours call 204-371-1346.
- Report the incident to the Senior Pastor or their designate that may in turn draw in the church's lawyer if required. Do not try to handle this without professional outside assistance . The accused should also consider legal counsel.
- These guidelines should be implemented as soon as possible after the allegation comes to light (within one hour is advised).

### **Important:**

As soon as possible after an alleged incident comes to your attention:

- Do not attempt an in-depth investigation. This should be left to professionals who are familiar with these cases.
- Do not prejudge the situation but take the allegations seriously and reach out to the victim and the victim's family. Showing care and support help to prevent further hurt. Extend whatever pastoral resources are needed. Remember that the care and safety of the victim is the first priority. In some situations, churches have responded in a negative or non supportive manner to the alleged victim. This can increase the anger and pain of the victim and the victim's family. Future reconciliation will be more difficult. The possibility of damaging litigation increases.
- Treat the accused with dignity and support. If the accused is a church worker, that person should be relieved temporarily of his or her duties until the investigation is finished. If the person is a paid employee, arrangements should be made to either maintain or suspend his or her income until the allegations are cleared or substantiated.

### **Confidentiality**

In these matters it is important to keep the information restricted to those who need



to be advised, therefore, all suspicions of abuse should be directed only to the pastor/director of that department or the Senior Pastor.

The only claim of confidentiality which overrides the legal duty to report is solicitor-client privilege. Thus physicians, clergymen, and others who consider their professional relationships confidential for certain purposes are not exempt from the duty to report child abuse or neglect.

- The Senior Pastor or his designate must notify the church's insurance provider and seek legal counsel upon hearing of a suspected child abuse case.
- Denominational leadership have been notified if the allegation or suspicion happened in the context of church ministry.
- If the suspected abuse happened in the context of church ministry or was committed by a church member or attendee, the parents of the victim must be notified by the senior pastor or by church leadership.
- Should a ministry leader, a volunteer and/or a children's pastor/director become aware of an incident, one person may make a report to Child and Family Services on behalf of all three.

### **Responding to the Child**

When the child first comes to you, be sure to take his or her word seriously. Do not deny the problem but stay calm and listen to the child. Give emotional support, reminding the child that he or she is not at fault. Tell the child that he or she was right in telling you about the problem. Do not promise the child you will not tell anyone.

### **Protection from Liability**

When a volunteer is informed of an allegation they need to go to the ministry pastor/director and they will immediately report to Child and Family Services any suspected case of child abuse. It is not a breach of confidence between church personnel and the child involved. No person is personally liable for anything done or omitted in good faith in the exercise of this responsibility. As church leaders, we are accountable to God to protect His little ones. Although it is our desire to protect the parents as much as legally possible from undue interference by outside authorities into their family, the protection of children from abuse is even more important. We want to follow the principles of submitting to governing authorities (Romans 13:1) while at the same time helping parents to exercise child discipline that is consistent with the Scriptures, and in the best interest of the children.



Church leadership will support Child and Family Services or the police during an investigation and will offer to provide any necessary assistance.

As part of a child protection investigation, social workers are required under the Child, Family and Community Services Act to assess:

- the child's current state of health;
- their sense of safety and their views of abuse
- previous abuse, neglect or harm; and
- the ability of the parent(s) to care for and protect the child.

The social worker will talk to people who have contact with the child and family. They may request records or other types of information. They are entitled to whatever information is needed to complete an investigation. If denied access to a record, they can seek a court order.

When a Ministry Leader receives a request for information regarding a child attending our facility the following process should be followed always to assure the health and safety of the child in your care.

1. Any request from a social worker should be in person and the worker should carry and show your photo ID.
2. On the occasions where there is urgency and the social worker is unable to visit the facility and show photo ID, the social worker may telephone you from their office.
  - The social worker is to identify him/herself .
  - They are to explain the information they are requesting and the process you are to follow. They WILL NOT ask for information at this time. You are NOT to give information currently.
  - The social worker will give you their name and their office phone number.
  - You will check the number given with the phone number of the local offices listed in this chapter to make sure they match.
  - You may telephone the district supervisor of child protection to make sure this is a legitimate request.
  - You will then call the number given by the social worker. At that time the social worker will ask for the information needed.
  - You will provide the necessary information .
  - You will then ask to be told what happens. This is very important. It becomes extremely important if the child continues to attend our facility.





**Note:** It is possible that a social worker may call from their cell phone. This is the least acceptable form of requesting information from a caregiver. The exact same process as a request by telephone with one additional stipulation: If it is after hours and the office cannot be contacted, or the cell number cannot be confirmed, the caregiver is not to give out any information. They can request the social worker to appear at the church with photo ID.

**Important:** No information is to be given out if the request is from a pay phone, or for any other type of request.

### **Who Must Report**

- Any person including, but not limited to, ministry personnel, who has reasonable grounds to believe that a child needs protection, is legally required to immediately report the matter to Child and Family Services.
- Reporting must be done orally by telephone or in person.
- It is the responsibility of the pastoral staff to come alongside you and support you as you make your report (if you wish to have them with you).
- A person who knowingly fails to report in these circumstances is in violation of the law.

Social workers designated to receive reports are trained to investigate and assess the need for intervention. Other professionals must not assume this function. A professional who does so and fails to report, commits an offense. The Child and Family Services Act protects an individual when a report is made. No action would be taken against a person making a report unless it is made maliciously or without reasonable grounds for the belief.

