

# Brooks Alliance Church

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## Child, Youth and Vulnerable Adult Protection Policy

### 1. PREAMBLE:

Child, youth and vulnerable adult abuse, especially sexual abuse, is a difficult topic to address. One is tempted to avoid the subject or to treat it in a perfunctory manner, due to its extreme unpleasantness. It is indeed unpleasant, and addressing it may evoke painful memories for some. Of those people, we ask understanding - it was not our intention to cause pain, but to prevent further injury.

Much of the content of this policy has been adapted from materials cited in the bibliography. These materials were expressly developed by their authors to assist in preparing a policy such as this.

### 2. BACKGROUND - WHY HAVE A POLICY?

Child, youth and vulnerable adult sexual abuse happens in our society. We, the Brooks Alliance Church, operate in a society in which there is greater awareness of this particular sin.

A church is particularly vulnerable to exploitation by an abuser. It is characteristic of most churches in our society that they welcome newcomers with open arms, and are overjoyed when such a newcomer volunteers to work in the nursery, with a Sunday School class or to help with other children's and teen's activities. Therefore, a church is the ideal environment for an abuser. He or she can operate there for many years without being suspected, and may even come to be regarded as "above suspicion."

If an incident of sexual abuse occurs, and a civil court examines the role of this church, the question will be raised "what did you as a church do to prevent this?" If we do not have a policy, or have a policy but have not followed it, we will have no answer to make to the court. If we have a policy in place, which we carefully follow, we will be able to show the court that any incident happened *in spite of* our best efforts.

#### a) **OUR RESPONSIBILITY**

We as a church body have a seven-fold responsibility in this area:

i) We have a responsibility to uphold the name of the LORD God Almighty and of the Lord Jesus Christ.

ii) We have a responsibility to the children, youth and vulnerable adults in our care. We must ensure that the environment, which we put forward as being a safe haven, is in fact both safe and a haven. The physical trauma of sexual abuse is great; perhaps the greatest trauma is the destruction of trust and security.

iii) We have a responsibility to the parents of the children and youth in our care. We must ensure that they have no question about the security of children and youth entrusted to our care.

iv) We have a responsibility to paid staff and volunteers within the church. They must know that they are free to minister without fear of false allegations of abuse, sexual or otherwise.

v) We have a responsibility to the congregational life and ministry. An allegation of sexual abuse, whether founded or not, would seriously hamper the ministry of the church in the community.

vi) We have a responsibility to those in our midst who may have abused children, youth and vulnerable adults. This responsibility must include prevention of further abuse, leading them to repentance, and, if necessary, to a saving knowledge of Jesus Christ. We must also pray for their healing and support them through whatever therapy may be found for them.

vii) We have a responsibility to the Christian and Missionary Alliance in Canada and all other believers. As members of Christ's body, we must be sensitive to the fact that our actions reflect on all Christian churches and ministries.

## **b) POLICY GOAL**

Our goal in adopting this policy is three-fold:

- To lessen the chance of such an incident occurring;
- To offer protection procedures for our staff and volunteers;
- To offer the church, our church family and its workers some measure of protection and a course of action to follow if such an incident happens.

It must be clearly understood however, that merely having a policy in place will accomplish none of these objectives. To be effective, the policy must cease to be a policy document and become a working document.

To that end, this policy will discuss the following areas:

- Definitions
- Recruitment and screening of ministry volunteers
- Ongoing child, youth and vulnerable adult protection policies
- Reporting procedures
- Response to allegations of abuse

## **3. DEFINITIONS**

### **a) Child, Youth and Vulnerable Adult Sexual Abuse**

**Non-touch** child, youth and vulnerable adult sexual abuse includes such things as inappropriate comments, exposing a child, youth and vulnerable adult to printed, audio or video pornography, requiring or allowing a child, youth and vulnerable adult to observe adult genitalia, and or allowing or requiring a child, youth and vulnerable adult to view sexual intercourse. The child, youth and vulnerable adult's consent to any of this does not matter. The list is not exhaustive.

