

The Plan to Protect

Children, Youth and their Leaders

at

Courtenay Fellowship Baptist Church



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Adapted with permission from Evangel Tabernacle, Kelowna BC

Understanding the Need

Reducing the Risk of Child Abuse

Courtenay Fellowship Baptist Church has a rich history of ministry to individuals, families, adults, youth and children. 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 fact, churches often have unique features that can make them susceptible to incidents 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. Furthermore, many churches struggle to get adequate help for children and youth programs and are often too quick to receive volunteers.

In response to this trend, it is our commitment to provide reasonable protective care to all preschoolers, children and youth attending any programs sponsored by our church.

We have 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.

According to scripture, we must be diligent to avoid evil and to protect children

Avoid every kind of evil. (1 Thessalonians 5:22)

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)

We believe that childhood innocence is a gift given by God. Children are naturally trusting and readily place their faith in adults who care for them. It is our responsibility as a church to safeguard that trust.

Legally, churches are not considered "guarantors" of the safety and well being of children. They are not absolutely liable for every injury that occurs on their premises or in the course of their activities. However, they are responsible for those injuries that result from their negligence. Proper screening, training and vigilance in monitoring activities involving children will greatly reduce the risk.

The emotional, physical and spiritual trauma to victims, the destructive consequences for abusers and 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 incidences from occurring.

Understanding Child Abuse and its Effects

Definition

“Child abuse” can be physical, emotional or sexual.

Physical Abuse is 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.

Emotional Abuse is 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, withdrawal, and self-destructive or aggressive behavior.

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.

Any sexual activity between an adult and a child under the age of 14 is considered sexual abuse. A child under 14 is incapable in law of consenting to sexual activity (s. 150.1 of the *Criminal Code*). Furthermore any sexual activity between an adult in a position of trust or authority towards a child between the ages of 14 and 18 years is also considered sexual abuse.

Child sexual abuse includes behavior that involves touching and non-touching aspects.

Types of abuse that involve touching include:

- Fondling
- Oral, genital and anal penetration
- Intercourse
- Forcible rape

Types of sexual abuse that do not involve touching include:

- Verbal comments
- Pornographic videos
- Obscene phone calls
- Exhibitionism
- Allowing children to witness sexual activity
- Requests that the child expose their body for sexual purposes

Symptoms of Abuse and Molestation

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, aggressive behavior, sexual “acting out”, depression, diffused sexual identity, and poor self-esteem. 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.

Church workers and staff should be alert to the physical signs of abuse and molestation, as well as to behavioral and verbal signs that a victim may exhibit.

One instance of unusual behavior would not necessarily constitute a potential abuse case; sudden unexplained changes, however, would warrant investigation.

Some of the more common signs are summarized below:

Verbal signs may include the following statements:

- I don't like (a particular church worker)
- (A church worker) does things to me when we're alone
- I don't like to be alone with (a church worker)
- (A church worker) fooled around with me

Physical signs may include:

- presence of several injuries (3+) that are in various stages of healing
- repeated injuries over a period of time
- lacerations and bruises
- nightmares
- irritation, pain or injury to the genital area
- difficulty with urination
- discomfort when sitting
- lack of proper hygiene

Behavioral signs may include:

- anxiety when approaching church or nursery area
- nervous or hostile behavior toward adults
- sexual self-consciousness
- “acting out” sexual behavior (sexual play with toys, self, others)
- withdrawal from church activities and friends

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:

A. Love and caring can be expressed in the following appropriate ways, by:

- Holding a baby or preschool child who is crying
- Bending down to the child's eye level and speaking kindly; listening to him or her carefully.
- Putting an arm around the shoulder of a child who needs quieting or comforting.
- Taking both of the child's hands as you say, "You did such a good job!" (or "I'm so glad to see you. We've missed you!" etc.)
- Patting a child on the head, hand, and 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 behavior.
- Gently holding a child's chin to help him or her focus on what you are saying. (important for children with attention deficit disorder)

B. The following are inappropriate and must be avoided:

- Kissing a child, coaxing a child to kiss you,
- Extended hugging, massaging 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 below).
- Carrying older children or having them sit on your lap.
- Being alone with a child.

Child Protection Policies and Procedures

Courtenay Fellowship Baptist Church is committed to the following:

(The following items apply to all workers, paid or volunteer, who work with preschoolers, children or youth).

1. We will screen all paid employees and volunteers. No one will be permitted to work with preschoolers, children or youth, without first completing the required application form, having a reference check, having a criminal record check and being interviewed by a pastor or ministry coordinator.
2. We will check references and do criminal record checks. Anyone with criminal abuse violations will not be allowed to work with children or youth.
3. We will train all of our staff both paid and volunteer, to understand the nature of child sexual abuse, how to carry out our policies to prevent sexual abuse including reporting procedures for suspected incidents.
4. We take seriously, our policies to prevent sexual abuse and will see that they are enforced.
5. All workers will sign the Ministry Covenant, agreeing to comply with church policies and guidelines.
6. We have adopted a basic “Two-Adult” rule. Such a rule says that two adults should be present during any children’s activity.