### **Report Follow-Up**

A confidential written report (See Appendix) with conclusions and action taken should always be made by the pastor/director heading up that ministry following a child abuse report. These reports should be kept in a confidential personnel file.

## Response to Allegations of Abuse

### **Be Prepared in Advance**

Realistically, no practical prevention strategy is 100 percent effective. An accusation of child sexual abuse may occur in any church. Emmanuel has a premeditated plan and strategy to respond to sexual abuse allegations. The church should not try to



navigate a crisis without a compass to guide it. Wrong actions can multiply the pain and liability inherent in an abuse case.

An effective response strategy recognizes the following underlying principles:

- All allegations are to be taken seriously.
- Situations must be handled forthrightly with due respect for people's privacy and confidentiality.
- Full co-operation must be given to civil authorities under the guidance of the church lawyer.
- Adequate care must be shown for the well-being of victims.
- The victim should not be held responsible in any way.

### **Records**

- Records should be up-to-date and accessible.
- Records should be kept permanently.
- Always have adequate records of volunteers' applications, references and screening forms.

### **Spokesperson**

- The Senior Pastor or their designate will be the spokesperson for the church in order to avoid any conflicting and contradictory statements.
- They will speak to the media and the congregation regarding the matter in a discreet, informed, truthful, and diplomatic way.
- Other church leaders are NOT to speak for the church.

### **Position Statement**

In an allegation of abuse, the statement below is to be used as an example for a public response until all the facts are uncovered and the case reviewed :

*It is always tragic when children are abused or exploited. Emmanuel is aware of the ever-growing nature of child abuse. We have taken careful precautions to protect the children entrusted to our care. We are distressed by any accusation of child abuse. We will do everything in our power to address any needs in this situation. For the welfare of those involved, all information has been directed to authorities.*

This is a clear position statement of Emmanuel regarding child sexual abuse. The policies and established safeguards are included. Having a carefully prepared statement is far superior to making no comment.



This is an opportunity to influence public opinion positively by emphasizing an awareness of the problem of child abuse, a concern for victims, and the extensive steps Emmanuel has taken to reduce the risk and provide a safe environment for children. It lets the media know that Emmanuel takes the risk of child abuse seriously, and that we have acted responsibly. This is not the time for silence or "no comment." We will not surrender the pulpit to those who will criticize and condemn the church.

**Do not be Accusatory**

- Avoid spelling out the details of an accusation in a public interview.
- Avoid doing a private interview.

**Use a Lawyer**

- Always have the church's lawyer present while answering any investigative questions from the police or social service agencies.
- The accused should follow the same procedure with their lawyer

# Chapter 10 - Implementation Procedures

The topic of child abuse and this Prevention Plan will create a variety of reactions among congregational members. Many will be in favour of the concept. Others will have questions and reservations. It is important for leadership to continually provide prospective leaders and vested interest groups the need for such a policy then give them opportunities for providing feedback. The topic can be presented in Leadership Seminars and on Sundays or mid-week adult classes. Staff members or other Ministry Leaders will be available to answer concerns and provide specific answers about this aspect of the church's policies.

## Presenting this Policy

### **The following key points should be made:**

- Child sexual abuse can happen in our church.
- One incident can devastate a child, a family and the church.
- The legal liabilities can be enormous.
- Church leaders may be held liable.
- A prevention program can reduce risk through relatively simple procedures.

It is important to periodically inform the congregation of the key issues pertaining to child sexual abuse and why a decision was made to establish a prevention plan. This will continue to nurture an emotional commitment within our membership to maintain a safe church environment for all children and youth.

The climate in these presentations should not be one of sober reflection but of hope. You want people to realize that Emmanuel is taking action, to minister to this need. The focus should be upon the great responsibility God has given to us to care for our children. Scripture verses might be used such as the following: Psalm 78:1-6; Psalm 127; Psalm 46: 1, 6; 2 Samuel 13; Matthew 18:1-6; Matthew 18:10; Luke 18:15-17; Ephesians 5:11-13.

### **Monitoring of Policy**

Ministry Leaders, directors and department heads should thoroughly review these policies and procedures as part of their pre-fall program planning. After the initial emphasis on the program wanes, workers may begin to ignore basic policies. For



example, the Two Adult Rule may become routinely neglected. Attention must be given to periodic monitoring that examines the following:

- Has each department trained its workers regarding these policies?
- Are workers following the required policies and guidelines?
- What obstacles exist in complying with the policies?
- What is the level of cooperation?
- Do sufficient materials exist for training and information?
- Are the policies printed and available ?

Thoroughly discuss each policy and procedure with your ministry leaders. Work through all concerns. If problems exist in the policies, they should be brought to the attention of either the children's ministry pastor/director or the youth pastor/director. Consider revisions, but changes must not sacrifice the integrity of the program.

## Educate Volunteers

Routines must be established for the training of all new workers who serve the church. Nursery workers fall into a category that we will consider separately.

### **A. Future Volunteers**

Often, new volunteers begin together as a group at the start of a new quarter or educational period. Sometimes, however, a new worker becomes active after a program has already begun. A plan must exist to provide training for all workers, regardless of when they begin. Begin with a new member orientation class. All church members should be aware of basic policies concerning working with youth and children.