**Touch** forms of child, youth and vulnerable adult sexual abuse can include intercourse, masturbation, stroking or caressing. Again, the child, youth and vulnerable adult's consent to any of this does not matter and this list is not exhaustive. Persons committing any form of child, youth and vulnerable adult sexual abuse may face prosecution under the Criminal Code of Canada.

b) **Church Board**

The Church Board of Elders is responsible for coordinating, screening and placing of approved volunteers into the child, youth and vulnerable adult related ministries of Brooks Alliance Church. At its discretion, the board may delegate this job.

c) **Volunteer Placement File**

A file kept on each prospective volunteer which includes the Ministry Volunteer Application Form, an RCMP Criminal Record Check, an Alberta Children's Services Intervention Record Check, record of Reference Checks and a record of the interview by the pastor and an elder, if such an interview takes place (see "interview" section under "Recruitment of workers for ministry"). This file is confidential, but may be turned over to legal authorities upon presentation of a search warrant, or to the church's legal counsel. Long-term secure storage of these files is required.

d) **Ministry Volunteer Application Form**

An application form which has been approved by the elders and which is consistently used in the screening of prospective volunteers. Completed application forms are to be kept confidential and used only by the individual(s) designated with that responsibility.

## **4. RECRUITMENT OF WORKERS FOR MINISTRY**

Prevention of child, youth and vulnerable adult sexual abuse in the church begins with careful selection of paid and volunteer staff that will have regular supervision of children, youth and vulnerable adult. We must not allow our real need for workers to make us take risks in this area.

a) Ministry Volunteer Application Form -- This form is to be completed by all persons who will supervise children, youth and vulnerable adults. This form is critical in protecting the church from legal action if a case of child, youth and vulnerable adult abuse occurs in which a church volunteer is involved. To be protected from liability, the church must show evidence that it has taken reasonable action in screening and supervising the volunteers involved in any children, youth and vulnerable adult work. The courts will look for a process by which the church screens volunteers before engaging them in service. A court can find the church legally liable if it is less than systematic and therefore negligent in screening volunteers. By having every volunteer fill out a Ministry Volunteer Application Form and keeping these forms on file, the church greatly reduces its potential liability.

b) Reference Check -- Three personal references are requested on the Ministry Volunteer Application Form. These references should exclude relatives and include at least one reference from outside the church. At least two of these references must be phoned and asked to affirm the appointment of the volunteer. The person making the phone calls, the date of the calls and a summary of the reference's comments should all be recorded on the application form; this would become part of the Volunteer's Placement File.

c) Interview -- Where a review of the Ministry Volunteer Application Form suggests it may be required, or where the applicant requests, an interview with the pastor and an elder may be scheduled. An interview provides the opportunity to review the important items from the Ministry Volunteer Application Form in a personal setting, to ask follow-up questions and to enhance knowledge of the applicant. The information given in such an interview will be available to the Church Board and therefore, may not be kept confidential. The interview will also allow the potential volunteer the opportunity of asking questions about various children, youth and vulnerable adult ministries and the reasons behind child, youth and vulnerable adult protection procedures.

d) Conviction or Criminal History Check -- Each volunteer applicant will be asked to obtain a criminal records check with the RCMP and the Government of Alberta Children's Services Intervention Record check. We recommend that all paid staff provide these record checks for their own protection and for the protection of the church. Any records secured will be placed in the Volunteer Placement File and will be considered confidential.

e) Training -- All volunteers will be provided with a copy of this policy document. Further to this, an initial training will happen for all new workers, as well as an annual refresher training for all volunteers.

Part of this training must include a discussion on social networking that addresses appropriate content and confidentiality issues as it relates to both youth and children.

f) Approval Process -- Approved volunteers will have completed a screening process which includes:

i) regular attendance at this church for at least six months

ii) completion of a Ministry Volunteer Application Form including a Police and Alberta Children's Services Intervention Record checks.

iii) completion of the Release of Information and Declaration of Intent.

Names of approved volunteers and the area(s) they will volunteer in are to be provided to the Board of Elders prior to each volunteer beginning in their area of ministry.

Where the Pastor or the Board of Elders know of any reason why this person might not be suitable for children, youth and vulnerable adult ministry, they will appoint a person to investigate further, prior to making a final decision.

**THOSE PERSONS WHO HAVE BEEN ACCUSED OF, OR CONVICTED OF ABUSE IN THE PAST SHOULD BE DIRECTED INTO MINISTRIES NOT INVOLVING PROGRAMMED CONTACT WITH CHILDREN, YOUTH AND VULNERABLE ADULTS.**

## **5. ONGOING CHILD, YOUTH AND VULNERABLE ADULT PROTECTION PROCEDURES**

Brooks Alliance Church is concerned for the safety of children, youth and vulnerable adults and their families. At the same time, we are concerned about the safety and reputation of the adult and teen volunteers who work with children, youth and vulnerable adults here. The previously described screening procedure should prevent persons with known problems from being accepted as volunteers. However, some persons with impure motives may be accepted as volunteers. The procedures described in this section are intended to minimize any problem caused by such, while at the same time offer protection against false allegations to those genuine volunteers.