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

Recruitment of Paid Staff and Volunteers

Children / Youth Ministry Volunteer Application Form

All those desiring to be involved in ministry with children and youth **must complete** Children / Youth Ministry Volunteer Information & Application Form and submit it to the appropriate ministry coordinator or to one of the pastors. It is included in the back of this book.

Reference Check

For those who have attended Courtenay Fellowship Baptist for less than two years, will be required to supply three personal references.

Acceptable references include

- Former pastor
- Parents (for minors) - qualifies as one reference
- Teacher (for minors)
- Personal friend (who has sufficient strength of relationship to comment on the individual's personal habits and character).
- Employer

At least two of these references will be contacted by the ministry coordinator or pastor and will be asked to affirm your suitability for ministry.

For those, who have attended CFBC for more than 2 years, a pastor or deacon will be asked to affirm the suitability of the applicant for ministry with children or youth.

Ministry Coordinators or Pastors will conduct the reference checks and will keep a record of the contact. These records will be confidential

Interview

A ministry coordinator, pastor or deacon will interview all potential children's workers. Information exchanged will be confidential. The interview will be used to clarify material on the application form and will provide opportunity for applicants to learn more about the ministry and the child protection policy and procedures.

Criminal Record Check

A Criminal Record Check (CRC) will be made for any approved volunteers or paid staff over age 16, who accept a ministry position working with children or youth. Any individual who will not submit to this procedure will be ineligible to be involved with children or youth.

All records will be placed in the Personnel File set up for that purpose in the Administration Department and will be considered confidential, accessible only by the pastoral staff.

The cost for any CRCs requested by Courtenay Fellowship Baptist Church will be borne by the church. Receipts may be submitted to the ministry coordinator.

New workers may begin working for the church provided they can give evidence of having applied for a Criminal Record Check.

The CRCs are to be sent to the church to the attention of the pastors. If there is no criminal record of any sort, a pastor will advise the ministry coordinator as such.

If there is a record or information that raises some concern, a pastor will meet with the individual to discuss the concern. If the offense is other than child or sexual abuse, the volunteer may proceed with ministry in the church provided both the ministry coordinator and pastor 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 on behalf of Courtenay Fellowship Baptist Church.

Once approved to work with children and youth for one church ministry, individuals may serve in other ministries without an additional reference check or criminal record check. Individuals will only be required to interview with the additional ministry coordinators, who will also review that person's application form and reference reports.

Child Care Policies and Procedures

Conduct of Ministry Volunteers and Staff

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

Workers must adhere to the guidelines on proper and improper physical contact with respect to displays of affection and methods of discipline as outlined above and below.

Workers should never be alone with children or youth in a room unless the door is open or the room has an unobstructed door window and there is adequate supervision. (see below)

Workers must never verbally abuse a child or youth. This includes degrading language, name calling and uncontrolled displays of anger.

Child Security

1. All ministry leaders working with children must wear a name tag or approved clothing that identifies them as a ministry volunteer. (eg. An Awana uniform)
2. Ministry Volunteers must be familiar with the fire safety plan and be knowledgeable as to the location of first aid kits, alarm pull stations, fire extinguishers and emergency exits.
3. Nursery workers must be familiar with the nursery policies and procedures

Health and Safety Guidelines

A. Receiving of Sick Children

A child who is ill should not be received into the nursery. Some signs of illness are unusual fatigue or irritability, coughing, sneezing, runny nose and eyes, fever, vomiting, diarrhea, inflamed mouth and throat.

Any child with a known communicable disease should not be received into the nursery or a classroom. Specifics should be discussed with a pastor.

B. Medicines

Courtenay Fellowship Baptist Church workers are not to give or apply any medication. No medication will be left in the classroom or with a worker or child. In extreme cases (i.e. peanut allergies, ventilators, etc.) arrangements should be made with written instructions and the permission of the child's parent.

C. Procedures for Dealing with Injuries or Illness.

Always administer the best possible first aid treatment.

For serious injuries someone should call 911 and report back to the scene of the injury. The child's parents must also be contacted. (Preferably by a ministry coordinator or pastor)

A Ministry Coordinator, pastor or designated first aid attendant will determine whether a child who is injured or becomes ill should remain at the church under church supervision.

If a child remains at the church they will be placed in a suitable area that is regularly supervised and their status will be reevaluated after 20 minutes.

If it is decided that a child should NOT remain at the church, a ministry coordinator or pastor shall contact a parent or guardian. If the parent/guardian cannot be reached and the injury / illness is deemed serious, a doctor should be contacted (preferably the family doctor) If an emergency situation develops, call 911 and inform the parents immediately.