Group training will occur at the start of each new program year. Individuals who begin later should meet with a designated person to review the policies and procedures and to complete the screening form. These workers should take the next Plan to Protect® training.

### **B. Annual Training/ Additional Classes**

A regularly scheduled annual training program will be offered each Fall as school begins, and church programs gear up for the new church year. Additional classes will be scheduled as required. This will all be coordinated by all Family ministry departments and the Plan to Protect® administrator.

### **C. Nursery**

Emmanuel uses several volunteer workers in the nursery programs. Many of these volunteers may serve only a few hours each year. Special training sessions will be



conducted for all volunteer nursery workers outlining nursery policy and procedures, behavioral guidelines, and where to find supplies.



## Chapter 11 - Accountability

If it is proven that a volunteer, ministry leader, or staff member of Emmanuel has committed child abuse, the church will practice discipline according to Matthew 18:15-17, the policy manual of the church and the Statement of Faith and Core Values. The church must avoid any undue interference when a report of child abuse has been filed with Child and Family Services. The church should ask the agency how it can assist in helping and supporting the hurting child and his or her family. The church should maintain frequent communication and supportive relationships with those suspected or guilty of child abuse for as long as these persons exhibit a willingness to listen, change, and look to Christ for help. This does not exclude the need for hurting individuals to receive professional counseling.

An accusation of child sexual abuse may occur in any church. Wrong reactions can multiply the pain and liability inherent in an abuse case.



# Glossary of Terms

**Approved Volunteer:** A person who has completed:

1. A minimum six month waiting period
2. Application form for children or youth ministries, completed and signed
3. Interview form completed and signed
4. Child Abuse Registry Check filed
5. Reference Checks completed and clear
6. Police Records check received from authorities
7. Plan to Protect® training completed
8. Driver's Record Check (if required) received

**Child abuse:** Defined by law, but generally includes:

1. Non-accidental physical injury
2. Sexual contact or exploitation
3. Neglect
4. Emotional distress

**Child sexual abuse:** Generally, any sexual contact with or exploitation between an adult or caregiver and a child or adolescent even if the victim gives consent.

**Church:** Emmanuel and its related ministries.

**Ministry Leaders:** A group of people responsible for the coordinating , screening, and placing of approved volunteers into the ministries of Emmanuel.

**Exhibitionism:** Sexual perversion marked by a tendency of indecent exposure.

**Guarantor:** A person or organization that is legally responsible for the actions or debts of another.

**Liability:** Legal responsibility, often resulting in monetary damages.

**Molestation:** Improper sexual advances or activity with a child.

**Negligence:** A failure to exercise reasonable care.

**Perpetrator:** A person who commits an act of child sexual abuse.





**Plan to Protect® file:** A file kept on each prospective/active volunteer which includes the Volunteer Application Form , record of criminal record check, record of child abuse registry check, record of reference checks, spiritual gift evaluation (if available), volunteer contact form, and a record of the interview by the ministry pastor/director.

**Policy:** A rule which describes or structures the proper working behaviour of a church staff member or volunteer.

**Position of Trust:** any position that requires its holder to enjoy the trust of those who elected or chose the holder. It includes any role wherein parents and or guardians have entrusted their loved one to your care i.e. teachers, helpers, assistants, supervisors, directors, leaders, caregivers, sponsors, etc. A position of trust, in legal terms, refers to a situation where one person holds a position of authority over another person and uses that position to his or her advantage to commit a crime or to injure the victim in some way; liability for abuse of this position is not limited to criminal prosecution and in some cases; a civil lawsuit may be brought as well.

**Promiscuity:** The tendency towards indiscriminate frequent sexual behavior.

**Prospective Volunteer:** Children, youth, or adults associated with Emmanuel, either by regular attendance (adherent), or membership, and awaiting approval by the ministry leader for volunteer service.

**Reasonable care:** The care that would be exercised by an ordinarily prudent person under the same or similar circumstances.

**Volunteer:** Anyone who serves alongside with youth, children, or vulnerable adults.

**Volunteer application form:** An application form which has been approved by the Ministry Council which is consistently used in the screening of prospective volunteers. Completed application forms are to be kept confidential and used only by the Church Ministries Committee and Ministry Counselors.



# Statement of Faith and Core Values

**Mission Statement:** *Making followers of Jesus who love and live like Him.*

## **Statement of Faith:**

### **God's gospel originates in and expresses the wondrous perfections of the eternal, triune God.**

1. We believe in one God, Creator of all things, holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons: the Father, the Son and the Holy Spirit. Having limitless knowledge and sovereign power, God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.

### **God's gospel is authoritatively revealed in the Scriptures.**

2. We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

### **God's gospel alone addresses our deepest need.**

3. We believe that God created Adam and Eve in His image, but they sinned when tempted by Satan. In union with Adam, human beings are sinners by nature and by choice, alienated from God, and under His wrath. Only through God's saving work in Jesus Christ can we be rescued, reconciled and renewed.

### **God's gospel is made known supremely in the Person of Jesus Christ.**

4. We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus- Israel 's promised Messiah-was conceived through the Holy Spirit and born of the virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven and sits at the right hand of God the Father as our High Priest and Advocate.



**God's gospel is accomplished through the work of Christ.**

5. We believe that Jesus Christ, as our representative and substitute, shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for salvation.