## a) GENERAL GUIDELINES

i) **Registration** -- Children and youth will normally attend groupings in various ministries according to age, grade, development, and the structure of the particular ministry involved. Parents and ministry leaders should discuss exceptions. A **careful registry** will be maintained of all children and youth's names, addresses, and parent's / guardian's names.

ii) **Receiving and releasing of Pre-School children** -- At a minimum, programs for preschool aged children should ensure that the children are properly registered, that any special dietary, medical or care needs are identified and discussed with ministry volunteers, and that normal pickup, drop-off arrangements are discussed. Parents should know who would be looking after their children - whether this is a regular duty or a rotational assignment. The church may wish to develop a sign-in sheet as numbers dictate.

- Preschool children should never be dropped off in a classroom without a responsible person present. If only one person is present, any door should be left open.
- Release of children will only be to known parents / caregivers or known alternates, unless a parent/caregiver gives written or verbal permission.

iii) **Washroom guidelines** -- To avoid potential problems, and to avoid disruption, we strongly encourage parents to take their own children to the washroom before the beginning of each service, class or activity. This expectation should be communicated to parents at the beginning of the ministry season, and to new families as they become active in the church in the midst of the church year.

We suggest that only women assist both girls and boys in the washrooms. For the protection of our male volunteers from false accusations, it would be wise for men to avoid assisting boys or girls of any age in the washrooms.

Washroom cubicles -- It is extremely important that NO worker be shut in a washroom cubicle with a child. Where possible, workers should try to avoid being alone in a washroom with a child.

Diaper changing -- where facilities permit, should be done in such a way that another nursery worker can observe the process. Failing this, nursery workers should NEVER change a diaper behind closed doors or other barriers. Children under the age of 14 years, who are assisting in the nursery, should never change diapers.

## b) CLASSROOM STAFFING AND SUPERVISION GUIDELINES

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

Our desire is to provide a safe, loving environment where the children and youth feel comfortable and learning can take place. Therefore, we are adopting the following:

“Open doors” -- Classrooms with full-height walls and doors must have windows, which allow ready view of the room from the outside. Under no circumstances may curtains be drawn over such windows. When it is necessary that only one adult leader be in a closed room with children and youth (due to number of staff available, etc.) the room will remain visible to passersby on the outside, through such a window, and where possible, through an open door as well.

Age Expectation -- As Brooks Alliance Church is a place where most people know each other; volunteers between the ages of 14 and 17 may supervise a group of children, although this should only be done where a minimum of two such volunteers are present.

Preschool Classes -- should be staffed with at least one female adult worker to better facilitate observance of the washroom guidelines.

Supervisory staff (e.g.: Sunday School Superintendent) should make regular classroom visits to make sure the class is properly staffed and supervised.

As it relates to children or youth, adult supervisors/volunteers should always maintain the "two-adult rule" for any off-premises contact. No supervisor/volunteer should be alone off-site with any child or youth.

Further to off-site excursions, written parental consent should be obtained before taking any children or youth to any overnight activities or field trips.

### c) **PROPER DISPLAY OF AFFECTION**

Appropriate touching -- can be important in demonstrating godly love and affection to those for whom we are responsible. However, volunteers and staff need to be aware of, and respond to, differences in sexual development, culture, family background, individual personalities and special needs. Physical contact with children and youth should be age and developmentally appropriate. The following suggestions may be helpful - they are not an exhaustive list:

- 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 or youth who needs comforting or quieting.
- Taking both of the child's hands when giving positive messages (e.g. You did a good job; we missed seeing you.)
- Patting a child or youth on head (inappropriate for some cultures) hand shoulder or back, when giving positive messages.
- Touching a child or youth on the shoulders or hand to keep his or her attention while you redirect the child or youth's behavior (at no time is corporal punishment as discipline ever appropriate for a child or youth).
- Holding or cradling a preschool child who is crying.
- Inappropriate touching -- The following list is not exhaustive. However, staff and volunteers should avoid activities such as:
  - \* Kissing a child or youth, coaxing a child or youth to kiss them, extended hugging and tickling.
  - \*Touching a child or youth in any area that would normally be covered by a bathing suit (except, as previously noted, when helping a child with the toilet).
  - \*Carrying older children or youth or allowing them to sit on your lap.
  - \*Being alone with a child or youth.