D. Procedures for Dealing with Cuts or Injuries Involving Blood

For serious injuries someone should call 911 and report back to the scene of the injury.

Separate the injured child from the other children. Isolate the area where any blood may have dropped on carpet, toys, etc. Apply first aid measures and send someone to locate the parents.

If other children have had contact with any of the blood from the cut or injury, their parents must be informed.

Put on latex gloves (available in the first-aid kit) and bandage the injury, avoiding contact with your nose, mouth, ears and eyes.

Carefully wipe up all blood and bloody bandages and remove to a secure, inaccessible waste removal receptacle. Any blood on the floor or toys must be washed away using a solution of one part bleach to ten parts water.

Remove and properly dispose of latex gloves. Wash carefully with sterilizing soap (available in first-aid kit).

Physical Discipline

Workers must never physically discipline a child or youth. This includes but is not limited to pushing, striking, kicking, pinching, squeezing and twisting of arms.

Where a child or youth must be physically removed from a situation, (such as breaking up a fight) and verbal commands are not effective, it is best to hold the child firmly by the arm or arms, but not with unnecessary force.

Children and youth must not be physically restrained. In cases where a child or youth is endangering others and must be restrained, a worker must not use unnecessary force. Where possible such situations should be dealt with by more than one worker.

Washroom Guidelines

Parents are to be encouraged to take their children to visit the washroom prior to each class or service.

Nursery Children (Not Toilet Trained)

As a general rule, staff in the nursery will not be expected to change diapers. However in the event that this becomes necessary the following rules will apply:

- Diaper changing must always take place in view of others in the room.
- Children must be 12 years of age or older, with appropriate training before being permitted to change infant's diapers.

Preschool Children (Up to and including age 5)

For preschool children, two adults will escort a group of children to the washroom. Where we do not have two adults available, hallway or safety monitors (preferably female) will be appointed to assist with washroom and security duties.

If just one child must go to the washroom, the adult volunteer should escort the child to the washroom and prop the outside door open. The volunteer should then remain outside the washroom door and wait for the child before escorting him or her back to the classroom. The volunteer should call the child's name if they are taking longer than seems necessary.

Never be 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.

A second adult must be within visual contact. If this is not possible, inform another adult when taking a child to the washroom and when returning.

Supervision

For the safety of the children and the workers all church ministries must have adequate supervision. Supervision must be available before and after the event until children are in the custody of parents or guardians.

Ratios

The following leader/child ratios should be maintained for all church programs:

Infants: 1/2

Nursery: 1/4

Preschool and Kindergarten: 1/6

Grades 1-12: 1/10

Two Leader Rule

Where possible, there should be a minimum of two leaders in every room. Where this is not possible, there should be adequate hallway supervision as outlined below.

Hallway Supervision

Where ministries require workers to be alone with a child or a group of children, there must be adequate hallway supervision. This includes the following.

- Workers should only occupy rooms with children when the door is open or there is an unobstructed door window.
- There must be a designated hallway supervisor who will pass by the rooms on a frequent basis.
- This hallway supervisor will have the authority to enter any ministry room
- Hallway supervisors will also assist in washroom supervision as needed.

Field Trips and Overnight Events

Activities conducted away from the church property must be pre-approved at the Ministry Coordinator or Pastoral level. When requiring vehicle transportation, parents should be notified at least one week prior to the outing and proper written consent and medical release forms are required for each child participating in these events.

There should be a minimum ratio of one leader for every five children and a where possible a minimum of two leaders at all times. Each leader should have an assigned group of children for whom they will be responsible during the event.

All drivers must be approved by the ministry coordinator, have a valid BC driver's license without New Driver restrictions and current automobile insurance with a minimum one million dollars 3rd party liability. We highly recommend that all drivers have at least 2 million dollars 3rd party liability.

The number of persons per car must never exceed the number of seat belts.

Incident Reporting Procedures

Where there is reasonable grounds to believe that a child (or children) is in need of protection we are legally required to report the matter to the Ministry for Children and Families. If we knowingly fail to report in these circumstances we are in violation of the law.

When Witnessing Inappropriate Behavior

If required,(such as in the case of physical abuse) first seek to protect the victim so long as you do not endanger yourself or others.

Any inappropriate conduct or relationships between adult workers and a youth or a child must be confronted immediately and reported to the Ministry Coordinator or a Pastor.

Some conduct just deserves an initial comment directly to the person involved.

Example. The church youth group is having a picnic at a local lake. Following a volleyball game, one of the male chaperones begins to massage the shoulders of one of the female youth members. They are seated at a picnic table surrounded by other students. A second adult chaperone discretely pulls the first one aside and comments, “You probably weren’t aware, but giving massages falls outside of proper volunteer conduct.”

Other conduct requires reporting. This includes more significant incidents as well as failure to respond appropriately to correction.

Example. Same facts as the preceding example, except that after the discrete comments, the volunteer persists in the behavior.