**God's gospel is applied by the power of the Holy Spirit.**

6. We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ. He convicts the world of its guilt. He regenerates sinners, and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, illuminates, guides, equips and empowers believers for Christ-like living and service.

**God's gospel is now embodied in the new community called the church.**

7. We believe that the true church comprises all who have been justified by God's grace through faith alone in Christ alone. They are united by the Holy Spirit in the body of Christ, of which He is the Head. The true church is manifest in Local churches, whose membership should be composed only of believers. The Lord Jesus mandated two ordinances, baptism and the Lord's Supper, which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer.

**God's gospel compels us to Christ-like living and witness to the world.**

8. We believe that God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God's Word, the Spirit's power, and fervent prayer in Christ's name, we are to combat the spiritual forces of evil. In obedience to Christ's commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.

**God's gospel will be brought to fulfillment by the Lord Himself at the end of this age.**

9. We believe in the personal, bodily and glorious return of our Lord Jesus Christ with His holy angels when He will bring His kingdom to fulfillment and exercise His role as Judge of all. This coming of Christ, at a time known only to



God, demands constant expectancy and, as our blessed hope, motivates the believer to godly Living, sacrificial service and energetic mission.

**God's gospel requires a response that has eternal consequences.**

10. We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ. We believe that God will raise the dead bodily and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment and the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth, to the praise of His glorious grace. Amen.

**Core Values:**

As a community of believers our mission is to make followers of Jesus who love and live like Him, and we value:

1. An active community where everyone is ministered to and cared for and all are involved in ministry.
2. God-honoring worship in our gatherings and in our lives.
3. Prayer-directed and driven ministries.
4. Life-changing Biblical teaching for all ages that is vital (*connected with the world*) and sound (*connected with the World*).
5. Developing and deploying godly leadership.
6. Effective outreach to the world .

**What does it mean to be an Evangelical Free Church?**

EVANGELICAL refers to our commitment to the authority of Scripture as being inerrant in the original writings and the only safe and sufficient guide to faith and practice.

FREE is a term that historically referred to a church that was not a state-controlled church. Today, it has come to signify our form of church government as being congregational and expresses the autonomy each church enjoys about the purchase of property, calling pastors, setting budgets, and so forth.

CHURCH refers to a fellowship of believers in Jesus Christ who gather to worship God and who seek to serve their Lord Jesus in everyday life.



THE EVANGELICAL FREE CHURCH OF CANADA is an association of over 130 churches. They have voluntarily joined together to become more effective in world missions, church planting, education, camp ministry, publications and other ministries.



# Discipline and Restoration of Ministry Leaders

All who are involved in Ministry Leadership must practice what they confess with their mouths. Anyone who fails to model and exemplify a lifestyle consistent with God's Word, so the integrity and testimony of the church is undermined will be subject to a process of discipline. The paramount concern in any disciplinary action must be the restoration of the reputation and integrity of the name of Christ as represented through the ministry of Emmanuel and the restoration of the person under discipline to a full and complete fellowship in the body.

The Senior Pastor and/or his designate will be primarily responsible for the consistent and adequate application of the discipline and restoration. Generally, anyone who breaches a standard which significantly impacts his or her personal testimony and the corporate reputation of Emmanuel will be asked to submit his/her resignation from ministry leadership and will remain inactive in ministry for a minimum of one year. This year may be extended upon the counsel of the Senior Pastor and/or their designate.

## Guiding Principles in the Discipline of Ministry Leaders

The church is spoken of as a body with each member contributing to its overall success and health (1 Corinthians 12). When one part of the body is infected or injured by sin or by being sinned against, a restorative process needs to occur so that full health and strength may be regained.

In a healthy church, the restoring of a sinning ministry leader should be a quiet and normative process. It calls for each of us to care and to love enough to speak to someone who is sinning. Frequently, this is all that will be required. There are times, however, when the process of accountability goes beyond a private calling to account or a gentle admonition. In 1 Corinthians 5, Paul further extends the process of accountability beyond the realm of interpersonal offenses to behaviors or attitudes which are an offense against the testimony and integrity of the entire church and the name of Jesus Christ. When the offense is interpersonal in nature, and yet resistance occurs, and sin persists; the health of the body, the honour of the name of Christ, the obedience to Christ requires that others become involved in the restorative process. The primary instruction in scripture on this process is found in



Matthew 18:15-20. (For Scriptural listings of sins see Mark 7:21-22; Romans 16:17; Galatians 5:19-21 ; II Timothy 3:1-5).

As a local church, Emmanuel is under the authority of the Lord Jesus Christ and is therefore called upon by Him to submit to the authority of Local government (Romans 13:1-7). We will act in accordance with all government Laws and regulations within the bounds of Scripture.



# Suspected Child Abuse Report

All information received is to be kept **STRICTLY CONFIDENTIAL**

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_ Name of Child: \_\_\_\_\_

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

Phone number : (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Name of person filing report: \_\_\_\_\_

Name of person receiving report: \_\_\_\_\_

Nature of suspected abuse: (Physical, sexual, emotional, neglect):

---

---

Indications of suspected abuse (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 when a formal report is filed with the police or Child and Family Services.