### d) **ARCHITECTURAL PRECAUTIONS**

At such time as new classroom construction or renovation of existing classroom space is planned, the following should be kept in mind:

Windows -- in classroom doors and/or walls allow observation by parents, supervisory staff and other passersby. Whether in doors or walls, windows should not be covered for the sake of privacy

or decoration.

Nursery -- Where practical, nursery change tables should be in full view. Nobody should be able to enter the nursery unnoticed.

## **6. REPORTING PROCEDURES**

### **a) Obligation to Report**

Section 3 of the Alberta Child Welfare Act outlines the legal obligations and responsibilities of any person who has reasonable grounds to believe that a child or youth is in need of protective services (due to physical or sexual abuse, neglect or other circumstances). That person is legally obliged to report to Alberta Family and Social Services. The Alberta Child Welfare Act also states that this responsibility to report overrides all rights of confidentiality except that between a lawyer and his or her client. No legal action may be taken against a person making such a report, unless the report is made with malicious intent or without reasonable grounds. Only that department's Minister may not release by Alberta Family and Social Services, but the name of the person making the report.

A person who fails to comply with this legal obligation to report may be found guilty of an offense and sentenced to a fine or a jail term.

### **b) What to report**

All staff members and volunteers who are involved in children or youth ministry will **immediately** report to their supervisors anything they know which is of obvious concern relating to abuse, sexual abuse or neglect. It is not the responsibility of the reporting person or of the ministry superior to launch an investigation or to prove or disprove any allegations; child welfare authorities and police officials have the authority, responsibility and expertise for that.

The following are some signs of abuse, which should trigger this process.

- Unexplained injury, such as missing patches of hair, burns, bruises, etc.
- Large number of "explained" injuries over a period of time, such as bruises on legs/arms. *Note: some children are accident-prone - use some care with this.*
- Verbal testimony.
- Drawings in conjunction with verbal testimony.
- Refers to incidents in writing, prayer requests, etc.
- Exhibits an injury that is not adequately explained.
- Complains about numerous beatings.
- Complains about things being done "when others are not at home."
- Consistently poor hygiene (dirty, smells, uncombed, bad teeth, etc).
- Consistently not dressed for bad weather.

Past and future needs -- If staff or volunteers know of reasonable grounds to expect that a child or youth may need protection in the future, there is no need to wait for the child or youth to be injured before filing a formal report. Where abuse has happened in the past, the report must be made if there are reasonable grounds to believe the child or youth is still in need of protection.

### **c) Confidentiality**

Information must be kept confidential at all times. Therefore all suspicions of abuse should be directed only to the ministry head or pastor. It is the responsibility of the pastor to contact the local office of Alberta Family and Social Services. If an investigation is launched, however, Child Welfare

may contact the person who made the initial referral.

#### **d) Responding to the child or youth**

A child or youth's first approach to a volunteer or staff member should be taken seriously. Do NOT deny the problem, but stay calm and listen. Remind the child or youth that he or she is not to blame. *Do not promise the child or youth you will not tell anybody.*

#### **e) Report form**

Complete a Suspected Abuse Report Form. This form will document what was known, when it was known, who knew it, and what immediate steps were taken. This will assist authorities if any further investigation is undertaken, and will demonstrate good faith on the part of the church and its staff and volunteers. The completed form is to be kept in the confidential personnel file.

##### Summary of Steps

- Gently affirm the child or youth.
- Immediately report any suspected abuse to the appropriate ministry head or the pastor.
- Complete the Suspected Abuse Report Form.
- The pastor will report to the local office of Alberta Family and Social Services, by telephone, letter or in person.

#### **f) Report Follow-up**

Once Alberta Family and Social Services receive a report, it will be turned over to a social worker that is trained to investigate in strict confidentiality and assess the need for intervention. Church staff and volunteers must not assume this function -- they would place themselves in the position of knowingly failing to report suspected abuse, and thus commit an offense.

The pastor should, however, complete a Suspected Abuse Follow-up Report, with conclusions reached and action taken. This form should be kept with the original report, in a confidential file.