Example. Same facts as the preceding example, but the volunteer worker walks the student to an isolated location and massages her shoulders while laying down on the ground next to her. A second volunteer sees what is happening and immediately reports it to the adult in charge.

Guidelines for reporting

1. Document the incident thoroughly. Noting time, date, persons involved, other witnesses and precise description of events.
2. Report the incident immediately to your Ministry Coordinator or Pastor
3. Document all your efforts at handling the incident.
4. When the witnessed incident constitutes physical or sexual abuse, the authorities must be notified. Refer to the reporting procedures below

When A Child makes known an Act of Abuse, Displays Significant Evidence of Abuse or Abuse is witnessed.

Do not prejudge the situation, but take any allegations seriously and reach out to the victim and the victim's family. Showing care and support help to prevent further hurt. Whatever pastoral resources are needed will be provided. Remember that the care and safety of the victim is the first priority. We do not want to increase the anger and pain of the victim and the victim's family, nor make future reconciliation more difficult.

Confidentiality

It is important to keep the information restricted to those who need to be advised.

Direct and Indirect Disclosures

Sometimes children tell others directly that they are being abused or neglected. They may start with a small example and watch how you react. Research indicates that children tell their story many times before action is taken. You should respond to a child's disclosure of abuse or neglect with an open mind and a willingness to believe them.

Sometimes children do not tell others directly, but use indirect methods of communicating about their abuse or neglect. These include their behaviors, emotions, art, writing, appearance, inquiries or discussion of fears, concerns or relationships. Children also divulge information through indirect statements, statements made with conditions ("promise not to tell anyone"), or third party statements.

Responding to the Child

- DO Go slowly and be supportive
- DO encourage the child to talk about it.
- DO 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.
- DO establish in the child's mind that he/she is NOT to blame
- DO Keep an accurate written record of everything
- DO pray with the child
- DO Report the incident to the authorities

- DO NOT correct the child's story; listen to the original words,
- DO NOT use leading questions Leading questions can often be answered by a "yes" or "no". Avoid leading questions or comments -they direct the child and hint at how the child is to respond.
- DO NOT suggest or modify what the child is trying to say.
- DO NOT show horror or anger; however if unable to control your emotions, be clear that your anger is meant for the offender, NOT the child.
- DO NOT attempt an in-depth investigation. This should be left to professionals who are familiar with these cases.

Steps for Reporting

By Law, any incident or suspected incident must be reported to the Ministry of Children and Families within the same hour as it comes to light. It is recommended that reports involving “vulnerable persons” under the age of consent should be kept on file for a minimum of 25 years.

1. Say to the child “I’m going to call a social worker who can help.”
2. Write down any information that will be needed for making a report such as
 -
 - the name and location of the child;
 - any immediate concerns about the child's safety;
 - any information as to why you believe the child is at risk;
 - any statements or disclosures made by the child;
 - the age and vulnerability of the child;
 - information on the family, parents and alleged offenders;
 - information on siblings or other children who may be at risk;
 - knowledge of any previous incidents or concerns regarding the child;
 - info about other persons who may be witnesses
 - any other relevant information concerning the child and/or family, such as language or culture or disabilities
3. Inform your Ministry Coordinator or Pastor (This does not relieve you from the duty to report to the Ministry of Children and Families)
4. Phone the Ministry of Children and Families 24 Hour Help line (**310-1234**)
(If the child is immediate danger phone the police 911.)
5. To the receptionist say “I want to report (type of abuse or neglect)
6. Identify yourself and your concern and give the above information
7. Write Down the name of the intake worker, time and date of the call and ask when you can expect to hear from the social worker.

Protection from Liability

In that we are required to immediately report 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 committed 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 ff) 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. If a volunteer or employee is suspected of abuse they will be asked to resign from position until the matter is cleared up.

Guidelines for Ministry Coordinators

Guidelines for Conducting Reference Checks

Two references must be contacted for applicants who have attended CFBC for less than two years. For those attending two years or more, instead of contacting references, ministry coordinators must confirm the suitability of the applicant with a pastor or deacon who knows the applicant.

Those checking references, must fill out a reference check form. This form should be held in confidence and should be kept with the application form.

In cases where reference checks are not required the person must record his or her contact with a pastor or deacon on the same form.

When contacting the references use the following guidelines

1. Identify yourself by giving your name, the church's name and the ministry you are involved with and the applicant's name.

Example: Hello my name is _____. I am phoning on behalf of the AWANA children's ministry at Courtenay Fellowship Baptist Church. I am phoning you because _____ is desiring to volunteer with children at our church and has given your name as a reference. Do you have a moment for me to ask you a couple of questions.

2. Confirm the nature and length of the reference's relationship with the applicant. Be sure that the person has sufficient familiarity with the applicant.
3. Be sure to tell the reference that you are checking the applicant's suitability for working with children and youth. Ask the reference if they would recommend the applicant for this type of position.
4. Ask the reference if they have any specific concerns about the conduct or reputation of the applicant.
5. Record any relevant comments. Be extra diligent when the reference gives a negative response. Be sure to understand their concerns
6. Thank the reference for his or her time.