Signed : \_\_\_\_\_ Signed: \_\_\_\_\_  
(Person Reporting) (Pastor)

**Family Ministry**  
360 McKenzie Ave. | Steinbach , MB | RSG 0K6  
204-326-98651 eefc.ca





# Suspected Child Abuse Follow-up Report

All information received is to be kept **STRICTLY CONFIDENTIAL**

Date: \_\_\_\_/\_\_\_\_/\_\_\_\_ Name of Child: \_\_\_\_\_

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

Phone number: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Name of person filing report: \_\_\_\_\_

Name of person receiving report: \_\_\_\_\_

Conclusions:

---

---

Action taken: (Including date and time):

---

---

The above information will serve as a guide and will be necessary when a formal report is filed with the police or Child and Family Services.

Signed : \_\_\_\_\_ Signed: \_\_\_\_\_  
(Person Reporting) (Pastor)

**Family Ministry**  
360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-98651 eefc.ca



# Waiver & Medical Release Form Field Trips and Special Events

Activity: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

Location: \_\_\_\_\_

Chaperones: \_\_\_\_\_

Name of Child : \_\_\_\_\_ Date of Birth: \_\_\_\_/\_\_\_\_/\_\_\_\_

Address: \_\_\_\_\_ Postal Code: \_\_\_\_\_

Home phone #: (\_\_\_\_)-\_\_\_\_-\_\_\_\_ Parents Cell: (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Alternate Emergency name & number: \_\_\_\_\_ (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Does your child have any severe allergies? (Bee stings, food, penicillin, other drugs): If yes, please explain:

---

---

Is your child bringing any medication with him or her? (Antibiotics, ventilator, Ritalin): If yes, please explain:

---

---

(Note: Please turn in all medications to the activity leader)

Does your child have any physical, emotional, mental or behavioral concerns or limitations that our staff should be aware?

If yes, please explain:

---

---



*Precautions are taken for the safety and health of your child, but in the event of accident or sickness, Emmanuel, its staff, and its volunteers are hereby released from any liability. In the event that your child requires special medication, x-rays or treatment, the parents/guardians will be notified immediately.*

Your child must be covered by Provincial Health Insurance or equivalent medical insurance.

6-digit Manitoba Health #: \_\_\_\_\_ 9-digit PHIN # : \_\_\_\_\_

Family doctor: \_\_\_\_\_ Doctor's Ph. Number: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Parent/Guardian's Signature: \_\_\_\_\_

**Children's Ministry**

360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-98651 eefc.ca



# Waiver & Medical Release Form Overnight Events

Activity: \_\_\_\_\_

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

Location: \_\_\_\_\_

Chaperones: \_\_\_\_\_

Name of Child: \_\_\_\_\_

Date of Birth: \_\_\_\_/\_\_\_\_/\_\_\_\_

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

Postal Code: \_\_\_\_\_

Home phone #: (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Parents Cell: (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Alternate Emergency name & number: \_\_\_\_\_ (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Does your child have any severe allergies? (Bee stings, food, penicillin, other drugs): If yes, please explain:

---

---

Is your child bringing any medication with him or her? (Antibiotics, ventilator, Ritalin): If yes, please explain:

---

---

(Note: Please turn in all medications to the activity leader)

Does your child have any physical, emotional, mental or behavioral concerns or limitations that our staff should be aware of?

If yes, please explain:

---

---



Please circle if your child currently, or within the last three months, has had any of the following:

Appendicitis	Ear Infection	Hay Fever
Mumps	Asthma	Epilepsy
Hepatitis	Sinusitis	Bedwetting
Measles (Red or German)	Diabetes	Tonsillitis
Chicken Pox	Severe Stomach Ache	Fainting
Other:	Date of last Tetanus shot:	

*Precautions are taken for the safety and health of your child, but in the event of accident or sickness, Emmanuel, its staff, and its volunteers are hereby released from any liability. In the event that your child requires special medication, x-rays or treatment, the parents/guardians will be notified immediately.*

Your child must be covered by Provincial Health Insurance or equivalent medical insurance.

6-digit Manitoba Health #: \_\_\_\_\_ 9-digit PHIN #: \_\_\_\_\_

Family doctor: \_\_\_\_\_ Doctor's Ph. Number: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

In case of surgical emergency, I hereby give permissions to the attending physician to hospitalize, secure proper treatment for, and to order injection, anesthesia or surgery for my child as named above.

Parent/Guardian's Signature: \_\_\_\_\_

**Children's Ministry**  
360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-98651 eefc.ca



# Medication Consent Form

Child 's name: \_\_\_\_\_

Family Doctor : \_\_\_\_\_ Phone number : (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

**Family Ministry**

360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-98651 eefc.ca



# Overnight Waiver

Activity: \_\_\_\_\_

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

Location: \_\_\_\_\_

Chaperones: \_\_\_\_\_

Name of Child: \_\_\_\_\_

Name of Parents/Guardians : \_\_\_\_\_

This form is only valid if the church already has an Annual Waiver on file for your child, if you have not filled one out and handed it in, please do so along with this form. If you are unsure, please contact the church office and we will let you know. You can print the Annual Waiver off the church website [eefc.ca](http://eefc.ca) or contact the church office to obtain a hard copy.

