

TRINITY CHRISTIAN REFORMED CHURCH
Of Edmonton
SAFE CHURCH PROCEDURES MANUAL
Updated spring 2021

The purpose of the Safe Church Policy and Procedures Manual of Trinity Christian Reformed Church of Edmonton is to ensure that our church and its programs remain a haven of safety for all who attend. Through education and awareness, the Safe Church Committee (SCC), along with the full support of council, are mandated to enhance the safety of all who attend our church; to protect all who attend our church from any form of abuse and from false accusations of abuse, and to prudently guard the reputation of our congregation.

This document contains policies and guidelines intended to foster this purpose. It is a working document that can be changed. Below are the guidelines for changing the document:

1. Only the chair and admin of the SCC has access to change the document. They may write into the document by their own initiative or by request from the SCC. Whatever changes are made, all members of the SCC must be aware and vote to approve.
2. Once approved by the SCC, it goes to council for their support and approval. It is recommended that up to 3 volunteers from council agree to look over the changes make a recommendation to council for approval. All of council, however, reserves the right to view it.
3. Once approved by council, the changes are considered official and shall be implemented immediately.
4. Any changes will normally occur once a year as SCC updates the policy.

The provisions of this policy are set forth in the following order:

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A. Definitions

Abuse: Using one's power repeatedly to hurt another person physically, emotionally, socially, verbally, and/or virtually.

Harassment: Comes in many forms and can be difficult to spot. Anything that is insulting, degrading, or offensive. Can be a grey area – it's possible that the one doing the harassment may not intend to be malicious. One can be harassed physically, emotionally, socially, verbally, and/or virtually.

Below are some examples of abuse and harassment to clarify our definitions:

Physical: Hitting/striking/pushing/tripping/neglecting another person repeatedly with the intention to cause them pain or injury.

Emotional: Any attempt to demean, hurt, or insult another person through words, threats, fears, and/or deprivation.

Social: Using social power and influence to purposely exclude people from events regularly as well as spreading rumors and lies to destroy friendships/groups for their own social benefit.

Virtual: Using any online platform to harass. Can include email, texting, social media, Zoom, Facetime, Skype, etc.

Sexual: Exploiting a person regardless of age or circumstance for the sexual gratification of another. It includes any sexual experience (verbal, written, virtual, or physical) forced on one person by another and may or may not involve physical contact between people (i.e. sexting, pornographic pictures, flirtatious emails, inappropriate comments). Sexual abuse also includes any inappropriate sexual encounter, even if consensual at the time.

Candidate: Any person who has expressed a desire to serve as an employee of Trinity Christian Reformed Church or in any volunteer capacity at Trinity Christian Reformed Church (including Council and Committees) and, subject to compliance with this policy, has been accepted by Council and/or the congregation to serve in that capacity.

C.S.C.T. The Classis Safe Church Team of Classis Alberta North that has been created to deal with issues of abuse allegation and prevention amongst the member churches of Classis Alberta North. It is comprised of two major components.

Advisory Panels (also called Listening Panels), will, upon the request of the council of Trinity Christian Reformed Church convene when allegations are made by an adult against a past or present church leader in Trinity Christian Reformed Church. These panels consist of synodically trained members and will not contain any members who may be in a conflict situation as regards the accuser or the accused. The use of an advisory panel is an ecclesiastical procedure intended to give the accuser and the accused a non-adversarial environment within which to discuss the allegations. The use of the advisory panel does not prevent the accuser from taking criminal or civil action if deemed necessary.

The Education Group consists of members of C.S.C.T. who will provide training, education, resources, or workshops about various topics related to abuse and its prevention as needed or requested.

For more information on the C.S.C.T:

http://www.classisalbertanorth.ca/uploads/1/0/2/7/102702076/rules_of_procedure_june_2020.pdf

Youth or Minor: Individual who is under the age of 18.

Church Leader: Any employee or volunteer of Trinity Christian Reformed Church who, as a result of that role, possesses a position of trust and responsibility amongst the members and/or visitors of Trinity Christian Reformed Church.

Consistory: The elected elders of Trinity Christian Reformed Church.

Council: The governing body of Trinity Christian Reformed Church consisting of the elected members of the Diaconate and the Consistory.

Council Executive The Executive Committee of Trinity Christian Reformed Church's Council, which provides assistance in preparing matters for Council.

Diaconate: The elected deacons of Trinity Christian Reformed Church.

Program Leaders: Those volunteers or employees who are in charge of a particular church program.

Safe Church Committee (SCC): The committee of Trinity Christian Reformed Church whose mandate it is to ensure the efficient administration of the Safe Church Policy of Trinity Christian Reformed Church, the annual review thereof, and the compliance thereto by the applicable members and policies of Trinity Christian Reformed Church. There will always be a permanent member of the SCC as an admin staff.

Staff: Any existing employee of Trinity Christian Reformed Church. Also, for the purposes of this policy, this will include any contractor employed by Trinity Christian Reformed Church on a regular basis whose duties include meeting with members of the congregation and/or visitors on behalf of Trinity Christian Reformed Church.

Volunteer: Any person who currently assists in the programs of Trinity Christian Reformed Church wherever such programs may occur. This includes church leaders, teachers, supervisors, helpers, ushers, committee members (where such committee is involved with meeting and assisting members of the congregations and/or visitors), council members, etc.

B. Screening Process:

The following procedures must be followed by all Candidates aged 16 or older prior to the commencement of their duties. Once this has been completed, each process must be renewed every 3 years.

1) All Candidates must fill out the Volunteer Profile Form (a copy of which is attached hereto as Schedule "A"). Program Leaders shall ensure that such Volunteer Profile Forms are completed by emailing the link to the virtual form or by handing in their hard copy. It is the responsibility of the Program Leader to keep the SCC Administrative Coordinator informed of any new volunteers in Trinity Christian Reformed Church.

2) All Candidates must meet the approval of their Program Leader and another volunteer. This is at the discretion of the Program Leader - they may require the volunteer to provide a minimum of two background reference checks, go over their Volunteer Profile Form with them, etc. To show approval, Program Leaders must sign the Volunteer Approval Form (a copy of which is attached hereto as Schedule AB).

An exception to this is Council Members and Committee Members. Council has their own vetting process and Committee Members are approved by all of council. Please note, if Council Members or Committee Members volunteer for something else, then they must complete step #2.

3) All Candidates must submit to a Security Clearance Check. This will involve a review via Edmonton Police Services ("EPS") of the individual's status with EPS and the R.C.M.P. To ensure that the individual is aware of the process of a security clearance check, an explanatory note should be given to the individual informing them of the nature of the process, the privacy of the information received and the minimal extent of detail that will be forwarded by the authorities to the Safe Church Team.

The Safe Church Administrative Coordinator shall have the sole responsibility to process completed Volunteer Profile Forms and Volunteer Approval Forms. She/he will have the support of the church admin to process the Security Clearance Checks. Since maximum care must be taken to maintain confidentiality of the all documents pertaining to the Screening Process, they are to be kept by the Safe Church Administrative Coordinator in a personnel file in a secured location within the church facility. The provisions of Alberta's Personal Information Protection Act must be complied with.

In the event that a security clearance check is returned by EPS as "Unable to Clear", the individual will be notified by the Safe Church Administrative Coordinator or Church Admin with information as to what can be done. The individual may apply in person at EPS for disclosure of the reasons and/or clarification of identity proving that the individual is not the person identified in the police files. The reasons and the details for the UNABLE TO CLEAR will not be released to anyone but the actual individual whose name has been searched and, only with that individual's permission, can the information flow to the relevant church contact person.

It is important to note that the classification of "Unable to Clear" will result if the EPS review reveals that any person with that name or a similar name has a police file or record that, in the opinion of EPS, makes that person unsuitable as staff or volunteer.

C. Compliance Requirement:

- 1) All Candidates must have been affiliated with Trinity Christian Reformed Church for a minimum of six months prior to the scheduled commencement date of any duties that involve unsupervised care or supervision of children.
- 2) All Candidates and existing volunteers and staff must agree to comply with Trinity Christian Reformed Church's Safe Church Policy and Procedures Manual with all policies attached to it.
- 3) All Candidates will be asked to sign the Code of Ethics (attached hereto as Schedule "B") *The original copy of this, once signed, shall be retained by the Safe Church Administrative Coordinator of Trinity Christian Reformed Church in the appropriate personnel file.*

An exception to the Screening Process and Compliance Requirements: Volunteering that does not involve unsupervised care. For example, a parent or friend may help during a program event that is out in the open or in a public area. This is always at the discretion of the Program Leader.