If a reference expresses concern or is unwilling recommend the applicant, contact a pastor before conducting an interview with the applicant.

Guidelines for Interviewing Volunteers for Children and Youth Ministry

Interview Procedures

Interviews should only be conducted by Ministry Coordinators, Pastors or Deacons.

Interviews should only be conducted after:

- The applicant has read the “Plan to Protect” guide
- Completed an application form
- References have been checked

Interviews should convey a casual and positive attitude.

The following areas must be confirmed in the interview

1. That the applicant has placed their faith in Christ
2. That the applicant has read the “Plan to Protect”. Are there any questions?
3. That if the applicant has identified lifestyle issues that may affect his or her suitability to minister, these issues are discussed. In this case, the interview should be done by a pastor.
4. That the applicant has signed the ministry application form.
5. That the applicant has been instructed on the Criminal Record Check and that the applicant is willing to go to the police station and obtain the necessary check.
6. That nursery workers have read the nursery policy.

In addition, interviewers should answer any questions that come up and seek to explain the details of the specific ministry.

Grounds for Refusal

A ministry applicant is ineligible to work with Children and Youth if:

- They are unwilling to give a signed affirmation of the ministry covenant.
- They are unwilling to undertake a criminal record check.
- The person is taking a teaching role and is not a Christian. (If an applicant is not a Christian their suitability should be discussed with a pastor.)
- A pastor has confirmed that lifestyle issues preclude the person from ministry.
- A pastor has confirmed a cautionary reference

How to Obtain a Criminal Record Check

We process our criminal record checks through the Comox Valley Volunteer Investment Program. Your record check will be on file at their office as well as at the church office. If you desire to have your record check made available to other organizations registered with their program you may contact them at 334-8063

Procedure

1. Obtain a pink colored record check form from the church office.
2. Complete part 1 on the front side and all of the back side of the form.
3. Sign and date the bottom of the back side
4. Initial all four boxes under part 5 of the front sheet.
5. Take the **completed form** and 2 pieces of identification to the Police station. Preferred ID includes:
 - i. BC Driver's license or BC Id.
 - ii. Birth Certificate (or passport)
6. Sign and date part 4 on the front side at the police station.

Please ensure that you complete the form before going to the police station, in order to speed the process. In order to receive these check free of charge it is up to us to be

Volunteer Information and Application Form

You will be asked to complete this document if one is not on file. Please take the time to fill it out and prayerfully consider what God is asking of you as a volunteer in His service. Agreement with the church's Statement of Faith is important for those who are in teaching positions. If you have any questions at all regarding the church's Statement of Faith or this form, please see your ministry leader.

Courtenay Fellowship Baptist Church Ministry Responsibilities

Whether you are working directly with people, or are supporting the church behind the scenes, we would ask you to recognize that you have personal responsibilities in ministry. The most important aspect of ministry is your relationship with God and to then also with people you serve. This document is intended to encourage you to make your relationship with God the first priority in ministry and to remind you that your personal conduct has great bearing on your service. While we do not expect perfection, we do expect you to pursue these responsibilities in increasing measure.

1. **Reliance on God:** First and foremost, one must always seek to minister to others out of the filling of the Holy Spirit. One must constantly rely on the power of God to work his love through us so that we might minister in a way that changes lives. One must always remember to pray for God's strength and wisdom and seek to maintain a right relationship with God. (1 John 1:9, John 15:5, Eph 5:18)
2. **Personal Spiritual Growth:** One must make every effort to be involved in things that help us grow spiritually. We must spend time with God through both prayer and study of scripture. We must spend time with other Christians for mutual encouragement. (Phil 3:12-14, 1 Tim 4:7, Hebrews 10:24-25)
3. **Prayer.** Only God can bring success. (1 Thess 5:17, Eph 6:18)
4. **Loving Care.** It is not just what one does that matters, but also how one does it. All ministry involves being a loving servant. It is true that people won't care how much we know, until they know how much we care. (1 Pet 5:2-4, 1 Cor 10:31, John 13:14-15, Mat 5:16)
5. **Being a Positive Example** One must set an example for the congregation. One must live according to biblical morality and model kindness and respect in all things. (1 Cor 11:1)
6. **Preparation.** Serving in ministry, is serving the Lord. As such, one must work with all his heart. (Col 3:23-24)
7. **Joy.** One cannot inspire others to serve God without joy. This does not mean putting on an act, but rather seeking joy in God, serving with a positive attitude, and when one's heart is cold, pleading with God to restore the joy. (2 Cor 9:7)

Thank you for your willingness to serve God here at Courtenay Baptist Church. May we challenge you to give God your best as you lead others to know Christ and make him known.