Is your child bringing any medication with him or her? (Antibiotics, ventilator, Ritalin)  
YES                      NO

If yes, please explain:

---

---

(Note: Please find the medication consent form online at [eefc.ca/](http://eefc.ca/) to be filled out for your child. When you drop off your child for the event, please turn in all medication, and the medication consent form, to the youth ministry director or youth ministry assistant)

Circle if your child currently, or within the last three months, has had any of the following:

Appendicitis  
Chicken Pox  
Diabetes  
Hepatitis  
Mumps  
Other:

Asthma  
Ear Infection  
Fainting  
Measles (Red or German)  
Sinusitis  
Date of last Tetanus shot:

Bedwetting  
Epilepsy  
Hay Fever  
Severe Stomach Ache  
Tonsillitis



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

In the event that your child requires special medication, x-rays or treatment, the parents/guardians will be notified immediately. In case of surgical emergency, I hereby give permissions to the attending physician to hospitalize, secure proper treatment for, and to order injection, anesthesia or surgery for my child as named above.

Parent/Guardian's Signature: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

**SEE REVERSE SIDE OF PAGE**





Hey Parents/Guardian's:

We just want to share with you a few important things you need to know before sending your kid off to \_\_\_\_\_ Event

- We do try to make sure that the youth are supervised, but there are moments where they may be working in a group without an adult Leader with them. There will be Leaders wandering around checking up on groups.
- We are looking forward to this event and spending time with your child.
- If you have any questions, please don't hesitate to ask us.

Thanks,

Jori Dueck (jori.dueck@eefc.ca) Kirsten Hildebrand (kirsten.hildebrand@eefc.ca)

Please sign below to verify you have read this statement in whole.

Parent/Guardian's Signature: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_\_

**Family Ministry**

360 McKenzie Ave. | Steinbach, MB | RSG 0K6

204-326-98651 eefc.ca

[jori.dueck@eefc.ca](mailto:jori.dueck@eefc.ca) or [kirsten.hildebrand@eefc.ca](mailto:kirsten.hildebrand@eefc.ca)



# "Coffee" Meeting Permission Note

I, \_\_\_\_\_ give permission for my child \_\_\_\_\_ to meet with  
(parent/ Guardian name) (child's name)

\_\_\_\_\_ from Emmanuel Evangelical Free Church's Youth Ministry  
(youth leaders name)

Team on \_\_\_\_/\_\_\_\_/\_\_\_\_ at \_\_\_\_:\_\_\_\_ at \_\_\_\_\_  
(date and time of meeting) (location of meeting)

Parent/Guardian's Signature: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

**This Permission note is only valid if the ANNUAL WAIVER has been handed in. If you have not handed one in, please download one from [eefc.ca](http://eefc.ca) or contact the church office to get a hard copy.**

## Family Ministry

360 McKenzie Ave. | Steinbach , MB | R5G 0K6  
204-326-98651 [eefc.ca](http://eefc.ca)  
[jori.dueck@eefc.ca](mailto:jori.dueck@eefc.ca) | [kirsten.hildebrand@eefc.ca](mailto:kirsten.hildebrand@eefc.ca)



# Annual Waiver 2021/2022

Information received is confidential and is being gathered for the purposes of serving your child while in the care of Emmanuel Evangelical Free Church. Any Medical information collected here serves to authorize Emmanuel Evangelical Free Church, and its staff and volunteers, to obtain medical assistance in emergencies.

Name of Child: \_\_\_\_\_ Date of Birth: \_\_\_\_/\_\_\_\_/\_\_\_\_

Grade:

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

Postal code:

Parent's Email: \_\_\_\_\_

Phone Number : (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Parent's Cell : (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Student's Email: \_\_\_\_\_

Phone number: (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Emergency Contact: (someone other than parent/guardian):

\_\_\_\_\_

(\_\_\_\_)-\_\_\_\_-\_\_\_\_

Provincial Health Card Numbers (both 6 & 9 digits):

Family Doctor: \_\_\_\_\_

Phone: (\_\_\_\_)-\_\_\_\_-\_\_\_\_

Does your child have any severe allergies? (Bee stings, food, penicillin, other drugs)

YES NO If yes, please explain:

---

---

Will your child bring any medication with him or her to a regular youth event?

(Antibiotics , vent ilator, Ritalin)

YES NO If yes, please explain:

---

---



(Note: Please turn in all medications to the youth pastor or youth ministry assistant)

Does your child have any physical, emotional, mental or behavioral concerns or limitations that our staff should be aware of?

YES NO If yes, please explain:

---

---

Precautions are taken for the safety and health of your child, but in the event of accident or sickness, EEFC, its staff, and its volunteers are hereby released from any liability. If your child requires special medication, x-rays or treatment, the parents/guardians will be notified immediately.

I agree to be contacted by Emmanuel Evangelical Free Church for marketing and promotional purposes. I understand that I can unsubscribe at any time.

Parent/Guardian's Signature: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

### **Photo Usage and Electronic communication with Youth Leader:**

At times your child's photo may be taken and could be used in the following ways:  
Emmanuel brochures/ promotional material

- Website (eefc.ca)
- Young Emmanuel blog
- Emmanuel Living Newsletter
- Church/youth Facebook page

\*Note: we do not have control over photo's youth post on their personal Facebook pages.

In Youth Ministry, at times we Like to use the following forms of communication to connect with your child:

- Email
- Facebook/Instagram [if the student has it]
- Texting [if the student has a phone]
- Phone calls



If you DO NOT wish to have your child communicate with our youth ministry team in one or any of these ways, please indicate this on the lines provided.