#### **g) Church Discipline**

If it is proven that a member of Brooks Alliance Church has committed abuse, the church will practice discipline in accordance with Matthew 18:15-17 and the policy manual of the Christian and Missionary Alliance (cf. Uniform Regulations on Discipline and Appeal). In following these procedures, the church should avoid interference with the investigation and procedures of Alberta Family and Social Services. The church should, however, ask how it could assist the child and his or her family.

During this process, the church should maintain frequent communication with those suspected of, or guilty of abuse, as long as those persons exhibit a willingness to listen, change and look to Christ for help. Such individuals may well need to be referred for professional counseling.

## **7. RESPONSE PLAN**

While the aim of this policy is to prevent child, youth and vulnerable adult abuse, that is not a guaranteed result of this or any other policy. When an allegation of abuse occurs, the church should have a "compass" to navigate through the crisis.



i) **Maintain good records**

Adequate records of workers' applications, references and screening should be kept up to date, and accessible.

ii) **Designate a spokesperson**

One person in leadership should be designated as the only official spokesman to deal with media or public inquiries about an allegation. Everyone involved in church ministry should know the name of that person, and make no comment about any allegation but refer inquiries to the designated spokesperson. This avoids the potential of conflicting or contradictory statements.

iii) **Follow reporting procedures**

Reporting procedures within the church, and to Alberta Family and Social Services, as outlined above, should be clear to all ministry staff and volunteers. In dealing with an allegation of abuse, the procedures must be followed.

iv) **Prepare a position statement**

A clear position statement, which refers to the prevention policies and safeguards, should be prepared in advance for use when an allegation occurs. Such a carefully prepared statement is far superior to making no statement, or a poorly prepared statement. This statement is an opportunity to express the awareness of abuse as a problem, and to outline the extensive steps we have taken to safeguard the children, youth and vulnerable adults in our care. We must let the media, and the public, know that we are aware of the danger and have acted responsibly.

The position of the church should NOT include elements of denial ("nothing happened"), minimization ("it wasn't serious") or blaming the victim or the victim's family. Nor should full details of an accusation be released to the media. It is appropriate to note that an allegation has been made, and that it has been reported to Alberta Family and Social Services for their investigation.

v) **Get help**

Both the church and the accused should have a lawyer present when answering investigative questions from RCMP or Alberta Family and Social Services. In addition, the church should contact the district office of the Christian and Missionary Alliance.

## 8. **BIBLIOGRAPHY:**

The Christian and Missionary Alliance in Canada, National Church Education Committee. "Plan to Protect: A Protection Plan for Children, A Protection Plan for Churches." Updated Version. 2000.  
Loewen, Henry. "The legal responsibilities of licensed workers within the Christian and Missionary Alliance Church with specific reference to reporting and counseling in areas of sexual offences." undated paper.

## The Christian and Missionary Alliance in Canada

### Statement of Faith

There is one God,<sup>(1)</sup> who is infinitely perfect,<sup>(2)</sup> existing eternally in three persons: Father, Son, and Holy Spirit.<sup>(3)</sup>

Jesus Christ is the true God and the true man.<sup>(4)</sup> He was conceived by the Holy Spirit and born of the virgin Mary.<sup>(5)</sup> He died upon the cross, the Just for the unjust,<sup>(6)</sup> as a substitutionary sacrifice,<sup>(7)</sup> and all who believe in Him are justified on the ground of His shed blood.<sup>(8)</sup> He arose from the dead according to the Scriptures.<sup>(9)</sup> He is now at the right hand of Majesty on high as our great High Priest.<sup>(10)</sup> He will come again to establish His kingdom, righteousness and peace.<sup>(11)</sup>

The Holy Spirit is a divine person,<sup>(12)</sup> sent to indwell, guide, teach, empower the believer,<sup>(13)</sup> and convince the world of sin, of righteousness, and of judgment.<sup>(14)</sup>

The *Old and New Testaments*, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice.<sup>(15)</sup>

Man was originally created in the image and likeness of God:<sup>(16)</sup> he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature,<sup>(17)</sup> are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ.<sup>(18)</sup> The portion of the unrepentant and unbelieving is existence forever in conscious torment,<sup>(19)</sup> and that of the believer, in everlasting joy and bliss.<sup>(20)</sup>

Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life, and become the children of God.<sup>(21)</sup>