STATEMENT OF FAITH

The Statement of Faith for Courtenay Fellowship Baptist Church is the Faith of the Fellowship of Evangelical Baptist Churches of British Columbia and the Yukon. The views of faith and practice held are as follows:

Articles of VIEW OF THE SCRIPTURE

We believe the Holy Bible to be that collection of sixty-six books from Genesis to Revelation which, as originally written, was objectively the very Word of God¹; that it was written by men supernaturally moved; that it is verbally and plenary inspired²; that it is truth without any admixture of error³; and therefore is and shall remain to the end of the age, the only complete and final revelation of the will of God to men⁴; the true centre of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried⁵.

¹I Thess.2:13; ²II Tim.3:16; II Pet.1:19-21; II Sam.23:1-2; ³John 17:17; Psa.119:160; ⁴Heb.1:1-2; Psa.119:89; ⁵John 12:48; Isa. 8:20

VIEW OF THE TRINITY

We believe that there is one, and only one, living, eternal and true God¹; an infinite, intelligent Spirit, the Creator and the Supreme Ruler of Heaven and earth² inexpressibly glorious in holiness and worthy of all possible honour, faith and love³; that in the unity of the Godhead there are three Persons, the Father, the Son and the Holy Spirit⁴, equal in every divine perfection, executing distinct and harmonious offices in the work of redemption⁵.

¹Deut.6:4; Jer.10:10; I Tim.1:17; ²Psa.147:5; John 4:24; Heb.1:2; Rev.19:6; ³Ex.15:11; Heb.1:3; Rev. 4:11; ⁴Matt.28:19; Eph. 4:4-6;
⁵John 15:26; Eph.1:13-14.

We believe that Jesus Christ is the only begotten Son of God¹; that He is truly and eternally God, equal with the Father and the Holy Spirit²; that for our redemption He took upon Himself the nature of unfallen man³; that He was conceived by the Holy Spirit in a unique and miraculous manner, and was born of Mary, a virgin⁴; that in the one Person of Christ there are two natures, the Divine and the human, each distinct, and indissolubly united⁵; that being tempted in the flesh He lived a sinless life⁶; that He was crucified under Pontius Pilate⁷; that the third day He arose bodily from the tomb and manifested Himself for forty days to His disciples⁸; that in His glorified body He ascended to the Father⁹; that as High Priest He ever lives to make intercession for His own¹⁰ that according to His promise He will come again in person, visibly, with power and great glory¹¹.

¹John 1:18; ²John 1:1; 10:30; II Cor.13:14; ³Rom. 8:3; ⁴Luke 1:35; Matt.1:18-25; ⁵Phil. 2:6-8; ⁶Heb. 4:15; ⁷John 19:13-16; ⁸Matt.28:6; John 20:27; Acts 1:3; ⁹Acts 1:8, 9; Phil.3:20, 21; Heb.7:25; ¹¹Acts 1:11; Heb. 9:28; Rev.1:7; Titus 2:13, 14; Matt.24:30; I Thess. 4:13-18.

We believe that the Holy Spirit is a divine Person, equal with God the Father and

God the Son and of the same nature¹; that He was active in creation²; that He convicts of sin, of righteousness and of judgment³; that He bears witness to the truth of the Gospel in preaching and in testimony⁴; that He is the agent of regeneration⁵; that He dwells in every believer from the moment of his conversion⁶; that every believer is baptized in the Spirit by Christ⁷; that He fills the believer as control is yielded to Christ⁸; that the evidence of the presence and power of the Holy Spirit is the fruit of the Holy Spirit in the life⁹.

¹Acts 5:3, 4; Eph.4:4-6; ²Gen.1:1-3; ³John 16:8-11 ⁴Acts 5:32; ⁵Titus 3:5; John 3:3-6; ⁶Rom. 8:9; I Cor.3:16; ⁷I Cor.12:13; Matt.3:11; ⁸Eph.5:18; ⁹Rom.8:1-8; Gal.5:22-23.

VIEW OF THE DEVIL, OR SATAN

We believe that Satan is a person¹; that he is the malignant prince of the power of the air, and the unholy god of this world²; that he is man's great tempter, the enemy of God and His Christ, the accuser of the saints³; that he is the author of all false religions, the inspirer of all apostasy, and the chief of all the powers of darkness⁴; that he with his principalities is overcome by our appropriation of Christ's victory on Calvary⁵; that he along with his hosts is destined to final defeat at the hands of God's Son, and to suffer eternal punishment in a place prepared for him and his angels⁶.

¹Matt.4:3; Jas. 4:7; ²Eph.2:2; II Cor. 4:4 ³Gen.3:1-15; Zech.3:1-2; I Pet.5:8; Rev.12:1-9; ⁴II Cor.11:13-15; I John 3:8; Eph.6:12; ⁵I John 3:8; Col.2:15; Luke 10:17-19; ⁶Rev.19:11-16, 20; Rev. 20:10; Matt. 25:41.