---

---

If you DO NOT wish to have your child 's photo used in one or any of these ways, please list on the lines provided the use of photos that you would NOT Like your child to participate in.

---

---

If you have concerns about photos or communication, please print them below and we will honor your preferences:

---

---

I HAVE READ AND UNDERSTOOD THE CONTENTS OF THIS WAIVER.

Parent/Guardian's Signature: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

Effective from date signed through September 1, 2022

Emmanuel Evangelical Free church is collecting and retaining this personal information to enrol your child in our programs, to assign the student to the appropriate classes, to develop and nurture ongoing relationships with your child, and to inform you of program updates and upcoming opportunities at our church .

This information will be maintained indefinitely as it is a requirement of our insurance company and legal counsel. If you wish Emmanuel Evangelical Free church to limit the information collected, or view your child's information, please contact us.



# Ministry Application Form

(Information received is **strictly** confidential)

*In our desire to reduce the risk of abuse within our church ministries, we believe this information is necessary to protect our children, youth and volunteers. Thank you in advance for your understanding.*

Full Name: \_\_\_\_\_

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

Male: \_\_\_\_ Female: \_\_\_\_

Phone Number: (\_\_\_\_)-\_\_\_\_-\_\_\_\_

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

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

Postal Code: \_\_\_\_\_

Ministry Area: \_\_\_\_\_

## Optional info:

Single      Married      Engaged      Separated      Divorced

Remarried      Widow/widower

Spouse's Name: \_\_\_\_\_

Date of Birth: \_\_\_\_/\_\_\_\_/\_\_\_\_

Occupation and/or Employer: \_\_\_\_\_

Hobbies, Interests or Skills: \_\_\_\_\_



## Spiritual History

How long have you attended Emmanuel? When did you accept Christ as your Savior?

---

---

Are you a member?      Yes    No

On a separate piece of paper briefly share your faith story with us. Thank you.

## Academic History

Have you received any post-secondary education? If yes, please give us a few details:

---

---

## Church Attendance Background

Churches I have attended in the last five years are as follows:

Name of Church: \_\_\_\_\_ Address: \_\_\_\_\_

Dates Attended: \_\_\_\_\_ - \_\_\_\_\_ Phone No: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Member or Adherent

Name of Church: \_\_\_\_\_ Address: \_\_\_\_\_

Dates Attended: \_\_\_\_\_ - \_\_\_\_\_ Phone No: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Member or Adherent



## Present and Previous Ministry Experience

Name of church: \_\_\_\_\_ Phone: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Dates and description of ministry: \_\_\_\_\_

Pastor or ministry supervisor: \_\_\_\_\_

Name of church: \_\_\_\_\_ Phone: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Dates and description of ministry: \_\_\_\_\_

Pastor or ministry supervisor: \_\_\_\_\_

Name of church: \_\_\_\_\_ Phone: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

Dates and description of ministry: \_\_\_\_\_

Pastor or ministry supervisor: \_\_\_\_\_

## Lifestyles (confidential information)

*To provide a safe and secure environment for our children, we believe it is necessary to include the following questions as part of our application process. All information will be kept strictly confidential. (Police may access this information under warrant, if requested.) Answering "yes" to any of the questions may not necessarily preclude your involvement in ministry. A meeting will be arranged with a Pastor so that you may discuss the circumstances.*

*Thank you in advance for your understanding.*

If any of the following circumstances apply to you, please check here \_\_\_\_\_

- Have been convicted of a criminal offense involving children
- Have been convicted of a sexually related crime
- Have been convicted of an abuse related crime
- Have been hospitalized or treated for alcohol or substance abuse
- Have any communicable disease
- In treatment for any form of mental illness





Do you have any physical conditions that would prevent you from performing certain types of activities (lifting children, playing sports)? If so, please explain:

---

---

### References

Please provide the names of three individuals (excluding relatives) who could provide a reference for you. If you are a minor, you may use the name of a parent and/or teacher. If possible, include at least one reference from inside the church. We ask you to please get your references permission before submitting their names.

Name of Reference: \_\_\_\_\_ Phone: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

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

Name of Reference: \_\_\_\_\_ Phone: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

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

Name of Reference: \_\_\_\_\_ Phone: (\_\_\_\_)-\_\_\_\_-\_\_\_\_\_

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

### Applicants Statement

I hereby acknowledge that the information contained in this application for ministry is correct to the best of my knowledge. I authorize any references or churches listed in this application to give you any information they may have regarding my character and fitness for children's ministry, and I release all such references from liability for any damage that may result from furnishing such evaluation to you. I also grant my permission for Emmanuel to perform a personal Criminal Record Check and Child



Abuse Registry Check for my protection against any false allegations and for the protection of those I serve. I consent to such an investigation with the understanding that the results and forms will be kept indefinitely in extreme confidentiality. I further agree to adhere to the Child Protection Procedures as adopted by Emmanuel.