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly,<sup>(22)</sup> being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service.<sup>(23)</sup> This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.<sup>(24)</sup>

Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body.<sup>(25)</sup> Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the Church in this present age.<sup>(26)</sup>

The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church,<sup>(27)</sup> which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations.<sup>(28)</sup> The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the gospel, and observance of the ordinances of Baptism and the Lord's Supper.<sup>(29)</sup>

There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life,<sup>(30)</sup> for the latter, a resurrection unto judgment.<sup>(31)</sup>

The second coming of the Lord Jesus Christ is imminent<sup>(32)</sup> and will be personal, visible, and premillennial.<sup>(33)</sup> This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.<sup>(34)</sup>

[1] Deuteronomy 6:4, [2] Matthew 5:48, [3] Matthew 28:19, [4] Philippians 2:6-11, [5] Luke 1:34-38, [6] 1 Peter 3:18, [7] Hebrews 2:9, [8] Romans 5:9, [9] Acts 2:23-24, [10] Hebrews 8:1, [11] Matthew 26:64, [12] John 14:15-18, [13] John 16:13; Acts 1:8, [14] John 16:7-11, [15] 2 Peter 1:20-21; 2 Timothy 3:15-16, [16] Genesis 1:27, [17] Romans 3:23, [18] 1 Corinthians 15:20-23, [19] Revelation 21:8, [20] Revelation 21:1-4, [21] Titus 3:4-7, [22] 1 Thessalonians 5:23, [23] Acts 1:8, [24] Romans 6:1-14, [25] Matthew 8:16-17, [26] James 5:13-16, [27] Ephesians 1:22-23, [28] Matthew 28:19-20, [29] Acts 2:41-47, [30] 1 Corinthians 15:20-23, [31] John 5:28-29, [32] Hebrews 10:37, [33] Luke 21:27, [34] Titus 2:11-14

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## Release of Information and Declaration of Intent

I hereby give Brooks Alliance Church permission to contact persons named as references to ascertain my suitability for volunteer ministry. I release all such references from liability for any damage that may result from furnishing such evaluations to you.

I agree to adhere to the child, youth and vulnerable adult protection guidelines of Brooks Alliance Church.

I understand that if my character or morals should be inappropriate and/or criminal at any time during my volunteer service, Brooks Alliance Church will be entitled to terminate my assistance without expressed cause or prior notice, regardless of any other oral or written statements by Brooks Alliance Church prior to, at, or following the date of volunteer service.

I understand that Brooks Alliance Church is responsible for the welfare of any person or persons entrusted to my care, and thus I will cooperate fully with those in charge of my area of ministry, including the Board of Elders in the fulfillment of my duties and will keep all information I encounter, in my role as a volunteer, confidential.

If at any time I find that for any reason I am unable to support the policies, procedures or doctrine of Brooks Alliance Church (see Statement of Faith) then I will gracefully and quietly resign my volunteer position. If my supervisors find that I am in conflict with any of the policies, procedures or doctrines, and we are not able to resolve the conflict, I will gracefully and quietly agree to resign my volunteer position.

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

\_\_\_\_\_  
Name of Witness

\_\_\_\_\_  
Signature of Applicant

\_\_\_\_\_  
Signature of Witness

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

# Ministry Volunteer Application Form

(all information will remain confidential)

We realize that this Ministry Volunteer Application form is extensive. 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 vulnerable adults and to protect our volunteers. Thank you in advance for your cooperation and understanding.

## **Personal Information**

Surname:

Name:

Gender:

Date of Birth: (Y/M/D)

Place of Birth:

Driver's Licence #:

Current address:

Town & Postal Code:

Home Phone:

Daytime Phone:

Fax:

E-mail:

Marital Status: (circle all that apply)

never married

divorced

widowed

separated

engaged

married

Elementary and Secondary School: Grade Completed \_\_\_\_\_

College / University: Years Completed \_\_\_\_\_ Degree Received \_\_\_\_\_

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

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

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## **Emergency Contact (Spouse, Family Member or Friend)**

Name:

Home Phone:

Daytime Phone:

Cell Phone:

Is your spouse / fiancé(e) / family supportive of your ministry involvement?

If not, please explain.

Current Occupation / Employer and length of service:

## **Spiritual History**

How long have you attended Brooks Alliance Church? \_\_\_\_\_

Are you a member of Brooks Alliance Church? Yes No

If not, are you willing to go through the membership procedure?