VIEW OF THE CREATION

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively¹; that man was created directly in God's own image and after His own likeness²; that man's creation was not by evolution or change of species or development through interminable periods of time from lower to higher forms³; that all animal life and vegetable life were effected by special creation, and God's established law was that they should bring forth only "after their kind"⁴.

¹Gen.1:1, 2:4; Heb.11:13; Acts 17:24-26; ²Gen.1:26-27; ³Gen.2:7; Gen.2:21-23; ⁴Gen.1:11, 12, 21, 24, 25.

VIEW OF THE FALL OF MAN

We believe that man was created in innocence under the law of his Creator, but by voluntary transgression fell from his sinless and happy state¹; in consequence of which all men are now sinful, and all are sinners not only by constraint but of choice²; and therefore under just condemnation without defence or excuse³; that man in his fallen state is in a condition of total depravity by which is meant his utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit⁴.

¹Gen.3:1-6, 24; Rom.5:12, 19; ²Rom.3:10-23; Eph.2:1-3; Isa.53:6; ³Rom.1:20, 28, 32;Gal 3:22; ⁴Rom.3:10; Rom.8:7; I Cor.2:14; John 6:44.

VIEW OF THE ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly of grace¹; that it is through the mediatorial office of the Son of God, Who by the appointment of the Father², freely took upon Him our nature, yet without sin, honoured the divine law by His personal obedience, and by His death made a full and expiatory atonement for our sins³; that His atonement consisted in the voluntary substitution of Himself in the sinner's place, bearing the penalty of God's Holy Law, shedding His precious blood⁴; the Just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree (5); that having risen bodily from the dead, He is now enthroned in heaven, and is in every way qualified to be a suitable, compassionate and all-sufficient Saviour⁶.

¹Eph.2:8, 9; Acts 13:38, 39; Acts 15:11; Rom.3:24; ²John 3:16; I Tim.2:5,6; ³II Cor.5:21;Gal.3:13; Heb.2:14; Rom.3:25; ⁴I Pet.2:24; John 10:17-18; Gal.3:10-13; I Pet.1:18,19; ⁵I Pet.3:18; Isa.53:5-7 ⁶Heb.10:12-22; I John 2:2; Heb.7:215,26.

VIEW OF THE ELECTION

We believe that election is the eternal act of God's sovereign grace by which He chooses, calls, justifies and glorifies sinners¹; that it is effectuated by the Holy Spirit through God's Word in drawing sinners to Christ so that their wills are freely brought into compliance with God's elective purpose²; that it excludes all human boasting³; that it is demonstrated in believers by their personal faith in Christ, their love to God and their desire for holiness⁴; that it is the ground of the believer's assurance and promotes humility and service⁵.

¹Rom.8:28-30; Rom 9:16; Rom.11:5; ²John 6:37, 44; Acts 13:48; I Pet.1:2; ³Eph.2:8,9; Rom.3:24-27; ⁴Eph.1:4; Col 3:12; I Thess.1:3-7; ⁵II Peter 1:5-11; Rom.11:27-36; Rom.8:33.

VIEW OF THE NEW CREATION

We believe that in order to be saved a sinner must be born again through personal faith in Jesus Christ¹; that the new birth is a new creation; that it is instantaneous and not a process²; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life as the gift of God³; that such is kept by the power of God through faith unto eternal salvation and shall never perish⁴; that the new birth is brought about in a miraculous manner above man's comprehension wholly and solely by the grace of God through the power of the Holy Spirit in connection with divine truth⁵; that its proper evidence appears in the fruits of repentance, faith, and newness of life⁶.

¹John 3:3, 5, 7; John 1:12; ²II Cor.5:17; II Cor.4:6; John 5:24; ³Eph.2:1; II Pet.1:4; Rom. 6:23; ⁴I Pet. 1:5; John 10:28-30; ⁵John 3:7, 8; John 1:12-13; I Pet. 1:23; ⁶II Cor.7:1; Eph. 2:10; Titus 2:11-12; Eph.4:22-24.

VIEW OF THE JUSTIFICATION

We believe that Justification is the great blessing by which God accepts, accounts and declares man as righteous¹; that it includes pardon from the guilt and condemnation of all his sin, the gift of eternal life on principles of divine righteousness²; that it is bestowed by grace through faith solely upon the grounds of Christ's perfect life, and expiatory death whereby the righteousness of Christ is imputed to the believing sinner³.

¹Rom. 3:24, 28; Eph. 1:6; ²Rom. 5:1; Acts 13:38, 39; Rom. 1:17; ³Phil. 3:9; Rom. 4:4, 5; II Cor. 5:21.

VIEW OF THE SANCTIFICATION

We believe that sanctification is primarily the believer's position in Christ by the grace of the new Testament sealed to the believer by the blood of the everlasting covenant whereby he is set apart unto God as the recipient of all heavenly perfections¹; that it is also a process by which the believer sets himself apart from sin to God in the gradual attaining of moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in his heart and in obedience to the Word of God²; that it will culminate in the glorious and eternal state of entire sanctification at the coming of the Lord Jesus Christ³.

¹I Cor.1:30; Heb.10:10, 14; Heb.9:14, 15; ²John 17:17-19; II Tim.2:21, 22; Heb.13:12, 13; II Cor.3:18; I Thess.4:3, 4; ³Eph.5:26; I Thess.5:23, 24; Phil. 3:20, 21; I John 3:1-3.

VIEW OF THE LOCAL CHURCH

We believe that the church is a congregation of baptized believers organized according to the New Testament pattern, associated by a covenant of faith and fellowship of the Gospel, and observing the ordinances of Christ; governed by His laws, and exercising the rights, and privileges invested in it by His Word¹; that its officers are pastors (or elders or bishops) and deacons, whose qualifications and duties are clearly defined in the Scriptures²; that the true mission of the church is found in our Lord's commission, namely: to evangelize, to baptize, and to teach believers to observe all that the Lord commanded³; that the church has absolute right of self-government free from any outside interference, and that the one and only superintendent is Christ, acting through the Holy Spirit in harmony with the Word of God⁴; that in all matters of membership, of policy, of government, of discipline or benevolence, the will of the church is final⁵; that it is Scriptural for true churches to co-operate with each other in the furtherance of the Gospel and in contending for the faith, and that each church is the sole and only judge of the measure and method of its co-operation⁶.

¹Acts 2:41, 42; I Cor.11:2, 23-26; Acts1:1-2; Eph.4:11-16; ²Acts 20:17, 28; I Tim.3:1-13; Phil.1:1; ³Matt. 28:18-20; Acts 1:8; ⁴Matt.18:15-17; Acts 15:22, 25, 28; Rev.1:12-20; ⁵Matt.18:15-17; Acts 5:1-11; II Cor. 8:1-7; ⁶Acts 15:22-31; II Cor.8:23, 24.

VIEW OF THE BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion in water of a believer into the name of the Father, the Son and the Holy Spirit¹; that it is the direct command of Christ²; that it shows forth the believer's union with the crucified, buried and risen Christ, and His death to sin and resurrection to a new life³ and that it is a condition of church membership. We further believe that the ordinance of the Lord's Supper is to be observed by all born again believers in which they eat bread and drink wine in remembrance of the Lord's suffering and death. It is a symbol of the believers' identification with Christ in the sacrifice of himself to deliver men from the penalty of sin. Those partaking are to examine themselves to be sure they are not observing this ordinance in an unworthy manner and thereby leaving themselves open to correction by the Lord⁴.

¹Mark 1:5, 9; Rom.6:4, 5; Matt.28:19; ²Mark 16:15, 16; Matt.3:15, 16; ³Rom.6:3, 4; Col. 2:12; ⁴Acts 2:41, 42; Matt.28:19, 20; I Cor.11:23-28.

VIEW OF THE CIVIL GOVERNMENT

We believe that civil government is divinely appointed for the interests and good order of society¹; that the individual should fulfil faithfully his responsibilities as a good citizen²; that magistrates should be conscientiously honoured and obeyed, except in things opposed to the revealed will of our Lord Jesus Christ, who is the only Lord of the conscience³; that the church should remain distinct and separate from the state, and that there should be no intrusion of the one into the affairs of the other⁴.

¹Rom.13:1-7; ²Titus 3:13; ³I Pet.2:13,14, 17; I Tim. 2:1-2; Acts 5:29;James 4:12; ⁴Acts 5:29; Matt. 22:21.

VIEW OF THE RIGHTEOUSNESS AND THE WICKED

We believe that there is an essential difference in the nature, belief and practice of the righteous and the wicked¹; that those who through faith are justified in the name of the Lord Jesus and set apart by the Spirit of God, are truly righteous in God's esteem, and those who continue in impenitence and unbelief are wicked in His sight and under the curse²; that this distinction holds even after death; that the righteous depart to be with Christ, and are in a state of conscious blessedness awaiting the resurrection of the just and the receiving of their glorified bodies³; that the wicked depart to Hades where they are in conscious torment until the final resurrection and judgment⁴; at which time the righteous enter into everlasting felicity in Heaven and the wicked into everlasting conscious suffering in Hell⁵.

¹Mal. 3:18; Rom.6:6, 8, 18; I Pet. 4:18 ²Rom.1:17; Acts 10:34-35; I John 2:29;John 3:18, 36; ³II Cor. 5:8; Phil.1:21-23; Matt. 7:14;

⁴Luke 16:19-31; I Pet.3:19, 20; ⁵Matt.25:46; Rev. 20:15; II Thess.1:8, 9; Rev. 22:3-5.

This Statement of Faith is unalterable