Applicant's Name (Please print): \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

Signature of applicant: \_\_\_\_\_

**Emmanuel Evangelical Free Church**  
360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-9865 | eefc.ca  
jori.dueck@eefc.ca or kirsten.hildebrand@eefc.ca



# Reference Form for Ministry at Emmanuel

Applicant: \_\_\_\_\_ Reference: \_\_\_\_\_

The above applicant has applied to work at Emmanuel in the \_\_\_\_\_ Ministry. It would be much appreciated if you could answer the following questions:

1. What is your relationship with the applicant and how long have you known him/her?

---

---

2. Have you had any opportunity to observe the applicant caring/working with children/youth/vulnerable adults either in a church or any other setting? If so could you, please circle the characteristic that best describes him/her in that context:

Patient or impatient, relaxed or tense, inclusive or exclusive, comfortable or uncomfortable

---

---

3. What evidence is there that would indicate to you that the applicant has a growing relationship with Jesus Christ?

---

---

4. If you do/did have a child/youth/vulnerable adult of your own would you be comfortable leaving them in the care/supervision of the applicant? Why or why not?

---

---



5. Can you think of any reason why the applicant would not be suitable for working in Emmanuel's Children/Youth/vulnerable adult Ministry?

---

---

6. Would you recommend the applicant for this position? Please circle one

Without reservation      With some reservation      Not at all

**Return this form to the applicant in a sealed envelope as soon as possible.**



# Ministry Volunteer Interview Form

*A completed Ministry Application Form must be completed and in hand to allow for reference checks and review **prior** to the interview. To be used by ministry leaders during interview. Not to be given to potential volunteer.*

First name: \_\_\_\_\_

Last name: \_\_\_\_\_

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

Area of ministry: \_\_\_\_\_

Has anyone explained the types of ministry which we provide as a church and which might provide you with an opportunity for volunteer service?

YES NO

What prompted you to be interested in the ministry which you identified on your Ministry Application Form?

---

---

Would you be willing to attend the training session associated with that ministry?

YES NO

Have the potential volunteer share their spiritual journey and compare responses with those indicated on the Spiritual History of the Ministry Application Form. Note any significant omissions or questions which arise:

---

---

Review the items listed under Confidential Information on the Ministry Application Form and note any significant omissions or questions which arise:

---

---

Ask the potential volunteer about their relationship with each reference listed on the Ministry Application Form:

---



---

On what date would you be available? \_\_\_\_/\_\_\_\_/\_\_\_\_

What is the minimum length of your commitment: \_\_\_\_\_

**Emmanuel Evangelical Free Church**  
360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-98651 eefc.ca



# Confidential Reference Checks for Volunteer Applicant

Name of Applicant: \_\_\_\_\_

Reference or Church Contacted	Date of Contact	Person Contacting the reference or Church	Method of contact (telephone, letter, personal conversation)	Summary of contact

**Emmanuel Evangelical Free Church**  
 360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
 204-326-98651 eefc.ca



# Suggested Script

(For telephone follow-up when screening applications. Not limited to.)

"Hello, this is (your name) and I serve on the Ministries Team at Emmanuel. Like many churches today, we have a screening policy for all the people who volunteer to work with our children/youth/vulnerable adult programs. I am calling your church because (name of applicant) Indicated on his/her application form that: he/she had attended your church or taught in your children/youth/vulnerable adults ministry in the (time) during the (age level) in the (year) ministry year. Can you verify this information?

Would you have any reservations about (name of applicant) working with children?  
(If there are reservations, note them on the form)

OR

Listed you as a personal reference.

How long have you known him/her?

Would you have any reservations about (name of applicant) working with children?

Thank you very much for your help."

Record all information on the follow-up form and return to

**NOTE: If the person who first answers your call does not know the applicant, please try to get the name and number of someone who can help you.**

**Emmanuel Evangelical Free Church**  
360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-9865 eefc.ca





# Volunteer Initial Clearance Checklist

All these forms will remain in their individual folder (Restricted access only)

Name: \_\_\_\_\_

- \_\_\_ Application for Ministry completed and signed
- \_\_\_ Application/instructions for Criminal Record Check given to applicant
- \_\_\_ Reference Contact Form completed and signed; file copy for all contacts
- \_\_\_ Criminal Records Report completed and received from authorities
- \_\_\_ Child Abuse Registry filled out; filed
- \_\_\_ Interview Form completed and signed
- \_\_\_ Plan to Protect® completed and Plan to Protect® Contact Form handed in
- \_\_\_ Driver's Record Check (if required) received
- \_\_\_ All the above in order, reviewed, and cleared for applicant to begin ministry at Emmanuel.

Signature of Pastor or Authorized Ministry Leader: \_\_\_\_\_

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

If this cannot be signed at this time because of an unsatisfactory response in any of the above categories, it must be referred to the Pastor of that Department before any further discussion with the applicant.

**Family Ministry**  
360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-9865 eefc.ca



# Incident Report

Today's Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

Student Name: \_\_\_\_\_

Parent/Guardian Name: \_\_\_\_\_

Phone#:

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

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

Nature of Injury/Incident: \_\_\_\_\_

Ministry Area: \_\_\_\_\_

Incident Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

Incident Location: \_\_\_\_\_

Incident Time:

Event Title: \_\_\_\_\_

All Leaders Present: \_\_\_\_\_

What Happened?

---

---

What action was taken?

---

---

Contacted Parents/Guardian: YES      NO      If not, why not?

---

---

If yes, what was the parent/guardian's response?

---

---



What follow up action was taken?

---

---

Leader's Name: \_\_\_\_\_

Witness Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Signature: \_\_\_\_\_

**Family Ministry**

360 McKenzie Ave. | Steinbach, MB | RSG 0K6  
204-326-9865 eefc.ca