Do you attend regularly (2 or more services per month)

When did you accept Christ as your Savior?

Have you been baptized? Yes No

If not, are you willing to attend baptism class?

In a brief paragraph, please outline your spiritual journey:

Have you taken any courses or received any training that would equip you for Christian ministry?

Yes No If so, please describe:

What abilities and experiences do you bring to this ministry? (i.e. spiritual gifts, talents and skills)

Have you identified your spiritual gifts? If yes, please list them:

## **Ministry Information**

Churches I attended in the last five years are:

1. Name of Church and phone number:

Dates Attended: \_\_\_\_\_  
Member / Adherent

2. Name of Church and phone number:

Dates Attended: \_\_\_\_\_  
Member / Adherent

3. Name of Church and phone number:

Dates Attended: \_\_\_\_\_  
Member / Adherent

My present and previous ministry experience is as follows:

1. Name of church:

Dates and description of ministry:

Pastor or ministry supervisor:

Phone number:

2. Name of church:

Dates and description of ministry:

Pastor or ministry supervisor:

Phone number:

3. Name of church:

Dates and description of ministry:

Pastor or ministry supervisor:

Phone number:

In what area of ministry do you now wish to serve?

## **Confidential information**

In order to provide a safe and secure environment for our children, youth and vulnerable adults, we believe it is necessary to include the following questions as part of our application process. All information will be kept strictly confidential by those involved in the screening process including the Board of Elders. (Police may access this information, under warrant, if requested.) Answering yes to any of the questions may not necessarily prevent your involvement in children or youth ministry. Thank you in advance for your understanding.

**Have you had any painful experience (personal abuse in any form) that has better equipped you, or may hinder you from a productive ministry with children or youth? \_\_\_\_\_**

**Would you like to meet with the pastor to discuss this? \_\_\_\_\_**

**Are there any circumstances involving your lifestyle or background that would call into question your ability to work with children or youth? (e.g. pornography, use of illegal substances, etc.) \_\_\_\_\_**

**Have you ever been convicted for the use or sale of drugs? \_\_\_\_\_**

**Have you ever been hospitalized or treated for alcohol or substance abuse? \_\_\_\_\_**

**Have you ever been convicted of a criminal offence? \_\_\_\_\_**

**Have you ever been granted a pardon for any criminal offence? \_\_\_\_\_**

**Have you ever been the subject of a civil lawsuit involving sexual misconduct, sexual harassment or other immoral behavior or conduct involving children, youth or adults?  
\_\_\_\_\_**

**Have you ever been the subject of any disciplinary action, transfer or dismissal, or been named as a defendant in a civil or criminal lawsuit as a result of an accident or mishap involving children or youth? \_\_\_\_\_**

**Have you ever been accused, arrested or convicted for any sexually related crime? \_\_\_\_\_**

**Have you ever been accused, arrested or convicted for any abuse related crime? \_\_\_\_\_**

**Have you ever been subjected to expulsion, reprimand, or other discipline by a church, denomination or other religious organization? \_\_\_\_\_**

**Have you ever been the subject of any disciplinary action (including discharge) or investigation by a church, religious or other organization, or by an employer?  
\_\_\_\_\_**

**If you have answered Yes to any of the above questions, please explain:**



**Do you have any health problems (Medical, psychiatric)? YES / NO**  
**Do you have any physical or medical conditions which would prevent you from performing certain types of activities (lifting children, sports, etc)? YES / NO**  
**If yes, please explain:**

**References**

Please provide the contact information for three persons, excluding relatives, who could provide a reference for you. *Include at least one reference from outside the church.*

1. Name of reference:

Address and Phone:

2. Name of reference:

Address and Phone:

3. Name of reference:

Address and Phone:

I hereby acknowledge that the information contained in this application for volunteer ministry is correct to the best of my knowledge

\_\_\_\_\_  
Name of applicant

\_\_\_\_\_  
Name of Witness

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

\_\_\_\_\_  
Signature of Witness

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

REFERENCE \_\_\_\_\_ CALLED ON \_\_\_\_\_ BY: \_\_\_\_\_  
RESPONSE:

REFERENCE \_\_\_\_\_ CALLED ON \_\_\_\_\_ BY: \_\_\_\_\_  
RESPONSE:

REFERENCE \_\_\_\_\_ CALLED ON \_\_\_\_\_ BY: \_\_\_\_\_  
RESPONSE: