



Dear Volunteer-

Thank you very much for your interest in working with children at Calvary Bible Church. We love that there are people who love students and children and want to invest in their lives. We love our children too and we require that everyone who works with our children fill out the attached application and do a Live Scan background check.

We will occasionally have a Live Scan operator come to the church. We recommend that you take advantage of these times for your convenience even though it is time consuming on that day.

If you need to get scanned and we don't have a planned Live Scan day at the church you can go to the following location in our community.

Grass Valley
The UPS Store
111 Bank St.
Grass Valley, CA 95945
530-272-6000

M-F(8am-6pm) Sat (9am-5pm)
Rolling Fee: \$25.50 – all forms of payment accepted

Please return your white "Request for Live Scan Service" form to the church so we can follow up with your report if necessary. Along with that, please turn in the "Application for Children's/Youth Work" form as well.

If you would like to be reimbursed for the Live Scan, please keep your receipt and turn it into the office or the person leading the ministry in which you want to volunteer.

Grace be with you-

The CBC Staff

Questions? Please contact the church office at (530) 273-1343

REQUEST FOR LIVE SCAN SERVICE

BCII 8016 (3/07)

Applicant Submission

ORI: _____ Type of Application: _____
Code assigned by DOJ
Job Title or Type of License, Certification or Permit: _____

Agency Address Set Contributing Agency:

Agency authorized to receive criminal history information

Mail Code (five-digit code assigned by DOJ)

Street No. Street or PO Box

Contact Name (Mandatory for all school submissions)

City State Zip Code

()
Contact Telephone No.

Name of Applicant:

(Please print)

Last

First

MI

Alias:

Last

First

Driver's License No:

Date of Birth: _____ Sex: ☐ Male ☐ Female

Misc. No. BIL - _____

Agency Billing Number

Height: _____ Weight: _____

Misc. Number: _____

Home Address:

Eye Color: _____ Hair Color: _____

Street No. Street or PO Box

Place of Birth: _____

City, State and Zip Code

Social Security Number: _____

Your Number: _____
OCA No. (Agency Identifying No.)Level of Service: ☐ DOJ☐ FBIIf resubmission, list Original ATI
Number: _____

Employer: (Additional response for agencies specified by statute)

Employer Name

Street No. Street or PO Box

Mail Code (five digit code assigned by DOJ)

City State Zip Code

()
Agency Telephone No. (optional)

Live Scan Transaction Completed By:

Name of Operator

Date

Transmitting Agency

ATI No.

Amount Collected/Billed



Application for Children's/Youth Work

This application is to be completed by all leadership, all employees, and all other persons working with minors on the CBC premises or CBC activities. This is not an employment application form. This form is used to help the church provide a safe and secure environment for those children and youth who participate in our programs and use our facilities.

PERSONAL INFORMATION

Date of application _____

Name _____
(Last) (First) (Middle)

Current Street Address _____

City _____ State _____ Zip _____

Home Phone _____ Cell Phone _____ E-mail _____

Driver's License _____ Marital Status _____

Names & Ages of Children _____

Please indicate the type of childrens/youth work you prefer. _____
(Children: Nursery - 6th Grade; Youth: 7th -12th Grade)

When are you available to start? _____ What service(s) can you work? _____

Are you willing to make at least a year long commitment? _____

With my signature I declare my agreement with and commitment to abide by terms and conditions of the "CBC Child Abuse Prevention Policy." Signature: _____

CHURCH HISTORY & PRIOR EXPERIENCE

Are you a CBC member? ☐Yes ☐No For how long? _____ Which service do you attend? _____

I declare my agreement with and willingness to sign the CBC Covenant of Fellowship? ☐Yes ☐No

1. List the name and location of churches you have attended in the past five years. (Continue on back of this page.)

2. List previous church work experience involving children and youth by organization and dates. (Continue on back of this page.)

3. List previous non-church work involving children and youth by organization and dates. (Continue on back of this page.)

4. List gifts, callings, special training, or other factors that may have prepared you for this work. (Continue on back of this page.)

PERSONAL REFERENCES

List three personal references that we may contact. *(Not family members.)*

NAME	ADDRESS	PHONE

CONFIDENTIAL (This page is to be separated and reviewed by a pastor or ministry director.)

Please complete this form prior to your meeting, during which your answers will be discussed with the interviewer. Please number and complete your answers on the back of this page, as needed.

Name _____

1. Have you ever been convicted of or pleaded guilty to a crime (other than minor traffic violations)? ☐Yes ☐No
If "Yes," please explain. _____

2. Were you ever a victim of abuse or molestation while a minor? ☐Yes ☐No
3. Are you free of illegal substance abuse? ☐Yes ☐No If "No" please explain.
4. Have you ever been treated for alcohol or substance abuse? ☐Yes ☐No If "Yes" please explain.
5. Is there anything about you, past or present, which might cause others to question your suitability for working with children or youth? ☐Yes ☐No If "Yes" please explain.
6. Are there any health related issues (including mental health) that would keep you from working with, or possibly scare or cause harm to children or youth? ☐Yes ☐No If "Yes" please explain.
7. List all other names by which you have been known. (Including maiden name) _____

8. Have you been fingerprinted through "Live Scan" for CBC? ☐Yes ☐No

RELEASE OF LIABILITY

The information contained in this application is correct to the best of my knowledge.

I understand that Calvary Bible Church checks references and may perform a background check. I authorize CBC to check all references, plus check my DMV records, possible criminal records, and fingerprint records.

I authorize all organizations and/or individuals named on my written childrens/youth work application or mentioned in the interview process to answer questions and provide information, evaluations, and opinions they have regarding my character, and fitness for childrens/youth work.

I hereby release from liability any and all such organizations and/or individuals providing any information, evaluations, and opinions they have regarding my character, and fitness for childrens/youth work. I further release any additional organizations and/or individuals suggested by those organizations and/or individuals named on my written application or mentioned in the interview process, who also may provide such information regarding me.

I waive my right to inspect any information provided about me by any organizations and/or individuals contacted in regards to this application.

I have carefully read the foregoing release and understand the contents. I sign this release by my own free will.

Applicant's Signature _____ Dated _____

ACKNOWLEDGMENT OF UNDERSTANDING AND AGREEMENT

Should my application be accepted, I agree to be bound by the bylaws and all policies and procedures of Calvary Bible Church and its Covenant of Fellowship.

I understand this is a legally binding agreement. I have read it, understand it, and do sign by my own free will.

Applicant's Signature _____ Dated _____

CONVENANT OF FELLOWSHIP

Calvary Bible Church
Grass Valley, California

Because I have received Jesus Christ as my lord and savior and have been baptized to publicly declare this reality; and because I desire to unite in fellowship and worship with other believers of Calvary Bible Church, while placing myself under its spiritual protection and direction; and because I am in full agreement with the Doctrinal Statement and accept it to be the summary of faith and practice for the believer . . .

I, _____, enter into the following covenant with the leadership and the other members of CBC. By doing this, I also express my dependence upon the power and guidance of the Holy Spirit for the life I live, and I covenant to fulfill my biblical responsibilities within this assembly.

As Christians, we are members of God's household ([Ephesians 2:19](#)) called to function, participate, and minister in a particular place within the body of Christ. A healthy body requires that each member do its part well. A healthy church requires the same: members who are sacrificially committed and well-equipped to do the works of service that God has prepared in advance for us to do ([Ephesians 2:10](#); [4:12](#)). Calvary Bible Church holds its members in high regard; we expect them to lead as missionaries of the gospel to our church, our community and the world. God, in his sovereignty, placed us in this location, among these people, in this century, for a reason ([Acts 17:26-27](#)).

Obligation of Calvary Bible Church to its members

- We covenant that your elders and deacons will meet the criteria assigned to them in the Scriptures ([I Timothy 3:1-13](#); [5:17-22](#); [Titus 1:5-9](#); [1 Peter 5:1-4](#)).
- We covenant to seek God's will for our church community to the best of our ability as we study the Scriptures and follow the Spirit ([Acts 20:28](#); [1 Peter 5:1-5](#)).
- We covenant to love and care for you and seek your growth as a disciple of Christ, in part by equipping you for service ([Ephesians 4:11-13](#)) and praying for you regularly, particularly when you are sick ([James 5:14](#)).
- We covenant to provide teaching and counsel from the whole of Scripture ([Acts 20:26-28](#); [I Timothy 4:11-16](#); [II Timothy 3:16-17](#); [II Peter 1:19-21](#)).
- We covenant to be on guard against false teachers ([Acts 20:28-31](#)).
- We covenant to exercise church discipline when necessary ([Matthew 18:15-20](#); [1 Corinthians 5](#); [Galatians 6:1](#)).
- We covenant to set an example and join you in fulfilling the duties of church members ([1 Corinthians 11:1](#); [Philippians 3:17](#); [I Timothy 4:12](#)).

My obligation to Calvary Bible Church as a member

- I have read and understood the Calvary Bible Church [doctrinal statement](#) and will not be divisive to its teaching. I also understand the importance of submission to church leadership as they submit to Christ our head, and will be diligent to preserve unity and peace ([Ephesians 4:1-3](#); [Hebrews 13:7, 17](#)).
- I covenant to submit to the authority of Scripture as the final arbiter on all issues ([Psalms 119](#); [II Timothy 3:16-17](#)).
- I will maintain a close relationship with the Lord Jesus through regular Bible reading, prayer, fellowship, and practice of spiritual disciplines. My relationship will be evident through my participation in weekly worship services, communion, the Calvary Bible Church community, deeds of love, and a life that glorifies Jesus ([Psalms 105:1-2](#); [Psalms 119:97](#); [Acts 2:42-47](#); [Hebrews 10:23-25](#); [II Peter 1:3](#) [I John 3:18](#)).
- I will steward the resources God has given me, including my time, talents, and treasure ([Proverbs 3:9-10](#); [Romans 12:1-2](#); [Galatians 5:22-26](#); [Ephesians 4:1-16](#); [5:15-18](#)). This includes regular financial giving, service, and participation in our assembly that is sacrificial, cheerful, and voluntary ([Romans 12:1-8](#); [II Corinthians 8-9](#); [12:7-31](#); [I Peter 4:10-11](#)).
- I will not function in leadership or as a member in another church family ([Hebrews 13:17](#)).
- I covenant to submit to discipline by God through his Holy Spirit, to follow biblical procedures for church discipline in my relationships with brothers and sisters in Christ, to submit to righteous discipline when approached biblically by brothers and sisters in Christ, and to submit to discipline by church leadership if the need should ever arise ([Psalms 141:5](#); [Matthew 18:15-17](#); [I Corinthians 5:1-5](#); [II Corinthians 2:5-8](#); [Galatians 6:1-5](#) 8; [I Timothy 5:20](#); [II Timothy 2:25](#); [Titus 1:9](#); [3:10-11](#); [Hebrews 12:5-11](#); [Revelation 2:5-7, 14-25](#)).
- I agree, by God's grace, to walk in holiness as an act of worship to Jesus Christ, who has saved me from my sin that I could live a new life ([II Corinthians 5:17](#)); I will practice chastity before marriage and fidelity in heterosexual marriage by abstaining from practices such as cohabitation, pornography, and fornication ([Job 31:1](#); [Proverbs 5](#); [Romans 13:12-14](#); [I Corinthians 6:9-7:16](#); [Hebrews 13:4](#)); I will refrain from illegal drug use, drunkenness, and other sinful behavior as the Bible, and my conscience dictate ([I Corinthians 8:7](#); [Galatians 5:19-21](#)).

I will seek to do all of this within the unlimited resources supplied to me in Jesus Christ. [John 15:5](#)

Signature _____ Date _____

Calvary Bible Church Doctrinal Statement

Updated June 2014

Concerning the Bible

The original writings of both Old and New Testaments were inspired by God by means of the Holy Spirit. These original writings were without error and are of supreme and final authority in every aspect of life for any person in any age. The Bible says everything God intended to say to mankind regarding redemption and how people are to live out their lives in relation to God and their fellow man. (2 Timothy 3:16, 2 Peter 1:20-21, Isaiah 40:8, John 17:17, 1 Cor. 2:12-13, Rom. 15:4)

Concerning God

There is only one true God that eternally exists in three distinct persons – Father, Son, and Holy Spirit – and that these three are one God, having precisely the same nature and perfection, and worthy of the same worship and obedience. They share in the work of creation, maintenance of the universe, sovereign control of history, redemption of believers and judgment of angels and mankind.

(Gen 1:1, 26; Col 1:15-20; John 1:1-3; Matt 28:18-19; Matt 3:16-17; Eph 4:4-6; Heb 1:1-3; Isa 40:15-17, 22-24)

God the Father

God the Father, is eternal and distinct in His being. He decrees and works all things according to His own purpose and for His own glory, being sovereign in creation, providence, and redemption. He continually sustains all of creation, directing and governing all creatures and events, accomplishing this without being the author or approver of sin, nor minimizing human responsibility. He has graciously chosen the elect from all eternity, He saves from sin all who come to Him through Jesus Christ, and He personally relates to His children as their Father. (Deut 6:4; Mark 12:29; Isaiah 45:5; John 1:18; 1 Chr. 29:11; Ps. 103:19; Rom. 11:33; 1 Cor. 8:6; Eph. 1:3-6; Heb. 4:13; Ps. 145:8, 9)

God the Son

Jesus Christ is fully God, Creator of all things, and fully man, conceived of the Holy Spirit, and born of the virgin Mary. He lived a sinless life, died on a cross in complete obedience to God the Father to reveal God to man and, through His shed blood, paid the penalty for the sins of the world and thereby redeemed man to God. He was raised bodily by the Father from the dead, ascended into heaven and given the name which is above every name. He intercedes at the right hand of the Father for all the saved. He is the only mediator between God and humanity, the head of His Body, the Church. He is coming again as Messiah and King and the final judge of both believers and unbelievers. (Phil. 2:5-11; Heb. 1:1-8; John 1:1-2; 8:58; 10:30; Col. 1:15-20; 2:9; Isa. 7:14; Mat. 1:18-25; Heb. 7:25-27; 1 Pet. 3:18; John 3:16; 14:6-12; 1 Tim. 2:5-6; 1 Cor. 15:1-4; Acts 1:9-11; Rom. 3:25-26; 1 John 2:1; Eph. 1:22-23; Rev. 20:11-15)

God the Holy Spirit

The Holy Spirit exists eternally with the Father and the Son. He was sent by the Son from the Father to reveal and glorify Jesus Christ. He convicts the world concerning sin, righteousness and judgment. After regenerating the sinner who believes, He indwells, seals and gives spiritual gifts. Throughout the life of the believer, He fills, guides, teaches, empowers and comforts; thus He is the source of growth in godliness and sanctification. The Holy Spirit, permanently living in believers, is the guarantee of their inheritance in Jesus Christ. (Gen. 1:2; Mat. 1:18, 20; John 14:16-17; 15:26-27; 16:5-16; Acts 2:1-4, 16-21; Rom. 8:9-11, 26-27; 1 Cor. 2:10-16; Eph. 5:18; 1 Cor. 12:1-14:40; Gal. 5:16-18, 22-23; Jer. 31:33-34; Acts 1:8; Eph. 1:13-14)

Concerning Man and His Need

Man was created by God in His own image but, through Adam's sin, all mankind dies and is sinful in nature. Because mankind sins through personal disobedience to the revealed will of God, he stands condemned, is unable to save himself, and faces eternal separation from God. While each person has

inherent value, being created by God in His image, each is nonetheless inherently sinful and hopelessly lost apart from divine grace and salvation in Jesus Christ. (Gen. 1:26-28, 2:7, 18-24, 9:6; Mat. 19:4; Gen. 3:1-24; Rom. 5:12-14; Ps. 51:5; Mark 7:21-23; John 8:42-44; Is. 53:6, 64:6; Jer. 17:9; Rom. 1:18-21, 3:10-18, 23, 6:23; 1 Cor 2:14; Eph. 2:1-3)

Concerning Redemption – God’s Solution to Man’s Need

Jesus Christ uniquely satisfied God’s just requirement of death as the penalty for sin by dying a substitutionary death for all mankind on the cross. The shed blood of Jesus Christ, together with His resurrection, provide the only grounds for justification and salvation for each one who believes in Him and calls upon His name. Everyone who is called into this relationship by God is granted every spiritual blessing that is in Christ and will finally be perfected as He is perfect. Nothing can separate the believer from the salvation and the love of God, which is in Christ Jesus. (Acts 4:12; 1 Tim. 2:5; John 1:12; Rom 3:21-26, 4:25, 5:1-12, 8:29-39, 10:8-11; 1 John 2:2; 1 Cor 15:58; Rom. 10:8-11; Acts 2:21; Eph 1:3-12; Rom 8:29-39; Phil 1:6; John 10:28)

Man’s Response to God

Eternal salvation from sin, death and hell is the free gift of God's grace, and is based solely upon one's personal faith and belief in Jesus Christ. Everyone has the obligation and the opportunity to respond to God. This response is initiated by God as He draws people to Himself. All who repent of their sinfulness and trust in the sacrifice of Jesus Christ as full payment for all their sins receive Him as their Savior and Lord, and are forever reconciled to God the Father. This salvation is not received by, nor based on, any sacrament, merit, or good work. This salvation is publicly expressed by the believer’s baptism. (John 3:16; 1:12-13; 10:28-30; 5:24; 1:9-11; Rom 1:18-20; John 14:6; 6:44; Acts 13:48; Rom. 3:25; 10:8-11; Rom. 8:3-4; Heb. 9:26; 10:14; Heb. 10:11-12,18; 1 John 5:11-13; Titus 3:5; Eph. 2:8-9; Mat. 28:19; Acts 10:47-48; Acts 2:37-39)

The Christian’s Responsibility

The Christian’s responsibility is to walk in a manner worthy of his or her calling, one of a living sacrifice, not conforming to this world but being transformed to live a Christ-like life. This transformation occurs as the believer is obedient to Christ as Lord. Obedience grows as believers learn to yield to the Spirit of Christ in them, by confessing their sins, and living daily in submission to Christ’s teachings, producing a greater awareness of peace and joy in the believers. (Rom. 12:1-2; Gal. 2:20; Rom. 8:1-17; 6:15-18; 2Cor. 3:5-6,18; 5:17; Eph. 2:10; 5:3-10; 1 John 1:8-2:1)

Marriage and Sexuality

We believe Scripture teaches that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage. (Gen 2:23-24, Mark 10:6-8, Mt 19:4-6, Heb 13:4)

Concerning the Church

The Church is the body of Christ on earth. It consists of all who have placed their faith in Christ, being united together immediately by the Holy Spirit in one spiritual body, of which Christ is the Head. This body finds expression as local churches, operating under the direction of Jesus Christ as Lord and Head of His body, through elders, pastor-teachers and evangelists, who equip the saints for the work of the ministry. Within the Church, believers utilize their spiritual gifts for the common good and are His witnesses in the world to further the task of making disciples of all nations. Water baptism and the Lord’s Supper are the only ordinances of the Church and are commanded in Scripture as a testimony of the Church until Christ’s return. We hold that the Church is distinct from Israel. (Eph. 2:11-22; 2 Cor. 6:16; Rom 5:10; 8:16-17; 12:3-8; 1 Cor. 12:12-27; 1 Pet 2:4-5, 9-10; 4:10-11; Eph. 4:11-12; Acts 2:42-47; Matt. 28:18-20; Acts 10:47-48, Acts 16:32-33; 1 Cor. 11:23-34; Rom. 11:7-8, 11, 25-36)

Concerning the Future

The return of Jesus Christ to this earth is imminent. His return will be bodily and visible, bringing to completion His kingdom, in order to judge the world in righteousness, to fulfill His prophetic promises to Israel and to the rest of mankind concerning the future, and to create a new heaven and a new earth. All people who have died will be raised from the dead, and those who have been redeemed will participate in eternal life in the presence of God, but those who have rejected Christ will suffer separation from God and eternal punishment in hell with Satan and the fallen angels. (John 14:1-3; Matt. 25:31-34, 41; Acts 15:16-17; Rom. 11:25-27; 1 Cor. 15:22-26, 40-44, 50-58; 1 Thes. 5:1-11; 2 Thes. 2:1-12; Rev. 3:5; 20:12; 21:1-22:5; Luke 16:19-26)

POLICY FOR REDUCING THE RISK OF CHILD ABUSE

PURPOSE AND PHILOSOPHY

In order to provide a safe environment for the children and youth in our church, we have adopted a policy to reduce the risk of child abuse. Every applicant for children or youth work in the church, including service in the church nursery, must be familiar with this policy and satisfactorily complete our screening procedures.

This risk reduction policy is motivated by several concerns. First, recognizing God's tender love and concern for children (see Luke 18:16), we want to do all that we can to protect our children and youth from any kind of physical or sexual abuse. While we would like to believe that such abuse could never take place in a church, the fact is that some children and youth have been abused within the Christian community. Our church is not immune to the effects of sin, and it would be presumptuous for us to assume that his problem could never occur in our body. Therefore, while we should strive to be as "innocent as doves" we must also be as "shrewd (prudent, sensible, and practically wise) as serpents" (Matthew 10:16). This should be especially true with regard to the children and youth God has placed under our care.

Second, we want to protect our children and youth workers from being suspected or falsely accused of wrongful behavior toward a child. Such accusations can do a great deal of damage to an innocent children or youth worker. Our procedures for maintaining a safe environment and admonishing inappropriate behavior are designed to prevent compromising situations in the first place, and also to strengthen a children or youth worker's defense against false accusations.

Third, we want to protect our church from scandal and trauma that an incident of abuse could bring upon our congregation. When someone accuses another person in the church of abuse, the entire body can be drawn into a painful and costly conflict. Divisions in the congregation can arise because of disagreements over how the abuse was allowed to occur and how the situation is being handled. Church leaders are distracted from important ministries. Legal charges can be filed that may result in a prolonged and expensive lawsuit. And if the news media learns of an abuse situation, it can draw all sorts of adverse publicity to the church. Obviously, these developments would wreck havoc on our ministry. This is another reason why this policy is needed. As Proverbs 22:3 warns, "A prudent man sees danger and takes refuge, but the simple keep going and suffer for it."

Finally, and most importantly, we believe that this policy will help us to guard the honor and reputation of our Lord Jesus Christ. If a child in our church is harmed through a member's sin, some people will inevitably think less of the church and of our Lord. We are committed to doing everything in our power to prevent such dishonor from happening, and protecting our children and youth from abuse is one way to do so.

With these thoughts in mind, we ask you to support this program to insure that our children or youth workers are well qualified for their ministry to the children and youth of our church. Your completion of our screening process is an important part of this process. If you have any questions about our procedures for maintaining a safe environment, please feel free to talk with and elder, the Pastor of Student Ministries, or the Director of Children's Ministries.

Thank you for your cooperation in these matters. We look forward to working with you as you use your gifts and talents to nurture the children God has placed under our care.

CHILD ABUSE PREVENTION POLICY

All people who work with children and youth, regardless of their area of ministry, are expected to adhere to the following policies. Failure to do so may result in dismissal from their ministry position.

SCREENING

Our first line of defense in preventing child abuse is the application, screening, and interview process that all volunteers in our ministry must complete prior to being placed as a regular, appointed teacher in a classroom.

This policy statement shall be made readily available to all children/youth workers. All children and youth workers must be familiar with this policy statement, especially the sections describing signs of abuse and children/youth work's responsibility to report inappropriate behavior.

All workers must have a completed and approved application on file in the church office.

Although the issue of child abuse is an unpleasant one, we believe that God can use our response to these concerns for good (see Romans 8:28-29). Instead of viewing the screening process as a "necessary evil," we see it as an opportunity to promote teamwork (I Corinthians 12:12-31), to demonstrate mutual submission (Ephesians 5:21), and to get to know one another better. During the interview process, your elder will learn more about your gifts, abilities, and ministry goals, which will help him guide your work with children or youth and also discern ways to spur you on in your walk with the Lord (Hebrews 10:24-25). As a result, the screening process will help not only to protect our children and youth, but also to build up our body by preparing us for works of service (Ephesians 4:11-13).

Because of the seriousness of these issues, we have decided to implement this program retroactively, that is, we plan to have even our "veteran" children and youth workers complete the new screening process. While this is not absolutely necessary, we believe it is the wisest thing to do. For one thing, if we had decided to exempt experienced children/youth workers from screening, we would have been forced to draw an arbitrary line somewhere. For example, if we had said that those who have served 24 months are exempt from screening, someone who had worked only 23 months might say, "Why can't you let me off, too?" A retroactive plan will prevent his problem and allow us to avoid making any of our present children or youth workers feel like they are being treated unfairly. At the same time, requiring all of our present children/youth workers to go through the screening process should make it easier for future children/youth workers to accept this requirement. When we say that every children/youth worker has been screened, new people should feel less uncomfortable about completing the process themselves.

CHILDREN AND YOUTH WORKERS' RESPONSIBILITIES

PROCEDURES FOR MAINTAINING A SAFE ENVIRONMENT

PRAYER

All children/youth workers should pray regularly for the children or youth in our church, thanking God for the privilege of ministry to them.

TEAM WORK

- Whenever practicable, children/youth workers will work together in teams of at least two people.
- All children workers must wear an approved identification name tag when on duty. (This is not required for youth workers.)
- All visitors to children's classrooms (including parents) must first register with the responsible party on duty.
- Report people wandering around, or suspicious activity, to supervising ministry leader.

RESTROOM PROCEDURES

- Workers may never take a child, alone, to the restroom. They must be accompanied by another adult or other children.
- It is recommended when taking children to the restroom they should only take children of their same gender.
- Children in grades 2-6 may be sent to the restroom without supervision of an adult. Teachers should monitor this situation closely.
- Children should have as much privacy as possible. Enter a bathroom stall only when absolutely necessary to assist the child, keeping the door open.
- Diapers are only to be changed in designated areas.

CLASSROOM PROCEDURES

- Physical contact with children or youth should be minimal and only in the presence of other adults. Appropriate touching should be limited to handshakes, "high-fives," brief hugs or a brief touch on the shoulder.
- At least two workers should be present whenever possible. No child should be alone with a worker. If a child arrives before other members of your teaching team arrive, prop open the door between your classroom and an adjoining classroom that has a worker in it.
- Window blinds are to be kept open at all times unless it is necessary to darken the room for proper showing of videos or projected audio visual equipment.
- Workers may not have children sit on their lap while the room is darkened or when other workers are not present.

APPROVED ACTIVITIES

- Activities or outings outside of regularly scheduled classes or childcare must be pre-approved by the Director of Children's Ministries or the Pastor of Student Ministries.
- Workers are never to take a child into the child's home without another adult accompanying them.

RESPONSIBILITY TO ADMONISH OR REPORT INAPPROPRIATE BEHAVIOR

There are two problems that children and youth workers should watch for:

1. Behavior by anyone in this church, especially a children/youth worker, that indicates that he or she may be inclined to abuse, molest (as defined below), or otherwise harm any child, especially one under the care of this church.
2. Indications that a child under the care of this church is being abused, molested, neglected, or otherwise harmed, (see definition below) whether by someone in this church or outside this church.

ADMONISHING OR REPORTING INAPPROPRIATE BEHAVIOR BY A CHILDREN/YOUTH WORKER

- If you observe a children/youth worker (or another member of the church) talking or acting in a manner that seems to be innocent but might appear to others to be inappropriate, you should privately admonish that person and encourage him or her to exercise greater care in words and actions (see Matthew 18:15).
- If you observe a children/youth worker (or another member of the church) talking or acting in a manner that gives rise to a reasonable suspicion of improper involvement with a child, or of the potential for improper involvement with a child, you should promptly report your concern to the youth coordinator or to an elder, who will look into the matter and take appropriate corrective measures.

DEFINITIONS OF CHILD ABUSE

(As defined by "The National committee for Prevention of Child Abuse")

Physical Abuse

Non-accidental injury, which may include beatings, violent shaking, human bites, strangulation, suffocation, poisoning or burns. The results may be bruises and welts, broken bones, scars permanent disfigurement, long-lasting psychological damage, serious internal injuries, brain damage or death.

Neglect

The failure to provide a child with basic needs including food, clothing, education, shelter and medical care; also abandonment and inadequate supervision.

Sexual Abuse

The sexual exploitation of a child by an older person as in rape, incest, fondling of the genitals, exhibitionism or pornography. It may be done for the sexual gratification of the older person, out of a need for power or for economic reasons.

Emotional

A pattern of behavior that attacks a child's emotional development and a sense of self worth, such as constant criticizing, belittling, insulting, manipulation; also, providing no love, support or guidance.

INAPPROPRIATE BEHAVIORS IN ADDITION TO THOSE DEFINED

- Inappropriate comments about sexual matters, especially about or in the presence of children or youth.
- Use of pornography, including inclination toward sexually explicit television shows, movies, books, or magazines.
- Excessive and inappropriate attention to a particular child, especially if it involves an effort to be alone with the child.

INDICATIONS OF ABUSE

- Indications of physical abuse: child reports injury by others; unexplained bruises, welts, lacerations, burns, fractures, abdominal injuries, or human bites; child is unusually wary of physical contact with adults, demonstrates extremes in behavior, or seems frightened of parents or caretaker.
- Indications of sexual abuse: child reports abuse by others; has difficulty walking or sitting; torn, stained, or bloody underclothing; complains of pain or itching in genital area; bruises or bleeding in external genitalia, vaginal or anal area; unusual interest in or knowledge of sexual matters; or other unusual and excessive behaviors inappropriate for a child of that age.

REPORTING SUSPECTED CHILD ABUSE

Reporting abuse can precipitate severe consequences to a family, so it should never be done casually or thoughtlessly, and certainly not for malicious purposes. At the same time, failing to report abuse can have severe consequences to a child at risk. No single indicator of abuse or neglect is necessarily cause for alarm, but it may be cause to observe a given person or situation more closely. When multiple indicators appear together, however, it is appropriate to discuss the situation with the ministry leader or someone else in authority in the church or, in urgent cases, to make an actual report to the civil authorities.

If you suspect that a child involved in any of the programs has been abused, the following steps are to be followed:

- Report the suspected abuse to a member of your ministry staff or the head of the ministry under which you are working.
- Do not interview the child regarding the suspected abuse. This will be conducted by a trained professional.

- Do not discuss the suspected abuse with the other workers, parents, etc. All information regarding the child should be kept confidential with your ministry supervisor and the proper authorities.
- You will be asked to complete a Suspected Child Abuse Report. Confidentiality will be maintained where possible. This report is to be completed within twenty-four (24) hours and given to your ministry supervisor.
- **How Can I Tell If a Child Is Being Sexually Abused?**

In general, few children speak directly about sexual abuse. Possible physical indicators include evidence of trauma to the mouth or genitals, rectal bleeding, complaints of pain or discomfort in the genital area, torn or blood-stained clothing, venereal disease, unusual or offensive odors, difficulty in walking or sitting, extreme passivity in a pelvic exam, and pregnancy in adolescent or pre-adolescent girls. In many cases, however, there are no visible signs of the abuse.

The following is a list of some of the common behavioral characteristics of young children who have been sexually abused. These indicators are offered with a gentle caution against overzealous case identification. Any one of these indicators alone does not necessarily mean there is sexual abuse. They are general indicators of stress in a child. Several extreme or pervasive behaviors may indicate sexual abuse, and certainly warrant an exploration of the source of the problem.

BEHAVIORAL INDICATORS

- Unusual interest in and/or knowledge of sexual acts and language inappropriate to the child's age; the child may focus on sexual matters to the exclusion of many other activities or interests.
- Seductive behavior with classmates, teachers, other adults.
- Excessive masturbatory behavior.
- Wearing many layers of clothing, regardless of the weather.
- Continual avoidance of bathrooms. Some abuse within homes takes place in bathrooms, and some children come to associate any bathroom with sexual abuse.
- Reluctance to go to a particular place or to be with a particular person.
- Frequent absence and/or late arrival at school, especially if the notes are always written by the same person.
- An abrupt change in behavior or personality.
- An abrupt change in behavior in response to personal safety lessons in the classroom, e.g., a child who is usually very involved suddenly withdraws or becomes anxious, or a child who doesn't usually participate suddenly takes an interest and reveals a lot of specific knowledge of the subject.
- Drastic change in appetite.
- Anxiety, irritability, constant inattentiveness.
- Regression.
- Over-compliance, extreme docility.
- Compulsive behaviors, e.g., hoarding, constant washing.
- Appearing to have overwhelming responsibilities.

- Acting out adult sexual behavior, the child may seem to equate affectionate touch with sex.
- Suicidal threats, gestures; causing deliberate harm to her/himself.
- Use of alcohol and/or other drugs.
- Aggression, anger directed everywhere, especially if this is a sudden change.
- Sleep disturbances, e.g., bedwetting, nightmares.
- Denial of a problem with marked lack of expression.
- Lack of affect, extreme absence of expressiveness.
- Withdrawal, depression, excessive crying.
- Low self-esteem.
- Lack of friends.
- Attempts to touch adults', children's, or animals' genitals.
- Inappropriate dress, such as tight and/or revealing clothing.
- Reluctance to undress for physical education, continual avoidance of PE class. Some children believe they have been "marked" and that others will recognize they have been abused once they undress.
- Reluctance to go home after school, or constant early arrival.
- Marked decline in interest in school, and in academic performance.
- Indirect hints, allusions to problems at home.

FAMILY INDICATORS

- Marked role reversal between mother and child.
- Extreme over-protectiveness of the child.
- Extreme paternal dominance.
- Family isolated from community and support systems.
- History of sexual abuse for either parent.
- Extreme reaction to sex education or prevention education materials in the schools.

PHYSICAL ABUSE

Unlike sexual abuse, physical abuse is most often indicated by obvious signs of physical injuries:

- **Unexplained bruises and welts:**
 - on the face, lips, and mouth.
 - in various states of healing (bruises of different colors, for example, or old and new scars together).

- on large areas of the torso, back, buttocks, or thighs.
- in clusters, forming regular patterns, or reflective of the article used to inflict them (electrical cord; belt buckle).
- on several different surface areas (indicating the child has been hit from different directions).
- appearing as identical marks on both sides of the body.
- **Unexplained burns including:**
 - cigar or cigarette burns, especially on the soles of the feet, palms, back, or buttocks.
 - immersion or "wet" burns, including glove- or sock-like burns and doughnut-shaped burns on the buttocks or genitalia.
 - patterned or "dry" burns which show a clearly defined mark left by the instrument used to inflict them (e.g. electrical burner).
 - rope burns on the arms, legs, neck, or torso.
- **Unexplained fractures:**
 - to the skull, nose, or facial feature.
 - in various stages of healing (indicating they occurred at different times).
 - multiple or spiral fractures.
 - swollen or tender limbs.
 - any fracture in a child under the age of two.
- **Unexplained lacerations and abrasions including:**
 - to the mouth, lips, gums, or eyes.
 - to the external genitalia.
 - on the backs of the arms, legs, or torso.
- **Unexplained abdominal injuries including:**
 - swelling of the abdomen.
 - localized tenderness.
 - constant vomiting.
- **Human bite marks** (especially when they appear adult size or are recurrent).
- **Bald spots and scalp bruises** (caused by hair pulling)

Behavioral indicators may also alert a teacher to the possibility of physical abuse. These behaviors may exist independently or in conjunction with physical indicators.

A physically abused child may:

- be wary of physical contact with adults (avoid or shrink away from any adult's touch).

- display extreme behavior (extreme aggressiveness or extreme withdrawal).
- fear his/her parents.
- fear going home, or cry when it is time to leave a protected environment.
- report injuries.
- seem anxious to please and to let others say and do things to him/her without protest.
- frequently be late or absent from school.
- consistently arrive early to school or stay long after it is time to go home.
- wear extra clothing to conceal injuries.
- give unbelievable explanations for his/her injuries or claim no knowledge of the source of injuries.
- seek more than an average amount of affection from other adults.
- exhibit habit disorders (sucking, rocking, biting, or eating disorders).
- have lags in emotional and intellectual development.

A physically abusive parent or caretaker may:

- use harsh discipline which does not fit the "offense" or the age of the child.
- complain that the child cries too much or "causes trouble."
- be angry or defensive when asked about problems concerning the child, or appear uninterested and unconcerned.
- offer illogical or unconvincing explanations for a child's injuries.
- appear cold or unloving toward the child.
- misuse drugs or alcohol.
- believe in harsh, physical discipline as the only way to control the child.

NEGLECT

While physical abuse indicators are often episodic (noticeable after weekends or absences), the indicators of neglect are more often chronic (there most of the time). The educator or childcare provider needs to ask her/himself whether the signs s/he might interpret as neglect are simply the expression of cultural differences, an alternative lifestyle or whether they actually constitute true neglect. Do a majority of children in a given population display these signs or only a few? The answers to these questions may help differentiate between neglect and legitimate lifestyle differences in a pluralistic society.

Physical indicators of neglect include:

- constant hunger, poor hygiene, or inappropriate clothing.
- consistent lack of supervision, especially when engaged in dangerous activities over extended periods of time.
- constant fatigue or listlessness.
- unattended physical problems or medical needs, such as untreated or infected wounds

Behavioral indicators of neglect include:

- begging or stealing food.
- constantly falling asleep in class.
- rare attendance at school.
- coming to school very early and leaving very late.
- addiction to alcohol or other drugs.
- engaging in delinquent acts such as vandalism or theft.
- stating that there is no one to care for or look after him/her.

A neglectful parent or caretaker may:

- misuse alcohol or drugs.
- have a disorganized, unstable home life.
- seem unconcerned about the child's welfare.
- be isolated from friends, relatives, and neighbors and not seem to get along with others.
- lack knowledge of a child's needs at different levels of development.
- be in ill health.