Any Candidate who refuses to follow the provisions of this policy and the affiliated policies described herein shall be prevented from commencing their volunteer position. Any existing volunteer or staff person who refuses to follow the provisions of this policy and the affiliated policies described herein will be required to resign from their position. Any such decision shall only be made by Council or Council Executive and shall only be made after hearing the reasons for such refusal from the Candidate, the volunteer or staff person. The fact that such a decision has been made may, if necessary, only be communicated to the congregation in such a manner as to respect the privacy of the individual. The rationale for such a decision should remain private unless the individual consents, in writing, to the disclosure of such rationale.

D Training & Continuing Education:

All successful Candidates who work with vulnerable people must:

- 1) Attend an introductory general education and information seminar provided by the SCC. This seminar will be about abuse prevention and detection and the affiliated Trinity Christian Reformed Church policies. Ordinarily, this training session will be scheduled to coincide with the commencement of each church program year and in conjunction with the training the Education Committee provides. Volunteers must attend every year to be refreshed and hear any updates.
- 2) Complete the Safe Church requirements that are specific for your ministry program(s). Each Program Leader will provide you with that information. Program Leaders will report back to SCC. (every year).
- 3) Review the provisions of Trinity Christian Reformed Church's Safe Church Policy and the affiliated policies. All volunteers must have a hard copy and a digital copy (if able) of these documents and have easy access to them. SCC will place a hard copy of the document in a few places in the church: Gathering Room, Library, Nursery, & Coffee Bar.
- 4) Support SCC as they educate the youth and kids of Trinity with our Circle of Grace program. This will ordinarily happen in the fall for Wee Worship, GEMS, and Cadets.

Members of the Safe Church Team are expected to stay up-to-date with the issues contained within this Policy so as to retain that committee's capacity as Council's resource in Safe Church matters and so as to maintain the mandate of the committee and this policy.

E. Affiliated Policies/Guidelines:

- 1) The provisions of the Discipline Policy (attached as Schedule "C") shall apply to all child/youth programs.
- 2) The provisions of the Off-Site Activity Policy (attached hereto as Schedule "D") shall apply to all child/youth programs involving activity away from the facilities of Trinity Christian Reformed Church programs.
- 3) The provisions of the Privacy Policy (attached hereto as Schedule "G") shall apply to all personal information gathered, utilized, and distributed by the Safe Church Team.

F. Review/ Revision/Maintenance of Church Facilities

- 1) The facilities of Trinity Christian Reformed Church are to be designed and maintained in a manner that minimizes opportunities for abuse allegations (true or false) to arise. All rooms within which members or visitors may meet (i.e. classrooms, offices, nursery, etc.) shall have unobstructed windows in either the doors or walls.
- 2) Closets, classrooms, and storage areas should be kept locked and access thereto should be restricted on an "as needed" basis.
- 3) Adequate lighting shall be maintained throughout the church facility (interior and exterior). Lighting shall be maintained to provide security for anyone entering or leaving the facility at any time.
- 4) When the congregation is in worship, the Safe Church monitors will maintain the security of the building and will restrict unauthorized access to areas where children are gathered for their activities.

G. Procedures/Guidelines for Minimizing Risk of Abuse

G1. General Procedures applicable to all Children and Youth Programs:

- 1) Parents should encourage their children to use bathroom facilities before class so as to limit bathroom usage during Sunday School or Nursery.
- 2) A Safe Church monitor should check bathrooms before any Children's program begins and after it ends.
- 3) Whenever possible, children should use the nearest designated bathroom.
- 4) Preschoolers who require the use of a bathroom should be accompanied by an adult. For children who do not require assistance in the bathroom, the attendant should remain outside of the bathroom or bathroom stall. For children who require assistance, the attendant must assist the child with the bathroom door ajar and preferably with the Safe Church monitor nearby. Children with a disability may require additional assistance and, in such instances, another adult or the child's parent(s) should be called for assistance. Whenever possible, women should assist girls and men should assist boys.
- 5) Volunteers and staff should not meet or supervise a child alone in a private or isolated area.
- 6) If a child needs significant medical attention, the parent(s) and emergency services should be notified immediately.
- 7) If possible, Safe Church monitors should be selected to monitor the church facility whenever a children's program is in session. These individuals can be called upon for assistance by staff/volunteers or children, can temporarily supervise the staff/volunteer activities in youth programs/nursery, and can monitor the facility for any suspicious behavior or intruders.
- 8) Program Leaders will stay with their charges until all are picked up by a parent or guardian. This applies to all children/youth programs.
- 9) Discretion should be used by all volunteers and staff as regards displays of support and/or affection. Regardless of age, all persons (volunteers, staff and/or their charges) have the right to refuse displays of affection or support. Accordingly, physical displays of support should be appropriate and respectful of the intended recipient's right to refuse.
- 10) Any pictures/videos taken of youth must have parent's permission before showing publicly. This is ordinarily done by each Ministry during registration.
- 11) Any person not complying with any of the guidelines contained within this policy or the affiliated policies must be reported to the Program Leader of the particular program and to the Safe Church Team.
- 12) Recommended ratios for staffing/volunteers vs. participants are as follows:

a. Under 13 months	1:3
b 13 - 19 months	1:4
c 19months - 3 yrs.	1:6
d 3-4yrs.	1:8
e Sunday School	Minimum 2 people/class (teacher & helper)
f GEMS & Cadets	Minimum 2 adults for all activities
g Outreach (VBS, Community Corner)	Minimum 2 adults for all activities
h Youth Groups	Minimum 2 adults for all activities
I Catechism/Life Group (Gr. 5-12)	1 Teacher in classroom situation only

In instances where the only Volunteers or Staff who are present in a particular program are members of an immediate family, an additional Volunteer or Staff (who is not an immediate family member and who is an adult) is required to be present.

Programs must be canceled or combined if adequate supervision cannot be provided.

Virtual Safety

We entered into the Covid-19 pandemic in the spring of 2020. The following guidelines are for how to proceed on virtual platforms safely. Please note - these guidelines are only for how we are to communicate virtually with each other. The Relaunch Committee has the guidelines for our response to the gatherings in person, but there is some overlap.

Online Worship services:

1) All videos that are submitted to be played for our streamed worship service that have children in them need parental permission. In addition, any youth or children participating in the live stream need parental permission. A virtual permission form will be sent to parents to fill out. A hard copy can also be signed if that is preferred. Exceptions:

A) Our church may use recordings that have already been made public.

B) When children are with their parents during a live stream service (leading worship, reading, baptism, etc), no form is needed. Permission is assumed.

2) The camera shall always either be on the preacher or on the worship team during the worship service. Exceptions for in-person worship:

A) The camera may show the backs of people's heads at the discretion of the pastors and the operators. However, the congregation is never to be on camera during the offering or celebration of the Lord's Supper.

B) During any live children's message, the camera shall remain only on the leader for the entirety of the message.

3) Only the first and last names and contact information of the church and staff can be written down on slides prior to, during, or after worship. Any other first and last names must have written consent on an email or text message.

4) Only first names of members of the congregation will be used by the pastors/speakers.

5) The only recordings being done are by the operators in the sound booth. Services will be public and be made available after the end of the live stream.

Communicating virtually with youth in groups:

All online gatherings with youth are permitted so long as the following guidelines are followed:

- 1) The Ministry Heads know about the meetings.
- 2) They are church related (ex. Catechism, Youth Group, Gems, Cadets, etc).
- 3) While one leader is ok (for catechism, etc), at least 2 is encouraged. However, there must be at least 3 people in the call.
- 4) All groups will be run via Zoom on the church's account. The Zoom link and code will be sent to the parent/guardian emails and never posted on any social media or openly distributed communication (ex. Bulletin). The ministry leader will always use a code or the waiting room capability.
- 5) The call may NOT be recorded unless there is special permission from parents.
- 6) Videos may be on, but no youth will be forced to turn theirs on.
- 7) Youth may not have the ability to share their screen.
- 8) If any disclosure is made from a youth to a ministry head, the ministry head shall refer to the Safe Church policy guidelines for suspected abuse.

Communicating virtually with youth; either 1-1 or in a small group.

Electronic forms of communication (including email, texting, apps, and social media) are important ministry tools for communication. They promote and advertise church activities, can be used to arrange meetings, and help keep us connected. For the most part, ministry leaders will communicate with parents. However, there are some circumstances where a ministry leader will want to communicate directly with a youth – especially as they get older. Below are the guidelines:

- 1) Electronic communication with youth younger than grade 7 is prohibited unless there is parental permission and/or supervision. A few examples:
 - A) a ministry leader may call a youth by calling his/her parent and asking to speak to them.
 - B) a ministry leader may email a youth by emailing their parents and asking the parents to share the email with them.
 - C) youth may initiate communication with their ministry leader via email or calling. The ministry leader must ensure the parent knows about it before responding back.

2) Electronic Communication may start when youth enter grade 7. In the beginning of each program (ordinarily the fall) all parents must sign a permission form as they register. This gives each ministry an opportunity to ask permission on what platforms parents prefer we communicate (or not at all). Any platform or app must have the ability to save the conversation; under no circumstances can a ministry leader use Snap Chat or other app that deletes messages. An exception is WhatsApp to be used at discretion. Below is an example of what a permission form may look like.

Example:

I give permission for my child to be contacted by Trinity Youth leaders/staff using the following forms of communication:

- Telephone (home/work/cell) Social Media Networks Whatapp/Other texting App.
 Email Text messages Facetime/Skype/Other video chat

3) The Ministry Heads know about the meeting.

4) Any and all communication must be church related.

5) If any disclosure is made from a youth to a ministry head, the ministry head shall refer to the Safe Church policy guidelines for suspected abuse.

6) All ministry heads are expected to demonstrate and model integrity, transparency, and accountability with all communications.

G2. Applicable to Nursery (in addition to General Guidelines):

- 1) Minors (under 16 years of age but grade 5 and over) may volunteer for service in the nursery, provided that an adult is present. Because they are not volunteering kids unsupervised, they do not need to go through the Screening, Compliance, and Education requirements.
- 2) Supervision of the nursery must involve a minimum of two adult persons (18 years of age or older) during morning services, and a minimum of one adult person during evening services.
- 3) Attendants should not take children from the nursery unless an approved reason exists (i.e. to use the bathroom or in a case of illness) and the immediate supervisor should receive advance notification.
- 4) Diapering of an infant or toddler must take place in the nursery in the presence of another volunteer.
- 5) An adult or minor who is not scheduled as a nursery attendant for that particular service may only help out at the discretion of the scheduled adult attendant but only if such adult or minor has met the requirements of this policy as regards Screening and Training. Aside from such authorized personnel and/or parents assisting with their own children, all other adults and/or minors may not remain in the nursery during the church service.
- 6) Nursery attendants must release children to the child's parents or guardians only unless written authorization has been received from those parents or guardians specifying otherwise.
- 7) Children may only be released to approved persons, aged 16 years of age or older.
- 8) If the nursery attendant does not recognize the person picking up the child, they may ask for ID.
- 9) An information sheet should be maintained for each child that attends the Nursery denoting the child's name, age, parent's name, and any special concerns (i.e. allergies or the requirement that parents be called for bathroom visits). This record (paper or digital) should also contain columns for signing the child "Out" and "In" for instances where bathroom visits are necessary. Visitors to Trinity Christian Reformed Church and who wish to make use of the nursery should fill in such a sheet as well prior to use of the nursery.
- 10) Nursery doors are to remain locked when not in use (ie. immediately after services).

G3. Applicable to Sunday School/Wee Worship (in addition to General Guidelines):

- 1) Minors (under 16 years of age but over the age of 11) may volunteer for service in the nursery, provided that an adult is present. Because they are not volunteering kids unsupervised, they do not need to go through the Screening, Compliance, and Education requirements.
- 2) Children may only leave the classroom for illness, bathroom assistance or other compelling reasons and, in such instances, the teacher should be aware of the reason.
- 3) An information record should be maintained for each child that participates in Sunday School (Wee Worship) denoting the child's name, age, parent's name and phone number, names of those allowed to pick child up, and any special concerns (i.e. allergies, behavioural/learning concerns, a requirement that the parents be called for bathroom visits.) This record (paper or digital) should also provide space for signing the child "Out" and "In" for instances where bathroom visits are necessary. Visitors to Trinity Christian Reformed Church and who wish to make use of the Sunday School should provide required information prior to use of the Sunday School.
- 4) Once in the classroom, children are in the care of their teacher until picked up by a parent/guardian. Attendance must be taken at the beginning of class time, and teachers must keep track of when the children are picked up at the end of the service. Children may leave the classroom for bathroom use if accompanied by a volunteer or classmate. If a child is ill, a volunteer will help return them to their parent/guardian.
- 5) Children will be kept in the care of their teacher or classroom volunteer at the end of the service until a parent-approved, responsible person comes to sign the child out -- such approval to be given by parent/guardian in writing. Parents can sign a waiver to allow for children ages 6 and up to be released from the classroom without being signed out. Children ages 5 and under MUST be released to their parents'/guardians' care.

G4, Applicable to Cadets/GEMS (in addition to General Guidelines):

- 1) One-on-one outings (between a counselor and a youth) require that advance notification be given to the head counselor and to the parents detailing the date, location, time and purpose of the proposed outing. The counselor participating in such an outing must also provide a detailed follow-up report to the Cadet/GEMS head counselor. If this requirement cannot be met, an outing with a single youth must involve two adult counselors.
- 2) Although not recommended, Cadets and GEMS counselors may meet privately with members of their group within the church facility on the condition that such a meeting should take place in a public area or room with unrestricted view.
- 3) Cadets or GEMS leaders should arrive within ten minutes of the start of a program and should leave within ten minutes after the conclusion of the program.
- 4) Cadet and GEM leaders should strive to identify potential abusive behaviour among minors or between counselors and Gems/Cadets in their program. These clubs should have an active policy to discourage such behaviour and should, where feasible, educate the club members as to the non-Christian nature of such activities as teasing, bullying, inappropriate clothing, inappropriate music lyrics, etc.

G5. Applicable to Youth Programs (in addition to General Guidelines):

- 1) Youth leaders may meet privately with a youth group member, but such meetings should occur in a public place. The Youth leader requires verbal parental consent or informal written consent (Ex. Text or email).
- 2) Youth leaders may be alone in the vehicle with a youth member to transport them to the public place for their meeting. For example, the youth leader may pick up the youth from their house and bring them to a coffee shop and bring them home. The Youth leader requires verbal parental consent or informal written consent (Ex. Text or email).
- 3) Regardless of their relative ages, it is never appropriate for a youth program volunteer (who is an adult) and a youth group member to date each other. Similarly, a youth program adult leader should not date the close friend of a member of the youth group.
- 4) Youth group leaders may be single or married, although only one spouse may be appointed as youth group leader.
- 5) A minimum of two youth group leaders should be present at all youth group functions.
- 6) No gifts, phone calls, or communications of a personal nature should be directed to a youth group member by a youth group leader or vice versa. They shall all be directly or indirectly work related (relationship-building).

G6. Applicable to Pastoral Ministry (in addition to General Guidelines):

- 1) The elders, deacons and pastor(s) should exercise good judgment when visiting alone with persons of the opposite sex in the privacy of their own homes.
 - a) Notifying a third party (i.e. (other elder, pastor or spouse) in advance of the visit with details of the time and location of the visit, expected length of stay, etc. would be helpful. Unless meeting in a home is necessary due to a person's health, or other similar reason, meeting in public places such as restaurants is strongly recommended for such meetings.
 - b) Be cautious with touch, particularly in one-on-one visiting situations. Hugs can be misconstrued as meaning something more than the giver intended. For some, hugs are an invasion of personal space and are unwelcome.
 - c) Consider asking that an elder or deacon of the same gender (if possible) be assigned to someone who needs frequent visits.
- 2) Elders, deacons, and pastors need to report all pastoral visits to their respective coordinating bodies. Written notes of the visit should be maintained by the elder and pastor and any unusual situations, comments or reactions should be relayed to the respective coordinating body or, if such is of an extremely personal nature, to the chair of the respective body.

G7: Applicable to Community Corner (In addition to General Guidelines)

- 1) A youth must be at least 8 years old to attend.
- 2) All youth from 8-17 years old must have written consent. Due to the consistent nature of the programming of Community Corner, parents may sign a permission form that is good for the September through June season. Information the form includes: Activities included in Community Corner, days and times, volunteer leaders, what to do in emergency situations.
- 3) Volunteer leaders also require knowledge of name, age, grade, AB health care number, parent phone number, address, and other information they might need to best care for the youth (mental challenges or allergies, etc.).
- 4) Youth may invite their friends to come. They will be told they may come one time, but the next time they must have a permission form filled out.
- 5) Any off-site activities (ex. Skating) requires program leaders follow off-site policy.

G8: Applicable to Vacation Bible School (In addition to General Guidelines)

- 1) Youth must be at least 3 years old to attend.
- 2) Youth who attend must be registered with the following information: name, age, grade, AB health care number, parent phone number, address, and other information they might need to best care for the youth (mental challenges or allergies, etc.).
- 3) Parents will receive the following information: Due to the consistent programming of VBS, parents may sign a permission form that is good for the entire week of VBS. Activities included in Community Corner, days and times, volunteer leaders, what to do in emergency situations.

H. Requirements & Procedures in Suspected Cases of Abuse Regarding:

H1. Suspected Abuse of a Child

Alberta law requires that suspected incidents of child suffering abuse must be reported to government authorities (i.e. police or Family Services). Section 4.1 and 4.1.6 of the Child, Youth and Family Enhancement Act of the Province of Alberta states:

"Any person who has reasonable and probable grounds to believe that a child is in need of intervention shall forthwith report the matter to a director. Any person who fails to comply with subsection (1) is guilty of an offence and liable to a fine of not more than \$2000 and in default of payment to imprisonment for a term of not more than 6 months".

If a reasonable suspicion is reported and no charges are laid or no conviction arises, those who have reported the alleged abuse to officials are ordinarily protected from charges of false accusation and/or slander. If the suspected child abuse is being reported by or regarding a victim who is now an adult, the provincial legislation is not applicable and the Reporting Requirements & Procedures detailed in Section H.2 (if involving a Church Leader) or Section H.3 (if not involving a Church Leader) of this policy are to be followed.

The following procedures and the recommendations contained in the Report of Advisory Committee 5 of Synod of 1997 (as found on pages 681 -684 of the Acts of Synod 1997, Article 64) are to be followed in instances involving the suspected abuse of child:

- 1) Any staff or volunteer of Trinity Christian Reformed Church who becomes aware of possible child abuse (regardless of where such suspected abuse may have taken place) is required by Alberta law to report the matter to the government authorities. By law, the person who becomes aware of possible abuse is not allowed to exercise their own discretion as to whether or not they themselves believe the abuse has actually occurred. It is not up to the staff member or the volunteer to conduct an investigation into the matter. If the staff member or volunteer is uncertain as to whether or not the circumstances that have come to their attention indicate "reasonable and probable grounds to believe that a child is in need of protective services", the staff member or volunteer should, within 24 hours of the incident or observation, contact a member of Council Executive and provide a written report. Such a report should indicate what the specific signs or symptoms of the possible abuse are, on which date such symptoms were (or incident was) noticed and what comments might have been made by the child regarding such symptoms or incident. The Council Executive should not conduct an investigation. The issue is simply a question of whether or not "reasonable and probable grounds" exist. If Council Executive determines such grounds exist, the government authorities must be contacted immediately. If Council Executive deems the allegation does not provide "reasonable and probable grounds to believe that a child is in need of protective services," the matter is at an end. However, the individual who first provided the report of information must be notified that further action is not being taken.
- 2) When a volunteer/staff observes what may be a sign or symptom of abuse, it is appropriate to ask the child how the sign or symptom appeared. However, the volunteer/staff should not interview the child in great detail, and it is never appropriate to suggest to the child that he or she has been abused.
- 3) In instances where a child brings allegations or information of potential abuse to the volunteer's or staffs attention, the volunteer/staff should, in their report, indicate specifically what was told to him or her by the child, the date that the child relayed such information, the date on which such abuse may have occurred (if indicated by the child) and what, if any emotion/response the child displayed while making the complaint.

- 4) If the matter is reported to the government authorities, the Council Executive:
 - a) will inform Council of the incident and the reporting thereof. In the absence of formal charges, confidentiality should be maintained. Thus, the names of the parties involved should not be revealed at this time.
 - b) will inform the individual who first provided the report that secular authorities have been contacted in this matter
 - c) will contact the Chair of C.S.C.T. in the event that alleged abuser is a Church Leader within a CRC congregation
 - d) will contact the congregation's insurer of a potential claim in the event that the alleged abuse occurred during a church program or activity or the alleged abuser is a Church Leader or Staff
 - e) consider a care plan for the child and family as an investigation is undertaken and/or after the investigation concludes, regardless of the findings
 - f) consider a care plan for the alleged abuser and his/her family as an investigation is undertaken and/or after the investigation concludes, regardless of the findings
 - g) consider which steps, if any, should be taken to limit contact between the alleged abuser and the victim if both are members of the congregation
 - h) consider the possibility of suspending the alleged abuser from office, position or duty pending the outcome of the investigation. If suspension of staff is involved, it should be carried out with full pay.
 - i) prepare for any necessary disclosure of the incident to the congregation but, until such time as this is deemed necessary, ensure the confidentiality of the allegation
 - j) may request that a member of the Safe Church Team or an Advocate be designated as the information liaison between the secular authorities and the Council Executive. This may require the consent of the parents of the alleged victim.
 - k) take any other action deemed appropriate under the circumstances.

- 5) At any point in the process, if the alleged abuser admits wrongdoing against the alleged victim, the admission of guilt should be brought to the attention of the Council, who will deliberate and dispose of the matter in accordance with Articles 78 -83 of the Church Order.
- 6) In the event that Council Executive becomes aware that formal charges have been laid against the alleged abuser (and in some instances where the report of abuse did not initiate from within the congregation, this may be the first notification that Council Executive receives of the allegation of abuse), Council Executive should convene Council. Again, Council should give consideration as to what information should be released to the Congregation and what steps should be taken regarding limitation of contact between the accused and the victim and/or suspension from church duties or employment.
- 7) No Program Leader, Volunteer, Council Member or Staff should notify the child's parents or guardians of the allegations until contact has been made with them by the government authorities.
- 8) Volunteers, Staff and Church Leaders should cooperate in any investigation that may occur but are not responsible for gathering evidence of abuse.

- 9) In the event of prosecution resulting in a conviction, Council should be convened and Articles 78-83 of the Church Order should be referred to. The abuser should not be restored to any position of trust or duty within the congregation.
- 10) In the event that the criminal charges are dropped or a conviction is not achieved, Council should be convened to consider what action should be taken. Council should consider that secular conviction is not the only criterion used by the church in determining ungodly conduct. Any decision to reinstate the alleged abuser to a position of leadership/trust within the church should only be made in consultation with legal counsel, police/child protection authorities, the congregation's insurer and/or child abuse experts.

Throughout the process, accuracy and confidentiality are of the utmost importance in that wrongful or inaccurate circulation of allegations of abuse can potentially lead to adverse legal consequences.

H.2 Suspected Abuse of an Adult by a Church Leader

The following requirements and procedures incorporate the recommendations of the Advisory Committee 5 to Synod of 1997 as found on pages 678 -681 of the Acts of Synod 1997, Article 64 and are only applicable to those instances where the alleged victim is an adult at the time of the initial reporting of an alleged abuse by a Church Leader. In the event that the alleged abuser was not a church leader at the time of the alleged incident and is not a church leader at the time of reporting, the requirements & procedures set forth in Section H.3 of this policy should be referred to. In the event that alleged victim is a child at the time of reporting of the incident, the requirements and procedures set forth in Section H.1 of this policy should be referred to.

Where an alleged victim (who does not need to be a member of Trinity Christian Reformed Church) is an adult at the time of the reporting of the incident and the alleged abuser is now a Church Leader or was a Church Leader at the time of the alleged abuse and is now a member of Trinity Christian Reformed Church, the procedure and recommendations are as follows:

- 1) The alleged victim or his/her representative should contact a member of Council Executive, present an allegation of abuse, and identify the alleged abuser. If any member of Council Executive is alleged to be the abuser, the alleged victim or representative should contact the remaining person(s) not implicated by the alleged victim.
- 2) In the event such notice is provided, a meeting of Council Executive should be convened within 24 hours. In the event of a potential claim against Trinity Christian Reformed Church, Council Executive should contact the insurer of Trinity Christian Reformed Church.
- 3) Council Executive, after consulting with one another (no one of those consulting may be implicated by the victim) and reviewing the alternatives, should contact C.S.C.T. to convene an Advisory Panel regarding the allegation(s). The Advisory Panel should be convened within fifteen days after the allegation is presented to a member of Council Executive.
- 4) A representative of the Advisory Panel will contact the accuser that an Advisory Panel meeting is to be held. This representative or a member of Council Executive should ensure that the accuser is aware of their right to legal counsel.
- 5) The Advisory Panel shall choose the location and the time for the meeting. The accuser (and/or the accuser's Advocate) and witnesses should be available for the meeting. No public mention of the meeting should be made by the panel members, the pastor, any members of council or the accuser.

- 6) When the Advisory Panel is convened, a chairperson will be appointed who is responsible to bring all panel members under a pledge of confidentiality regarding the name(s) of the alleged victim(s), the name of the alleged abuser, and any details of the allegation brought forward. The summary of the Advisory Panel should be confidential, as well as any report of the Advisory Panel.
- 7) The Advisory Panel should receive all the information presented to it by the accuser, examine the contents of all written materials, question the presenters, and consult with identified experts as needed. The experts should be knowledgeable in abuse dynamics, legal matters, church policy, child welfare, etc. The requirement of obtaining a pledge of confidentiality extends to them as well. For the Advisory Panel, supporting evidence may be in the form of written material, witnesses, depositions (taken under oath), or oral testimony, including hearsay testimony. When distance would make it difficult or costly for travel or cause an undesirable delay in the convening of the Advisory Panel, videotaping and telephone conferencing are allowable. A verbatim transcript of the proceedings is recommended by means of a court reporter.
- 8) A representative of the Advisory Panel should contact the accused person and notify him/her that an advisory-panel meeting has taken place. This representative or a member of Council Executive should ensure that the accused is aware of their right to legal counsel. The accused person should then be invited to present his/her defense before the same Advisory Panel at a time and location chosen by the panel. Whenever possible, the accused should appear before the panel within seven days after the accuser does. At the time the accused is notified, he/she shall be given information about the charges including specific incidents, dates of specific incidents where possible, and corroborating evidence. The charges must be presented in writing.
- 9) The Advisory Panel should receive all the information presented to it by the accused, examine the contents of all written materials, question the accused and witnesses, and consult with experts as needed. For the Advisory Panel, supporting evidence for the accused may be in the form of written material, witnesses, depositions (taken under oath), or oral testimony. When distance makes it difficult or costly for travel or causes an undesirable delay in convening the Advisory Panel, videotaping and telephone conferencing are allowable. A verbatim transcript of the proceedings is recommended by means of a court reporter.
- 10) The Advisory Panel should convene to consider the gravity and the probable veracity of the allegations as quickly as possible. A summary of its findings should be put in written form for all panel members to sign. The written report may contain specific recommendations for pastoral care and/or discipline.
- 11) The chairperson of the Advisory Panel should report the panel's summary to Council Executive. This meeting should be convened within forty-eight hours of the Advisory Panel's formulations of its summary. Members of the Advisory Panel should contact the accuser orally or in writing with the panel's findings.

- 12) Council Executive should convene Council within forty-eight hours to present the panel's summary and its recommendations for pastoral care and/or discipline. The Advisory Panel's role ends (and the Advisory Panel is dissolved) when the chairperson of the Advisory Panel reports the panel's summary and its recommendations for pastoral care and/or discipline to the Council of Trinity Christian Reformed Church. If one of the Council members is implicated by the alleged victim, he/she must be excused from participation in the deliberative work of the Council dealing with the allegations against that member.
- 13) Whether or not the Advisory Panel finds the allegations to be weighty and probable, Council is accountable to judge the matter. If Council judges the allegations not to be weighty or probable, then the matter is closed. Council should notify the accused and the accuser that the matter is closed.
- 14) If Council judges the allegations to be weighty and probable, then two members should notify the accused person within twenty-four hours that the allegations of abuse have been lodged against him/her. These designees should also indicate to the accused the specific charges and the names of those making the charges. These charges should be given in writing. Also, within twenty-four hours, the accuser(s) should be notified by two members of the consistory that charges of abuse have been accepted against the accused person and that he/she is being notified of such charges. A summary of the consistory's deliberations should be given in writing if requested. The accused person may acknowledge or deny his/her guilt at the notification meeting. The two consistory members present should confirm such acknowledgment or denial. This acknowledgment or denial should be brought to a full council meeting to be scheduled within seven days after the notification meeting.
- 15) If the accused person denies the allegations made against him/her, Council has the responsibility to conduct a formal hearing to determine the likelihood of the accuser's guilt. The formal hearing should be conducted prior to any recommended steps of discipline.
- 16) The formal hearing should be conducted within one week of the notification meeting in which the accused denies the allegations against him/her. The accused has the right to receive the specific charges in writing and may request a meeting with the accuser during the hearing. If, in the opinion of the accusers legal council, a face-to-face meeting between the accuser and accused would be materially detrimental, then alternative arrangements must be made for the accuser to be available but out of sight or presence of the accused. A tape recording of the testimony shall be made. A verbatim transcript of the proceedings is recommended by means of a court reporter.
- 17) Council should convene to deliberate the truthfulness of the allegation(s) and the accused person's guilt or innocence.
- 18) If the accused is found innocent, the matter ends, and both the accused and the accuser should be notified of Council's deliberations.
- 19) If the accused is found guilty, Council should be re-convened within seven days to initiate appropriate steps of discipline by following the Church Order, specifically Articles 81-83. Both the accused and the accuser should be notified in writing of the pastoral-care and church-discipline steps taken at this council meeting.
- 20) The accused may appeal the decision of Council in matters of discipline. Such appeals should be addressed to Classis Alberta North, where standard appeal procedures are applied.

- 21) When Council decides either to suspend or remove the accused from office (including deposition) a designee of Council should inform the congregation in writing at the next scheduled worship service.

H.3 Suspected Abuse of an Adult by a non-Church Leader:

The following requirements and procedures are only applicable to those instances where the alleged victim is an adult at the time of the initial reporting of an alleged abuse and the alleged abuser was/is not, at the time of the reporting of the incident nor at the time of the occurrence of the incident(s), a Church Leader. In the event that the alleged abuser was a Church Leader at the time of the alleged incident or is a church leader at the time of reporting, the requirements & procedures set forth in Section H.2 of this policy should be referred to. In the event that alleged victim is a child at the time of reporting of the incident, the requirements and procedures set forth in Section H.1 of this policy should be referred to. Where an alleged victim (who does not need to be a member of Trinity Christian Reformed Church) is an adult at the time of the reporting of the incident and the alleged abuser was/is not a Church Leader at the time of reporting or at the time of the alleged abuse but is now a member of Trinity Christian Reformed Church, the procedures/recommendations are as follows:

In the absence of criminal charges:

In instances where the behaviour does not warrant, or the abused does not desire, formal criminal charges to flow from the alleged abusive behaviour, the matter may best be dealt with as follows:

- 1) Where a recipient of unwanted abuse (the “abused”) is comfortable with personal confrontation with the alleged abuser, the procedure set forth in Matthew 18:15 -17 should be the first means used to resolve the conflict.
- 2) If the abused does not feel comfortable with “one-on-one” personal confrontation as suggested in verse 15, the abused should commence the process in the presence of witnesses as suggested in verse 16. Recent court decisions have found Councils liable for damages where an accuser was forced to confront the alleged abuser and the use of an Advocate may be recommended
- 3) In cases where the abused is uncomfortable with or unwilling to personally confront the alleged abuser (regardless of the presence of witnesses) or in instances where the application of the principles of Matthew 18 have failed to resolve the conflict, the abused should contact a member of the Council Executive and advise him or her, in confidence, of the nature of the abusive behaviour and the identity of the alleged abuser.
- 4) The Council Executive should attempt to facilitate mediation of the matter in the following confidential manner and may, with the consent of the abused, seek assistance from the Safe Church Team:
 - a. A meeting should be scheduled with the following attendees:
 - i. A representative of the abused (perhaps an Advocate) support person for that representative
 - ii. The alleged abuser and, if requested, a support person for that individual

- iii. A member of Council Executive or the Safe Church Team who will act as Official Witness
 - iv. A person skilled or qualified to act as a mediator. The Council Executive (or Safe Church Team) member may seek the advice of the Chair of C.S.C.T. regarding the selection of a mediator, an Advocate, and/or the process of this meeting
- b. At this meeting, the representative of the abused sets out the allegations with some degree of detail and the alleged offender is given an opportunity to respond to those allegations.
 - c. The Official Witness should keep track of the testimony given but the details of this meeting are to remain confidential and may only be released if required by law or if requested by Council in the event resolution is not achieved.
 - d. The purpose of the meeting is to resolve the matter. No judgment of guilt is to be made and, if possible, the parties present can come to a decision as to how best to proceed in the future. The parties should be made aware that if the alleged behaviour or the unwarranted accusations continue, either party may opt to pursue legal action or request church discipline via Trinity Christian Reformed Church Council.
- 5) In the event that any agreement reached between the parties during the initial meeting is violated by either party, the Official Witness, upon being made aware of such violations, should bring the matter to Council's attention for adjudication or advice.
 - 6) Council should, where necessary, consider Articles 78 -83 of the Church Order and/or Article 30c of the Judicial Code in the Church Order Supplement and may contact the Chair of C.S.C.T. for advice.
 - 7) The timing of this entire process should reflect the severity of the accusations.

In the event of criminal charges having been laid:

In the event that the behaviour is so severe so as to warrant criminal charges (and in instances where the report of abuse did not initiate from within the congregation, this may be the first notification that Council Executive receives of the allegation of abuse):

- 1) Upon becoming aware of the existence of criminal charges or conviction of one of the congregation's members, Council Executive should convene Council.
- 2) Council should give consideration as to what steps should be taken regarding limitation of contact between the accused and the victim and/or suspension from church duties or employment.
- 3) Church Leaders, Volunteers and Staff should cooperate in any investigation that may occur but are not responsible for gathering evidence of abuse.
- 4) In the event of prosecution resulting in a conviction, Council should be convened and Articles 78 -83 of the Church Order and/or Article 30c of the Judicial Code in the Church Order Supplement should be referred to.
- 5) In the event that the criminal charges are dropped or a conviction is not achieved, council should be convened to consider what action should be taken. Council should consider that secular conviction is not the only criterion used by the church in determining ungodly conduct.

- 6) Any decision to reinstate the alleged abuser to a position of leadership/trust within the church should only be made in consultation with legal counsel, police authorities, the congregation's insurer, and the Chair of C.S.C.T.

Throughout this process, accuracy and confidentiality are of the utmost importance in that wrongful or inaccurate dissemination of allegations of abuse can potentially lead to adverse legal consequences.

Schedule "A" to SAFE CHURCH POLICY of Trinity CRC

VOLUNTEER PROFILE FORM

This form must be completed by all volunteers and staff. This form is being used by Trinity CRC to provide a safe and secure environment for everyone. It is available to be filled out online.

1. Email address:
2. Name:
3. Address:
4. Phone Number:
5. Do you currently have a driver's license?
6. Volunteer History: Tell us about any places you have volunteered that may be applicable to your volunteer role at Trinity CRC.

7. Spiritual Gifts:

If interested, here is a link to a quiz to find out your Spiritual Gifts:

<https://form.jotform.us/71223564145148>

8. God in his grace has given each believer spiritual gifts. Spiritual gifts are special abilities given by Christ through the Holy Spirit to empower believers for the ministries of the body. What are your strongest gifts? Check 3-5.

Administration

Creative Ability

Discernment

Encouragement

Evangelism

Faith

Giving

Healing

Hospitality

Intercession/Prayer

Knowledge

Leadership

Mercy

Miracles

Prophecy

Service (helping)

Shepherding (pastoring)

Teaching

Tongues (speaking and interpretation)

Wisdom

9. Below is a list of some ministries and committees we have at Trinity. Please check the boxes below in which areas you are gifted in. Check all that apply.

Nursery

Wee Worship

GEMS

Cadets

Youth

Community Corner

Coffee Break

Prayer Group

Disability Concerns

Mosaic Centre/The Mustard Seed

Education Committee

Stewardship Committee

Safe Church Committee

Kitchen Organizing Committee

Décor Committee

Fun-raising committee

COA

Worship Committee

Admin

Library

Sound

Projection

Council – Shepherding Elder

Council – Guiding Elder

Council – Adjunct Elder

Council – Deacon

10. What do you do to de-stress?

11. How can the Safe Church Committee/church support you?

12. References may be requested. Do you have at least two reliable references we may contact, if necessary?

Yes/No

The information contained in this form is correct to the best of my knowledge. If needed, I authorize my references to give you any information (including opinions) they have regarding my character and fitness for volunteer work. Sign below:

Schedule "AB" to SAFE CHURCH POLICY of Trinity CRC
Volunteer Approval Form

1. Email address:
2. Name of Volunteer:
3. Name of Ministry:
4. Your name:
5. I certify that I trust this person to volunteer in their position.

Yes/No

Schedule "B" to SAFE CHURCH POLICY of Trinity CRC

**Trinity CRC CODE OF ETHICS
FOR VOLUNTEERS AND STAFF**

"Believing that God is calling me to serve in this congregation."

1. Email Address:
2. First and last name:
3. Position and program for which you want to volunteer:

Please circle yes/no for each question:

1. I will make it a high priority to ensure those in my charge feel safe. I will work to create an atmosphere of comfort. I will not do anything to damage their trust.

Yes/No

2. I will be intentional to understand and respect the cultural background of my charges. I will appreciate the diversity in the family of God. I will take the issue of racism seriously.

Yes/No

3. I will only volunteer for positions that are within my capacity. I will know my limits. I understand it's important for me to do my position well so the church functions well. Therefore, I will not spread myself too thin.

Yes/No

4. I will seek the welfare of everyone in my charge. Not just spiritually, but physically, socially, mentally, and emotionally. I will do my best to protect my charge from all forms of abuse and harassment while in my care. I will see everyone as valuable and will view them as God sees them with God's help.

Yes/No

5. If I suspect that a child/youth may be hurt by the abusive actions or attitudes of any another person, I will report that suspicion to my Program Leader/SCC chair/member of Executive so that it can be investigated properly in accordance with the Safe Church Policy.

Yes/No

6. I understand that I am only a human. I realize that doing my best sometimes means it's not awesome. I will take the time to rest well so I can do my position well. I will give myself grace and receive God's unfailing love and grace toward me.

Yes/No

7. I will work with the children/youth to set some agreed upon guidelines for acceptable behaviour within the group. I will expect the children/youth to act on the basis of those guidelines and if a child/youth consistently breaks them, I will seek help from parents and others to assist me in responding to the child/youth.

Yes/No

8. If a child is distressed, I will try to offer comfort and help. I will encourage them to find the appropriate help for their needs. I will remember my promises at their baptism.

Yes/No

9. I will take the time to nurture my faith and relationship with Jesus so I am a healthy leader. Flowing out of this is the confidence in power of prayer. I will take the time to pray for those in my charge and let God do all the hard work.

Yes/No

10. I have read and understood Trinity CRC's Safe Church Policy and Procedures Manual. I have a hard copy of this policy and/or a digital copy (if able) for easy access. I will act in accordance with these policies. Ex. When I meet with my charges 1-1 and/or facilitate programs. I understand that my failure to do so may result in termination of my duties.

Yes/No

Sign below:

Schedule "C" to SAFE CHURCH POLICY of Trinity CRC
Trinity CRC DISCIPLINE POLICY

All discipline is carried out in love, not anger.
The goal of discipline is changed behaviour, not vengeance.

Purpose:

The purpose of the Discipline Policy is to:

- 1) define the standard of acceptable discipline within Trinity CRC;
- 2) provide clear guidelines about how and when to administer discipline in child and youth programs sponsored by Trinity CRC;
- 3) reduce the risk and incidence of minors being subjected to abusive discipline;
- 4) reduce the risk of volunteers or staff persons being accused of using abusive discipline.

General Provisions:

- 1) Appropriate forms of discipline are to be reviewed with volunteers or staff before the church programs begin a new season. Periodic reminders are to be given as needed.
- 2) Corporal punishment (i.e. slapping, hitting, pushing) and abusive verbal discipline (i.e. yelling or demeaning, humiliating comments, bribery, threats, or refusing to speak to a child) are strictly prohibited.
- 3) Whenever possible, Volunteers should try to avoid having to discipline a child/youth by choosing one or more of the following options:
 - a) distract the child/youth with another activity.
 - b) help the child/youth focus on another more acceptable behavior.
 - c) isolate the child/youth if another volunteer or staff member is available to assist.
- 4) Children are to be reminded of the kind of behavior that is acceptable for the setting. Expectations for behavior - and therefore discipline-should reflect the appropriate age and level of comprehension of each child.
- 5) When children are unresponsive to limit setting and frustration is occurring, the Volunteer should get help from other available staff, volunteers or leaders. If misbehavior continues and all available options have not had positive results, the parents of the child involved should be notified to come and remove the child from the program.
- 6) If a Volunteer has concerns about a child's behaviour and/or about the appropriate response to a child's behaviour, they should be discussed with the Program Leader who may then discuss the matter with the parents.
- 7) Parent(s) are to be informed and involved whenever a child or youth misbehaves beyond minor correction or if a pattern of misbehavior continues.
- 8) Whenever possible, necessary incidents of major discipline should be logged by the Program Leader and discussed with the parents.
- 9) When misbehavior is an ongoing problem, the child who is misbehaving must be removed from the particular program until he/she is able to control his/her behavior unless the parent is willing to accompany the child to the program.
- 10) When nothing seems to be working, Volunteers should get help before "losing their cool".
- 11) All programs will keep a record book of injuries. Any other suspicious marks or bruises should be recorded in the same book. The Program Leader will keep the book. Each

Volunteer should have access to loose sheets to record these incidents. They must be given as soon as possible to the Program Leader.

- 12) It is required by law to report any suspected abusive discipline to your immediate supervisor, or if such supervisor is suspected as the abuser, to a member of Council Executive. Please refer to the Safe Church Policy for further guidance in such instances.

Schedule "D" to SAFE CHURCH POLICY OF Trinity CRC
OFF-SITE ACTIVITY POLICY

A. Purpose:

The purpose of the Off-Site Activity Policy is to:

- 1) Provide guidelines for the standard of care to be exercised by Trinity CRC volunteers/staff when conducting children/youth program activities outside of the Trinity CRC church facility.
- 2) Provide clear guidelines regarding the transportation of all children/youth who participate in Trinity CRC's programs.
- 3) Enhance the well-being of participants and volunteers involved in Trinity CRC's Off-Site Activities by promoting safety, reducing the chances of accidents and reducing the risk of abuse accusations and/or abuse incidents.
- 4) Ensure the proper procedures are in place regarding parental consent forms and transportation of children/youth.

B. Definitions:

In addition to the definitions provided in the Safe Church Policy of Trinity CRC, the following definitions apply to this policy:

- 1) Off-Site Activity: a Volunteer-led church activity that occurs outside the church facilities.
- 2) High-Risk Activity-an activity that involves extraordinary risks as are not normally associated with day-to-day church program activities.

C. General Provisions:

1. The approval of the Program Leader is required for Off-Site Activities involving High-Risk Activities and for all out-of-province Off-Site Activities. This approval of the Program Leader is required prior to commitments being made to children/youth and/or their parents. To secure such approval, details of the activity (including the details of the information that is being provided to the parents) should be provided to the Program Leader.
2. The Council Executive shall be informed of any Off-Site Activities that last "overnight" prior to commitments being made to children/youth and/or their parents.
3. Prior to each Off-Site Activity, written parental permission (as detailed below) shall be obtained for each participating child/youth.
4. The Council can deny any child access to a particular activity.
5. Each Off-Site Activity shall have a Volunteer designated as the Volunteer Leader in Charge.
6. In order to ensure informed consent, parents shall be provided with an Off-site Activity Consent Form (Parental Consent), found below.

7. Program Leaders shall ensure adequate preparation and supervision for all Off-Site Activities. The supervisory arrangements will depend upon:
 - a. the age, maturity, needs and ability levels of the child/youth participants
 - b. the inherent risk of the activity
 - c. the circumstances of the particular activity.

When necessary, Program Leaders are expected to seek advice and assistance from experts in planning Off-Site Activities and in assessing risk.

8. The Volunteer Leader in Charge:
 - a. may authorize other Volunteers to provide supervision or instruction when warranted by the nature of the Off-site Activity provided that such Volunteers have complied with the requirements of the Safe Church Policy of Trinity CRC
 - b. must always have overall responsibility for the Off-Site Activity to ensure everyone is following the policy
 - c. is responsible for being familiar with and conducting a safety assessment of the proposed site of the Off-Site Activity
 - d. must ensure that supervision is available at all times and that other Volunteers who are supervising are prepared to deal with any emergencies that may arise
 - e. shall ensure that appropriate training, preparation and orientation of all participants and Volunteers are provided
 - f. shall be responsible for carrying:
 - i. list of participants
 - ii. phone numbers of parents/guardians
 - iii. Alberta Health Care numbers
 - iv. information regarding medication and medi-alert needs of participants
 - v. cell phone (when available or appropriate).
9. For High-Risk Activities, competent instruction and supervision in these activities are mandatory. Competence may be established by virtue of a certificate from a governing body for activities such as skiing, swimming, canoeing, etc. In areas where certificates are not issued, competency may be that recognized by virtue of experience and demonstrated expertise in the activity.
10. Where a Volunteer Leader in Charge deems it appropriate or where law requires it, supervision shall include Volunteers suitably trained in First aid.
11. An appropriately equipped portable First aid kit must be readily accessible.
12. When necessary, Off-site Activities involving children/youth of both genders shall have Volunteers of both genders.
13. Proper ratios of staff/volunteers and participants, as set out in the Safe Church Policy, shall be maintained during the Off-Site Activity and during the transportation to and from such activity.
14. All church sponsored events (events the church pays for) must be free of alcohol, marijuana, and illegal drugs. This applies to youth and adults, participants, and volunteers. Strict adherence to this requirement is mandatory. A group or event that is formed from the church, which is not sponsored, have the freedom to create their own policy for alcohol. However, Council reserves the right to prohibit alcohol at any group or event sanctioned by the church. Under no circumstances may any church sanctioned event involve marijuana or illegal drugs.

15. Contingency plans are recommended to be in place in the event of cancellation, adverse weather and road conditions, or other conditions that may require a change to the original itinerary.
16. The Council may at any time cancel or alter an Off-Site Activity. If the cancellation or alteration is due to forces, conditions, or threats outside the control of the Council, no request for compensation by a parent will be entertained.

D. Off-site Activity Consent Forms (Parental Consent):

1. Written/digital Parental Consent must be received prior to involving any member of our congregation who is under the age of 18 in any program activity that is to take place outside of the Trinity CRC facility. Such forms cannot consist of a "one size-fits all" annual consent form. Parents must be able to give informed consent to the activity proposed. Therefore, the Parental Consent forms shall, in writing:
 - a. provide the purpose or goal of the Off-Site Activity
 - b. describe the proposed itinerary and provide a description of the activities or events proposed
 - c. safety precautions in place to deal with activities involving risk. This may include providing the names and qualifications of adult Volunteers that will be assisting in the supervision of the activity (i.e. trail guide, life-guard abilities, 1st Aid Training etc.) or indications of pre-activity training sessions.
 - d. emergency procedures to be followed in the event of injury, illness, or unusual circumstances
 - e. indicate the need for additional medical coverage for out-of-province trips
 - f. detail the method of transportation to be used
 - h. list of volunteers
 - i. cost to the participant
 - j. provide the name of the Volunteer Leader In Charge and contact numbers where he/she can be reached if the parent requires further information before consent can be given and/or requires a means by which contact can be made during the activity
 - j. include consent from parents authorizing the Volunteer in Charge to arrange for necessary medical treatment
 - k. include consent, where applicable, for parents to authorize their child to be a passenger in a vehicle driven by a person under the age of 18
 - l. allow parents to be able to consent to particular activities and withhold consent with respect to others in relation to the same Off-Site Activity
 - m. include information that the Council, to ensure participant safety, reserves the right to cancel or modify any trip and that no request for compensation will be entertained.
2. Special provisions may be required when seeking permission from parents if language, literacy, or cultural barriers exist.
3. For activities that involve more than one trip outside the boundaries of the church facilities, due to their consistent nature, such as a series of swimming activities or outdoor education trips, a single parental permission will suffice if the information to the parent includes a schedule of all activities. Should any of these involve High-Risk Activities, separate Off-Site Activity parental permission must be obtained.

4. Similar forms should be signed by the guardian of any dependent adult involved in such activities.
5. The Program Leader and/or the Volunteer Leader in Charge should not entertain major deviations to the proposed itinerary once parental permission has been received.

E. Transportation to/from Off-site Activities:

1. Liability Insurance protection is not provided under Trinity CRC's comprehensive general liability insurance policy for authorized volunteer drivers transporting program participants in privately-owned vehicles to and from Off-Site Activities.
2. The Program Leader shall be responsible for the authorization of volunteer drivers and shall ensure that each volunteer driver has completed a "Volunteer Driver Declaration" form within the past year. By completing and signing the Volunteer Driver Declaration form, the volunteer driver shall confirm:
 - a. that they carry a minimum of one million dollars personal liability and personal indemnity coverage and has consulted with his or her own insurance company before undertaking to transport participants of Trinity CRC's Off-site Activities
 - b. that they will abide by the requirements of all applicable laws
 - c. that they will inform the Program Leader of all accidents that may occur, of any suspensions of his or her license and of any change in insurance status which may occur after the date of the declaration
 - d. that they shall, where applicable, obtain the permission of the vehicles registered owner(s)
3. In the event of volunteer drivers being under the age of 18, the Volunteer Leader in Charge of a specific Off-Site Activity shall obtain written/digital consent of the parents of the volunteer driver. Parental consent should also be acquired for the passenger(s) who may accompany volunteer drivers under the age of 18.
4. Drivers should ensure that their personal auto insurance provides coverage for any injuries that may occur to passengers transported to and from Off-site Activities.

F. Off-site Activity Records

1. If the Volunteer Leader in Charge believes that the records pertaining to a Off-Site Activity might be important because of an incident that occurs on the Off-Site Activity, then the Volunteer Leader in Charge must provide those records (including written details of the incident and the response to the incident) to the Safe Church Team in accordance with the Safe Church Policy of Trinity CRC.
2. The Program Leader shall keep a record for two years of each Off-Site Activity, which will include:
 - a. Volunteer Leader authorization
 - b. Council authorization where required.
 - c. the parent consent forms
 - d. all information provided to parents
 - e. complete list of participants
 - f. list of volunteer drivers, if any

- g. complete list of Volunteers and other adult attendees
- h. details of any incidents/accidents/illnesses and the response(s) thereto

Schedule "D" Off-site Activity
Volunteer Driver Declaration

1. I acknowledge having been requested by on behalf of Trinity CRC, to assist with the transportation of children/youth involved in church programs of Trinity CRC.
2. I confirm that I have a valid driver's license and am 18 years of age or older OR:

I confirm that I have a valid driver's license and, although I am less than 18 years of age, I will provide written indication of my parents' permission to be a Volunteer Driver.
3. I confirm that the vehicle that I will be using is insured with a minimum of one million dollars personal liability and personal indemnity coverage.
4. I confirm that I am the registered owner of this vehicle. OR:

I will provide written permission from the registered owner(s) of the vehicle allowing me to use the vehicle to transport children/youth to and from Trinity CRC Off-Site Activities.
5. The make and model of the vehicle are: _____
6. I confirm that I carry a minimum of one million dollars personal liability and personal indemnity coverage and have consulted with my own insurance company before transporting participants of Trinity CRC's Off-site Activities
7. I confirm that I will abide by the requirements of all applicable laws.
8. I confirm that I will inform the Safe Church Committee of Trinity CRC of all accidents that may occur, of any suspensions of my license, and of any change in insurance status which may occur after the date of the declaration.
9. I confirm that I shall, where applicable, obtain the permission of the registered owner of the vehicle before using it.

Date: _____

Signature: _____

Print Name: _____

Schedule "E" to SAFE CHURCH POLICY of Trinity CRC
SIGNS AND SYMPTOMS OF CHILD ABUSE

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

A. Infants and Pre-school Children

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

B. School-age Children

1. Physical manifestations as above with addition of complaints of pain, irritation, soreness, redness on the child's bottom, smearing feces on walls or objects.
2. Pattern of injuries, multiple injuries, injuries about the face or neck, failure to complain about or explain an obvious physical discomfort.
3. Unusual fears: a familiar person, a particular room, a particular object, or fear of new experiences.
4. Poor concentration in classroom.
5. Exhibiting adult-pleasing behaviours, striving for perfection, acting miserable if failing.
6. Engaging in self-injury, engaging in inappropriate sexual behaviour in a public setting.
7. Acting enraged and out of control; expressing anger through destruction.
8. Shyness about physical touch.
9. Exhibiting sexual behaviour beyond comprehension or maturity level; behaving in a

sexual manner with other children or adults.

10. Exhibiting signs of needing to be in control of others or situations, bullying others.
11. Hostility and distrust of adults, mood swings and irritability, violent disruptions.
12. Acting out, including hoarding food and toys, lying, stealing, assaulting.
13. Frequent absences from school or other scheduled events either because of being punished or to hide bruises.
14. Low self-esteem, particular sensitivity to criticism.
15. Hyper-vigilance --excessive and suspicious watching of other people; is easily startled.
16. Preoccupation with fire and setting fires

C. Adolescents

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

D. Neglect (All Ages)

1. Appearing to be underfed, constantly hungry, underweight for size and age.
2. Begging for food, stealing food, hoarding food.
3. Lack of supervision, underage child supervising another child or children.
4. Chronic absenteeism from school, unattended educational needs.
5. Unattended medical, dental needs.
6. Consistent or frequent lack of hygiene, poor hygiene, or lack of cleanliness resulting in odours.
7. For infants, failure to thrive.

E. Parental Behaviours and Home Life (All Ages)

1. Not attending meetings about the child, lack of interest in the child, critical of the child.
2. Constantly putting child down, using harsh words to describe child, using threats.
3. Describing their child as underachiever, complaining that he/she lets people down, is unmotivated, achieves less than brothers and sisters.
4. Speaking of child in a way that sounds romantic, too grown-up, too sugary, and too perfect.

5. Hostile, closed-minded, overprotective, does not let others in the house, will not participate in activities with other parents, makes excuses about failure to do tasks, talks about things not being good at home.
6. Reports of past/other suspicious behaviour, reports that an older brother or sister may have been mistreated.
7. Chemical dependency by one or both parents.
8. Sudden and dramatic changes in family's financial security.

Schedule "F" to SAFE CHURCH POLICY of Trinity CRC
RESPONDING TO A CHILD'S REPORT OF ABUSE

If you are the volunteer that receives a notice of a potentially abusive situation, your actions at that time are extremely important in how the matter can be dealt with.

You should not:

- Offer a child a reward for telling the story or promise a gift if the child tells another adult.
- Frighten the child by talking about police involvement or medical examinations to verify the complaint. Instead, share with the child that other people need to know about what happened, and that they will talk to the child later.
- Ask the child to show you any bruises that are beneath the child's underwear or clothing (only observe those bruises that are accessible).
- Investigate the child's story. Rather, listen to the story and take notes immediately afterwards while it is still fresh in your memory.
- Tell the child that he/she has been abused.
- Try to convince the child that the story is not true or that it did not happen the way the child reports it.
- Make promises to the child that you will not tell anyone what has been shared with you.
- Appear frightened or disgusted by the child's story since this may cause the child to stop talking or to believe that you are upset with the child.

You should:

- Take the child seriously when he/she tells the story.
- Avoid judgmental statements such as "I think you just had a bad dream".
- Remind the child that whatever happened was not his/her fault.
- Remind the child that it was a good decision to tell someone what happened to him/her.
- Tell the child that you want to find help so that the incident can be prevented from happening again.
- Reassure the child that he/she does not deserve to be hurt by anyone.
- Offer to support the child and remind the child that you care about him/her.
- Follow through in consecutive weeks and months by speaking to the child and offering support.
- Report to your Program Leader, or if the Program Leader is the alleged abuser, to a member of the Safe Church Committee or Council Executive as specified in the Safe Church policy.

Schedule "G" to SAFE CHURCH POLICY of Trinity CRC
PERSONAL INFORMATION PRIVACY POLICY

This PERSONAL INFORMATION PRIVACY POLICY was passed by the Council of TRINITY CHRISTIAN REFORMED CHURCH Edmonton (the "Church") on October 8, 2014. It was developed to meet the requirements of the *Personal Information Protections and Electronic Documents Act (federal legislation)* and the *Personal Information Protection Act* (provincial legislation) that both came into effect on January 1, 2004.

1. Accountability

- 1.1. The Chair of the Safe Church Team of Trinity CRC is hereby appointed as the personal information compliance officer (the "Officer").
- 1.2. All persons, whether employees, volunteers or members of the Council or any committees who collect, process, or use personal information shall be accountable for such information to the Officer.
- 1.3. This policy shall be made available to church members and employees upon request.
- 1.4. Any personal information that is transferred to a third party for processing is subject to this policy. The Officer shall use contractual or other appropriate means to provide a level of protection of personal information that is comparable to this policy while the information is being processed by a third party.
- 1.5. Personal information to be collected, retained, or used by the Church shall be collected, retained or used only after written approval by the Officer. Such information shall be secured in accordance with the instructions of the Officer.
- 1.6. Any person who believes that personal information is collected, retained or used by the Church other than for purposes explicitly approved by that person may contact the Officer to register a complaint or to make any related inquiry.
- 1.7. Upon receiving a complaint from any person with respect to the collection, retention or use of personal information, the Officer shall promptly investigate the complaint and notify the person who complained about his/her findings and corrective action taken, if any.
- 1.8. Upon receiving the response from the Officer, the person who filed the complaint may, if he or she is not satisfied, appeal to the Council for an independent evaluation and response with respect to the complaint issue.
- 1.9. The determination of the Council shall be final, and the Officer shall abide by and implement any of its recommendations.
- 1.10. The Officer shall communicate and explain this policy and provide training with respect thereto to all employees and volunteers, who may be in a position to collect, retain or use personal information.
- 1.11. The Officer shall prepare and disseminate information to the public that explains the Church's protection of personal information policies and procedures.

2. Identifying Purposes

- 2.1. The Officer shall document the purpose for which personal information is collected, in order to comply with the openness and individual access principles outlined below.
- 2.2. The Officer, in order to comply with the “Limiting collection” principle below, shall determine the information that will be needed to fulfill the purposes for which the information is to be collected.
- 2.3. The Officer shall ensure that the purpose is specified at or before the time of collecting the personal information from an individual. The Officer will document the purposes for which the specific information is being collected.
- 2.4. The Officer shall ensure that the information collected will not be used for any other purpose prior to obtaining the individual’s approval, unless law requires the new purpose. For each purpose identified, the Officer should identify specifically how the information will be kept and how it will be segregated from information kept for other purposes.
- 2.5. The Officer shall ensure that a person collecting personal information will be able to explain to the individual the purpose for which the information is being collected.
- 2.6. The Officer shall ensure that “Limiting Collection” and “Limiting Use, Disclosure and Retention” principles are respected in identifying the purposes for which personal information is to be collected.

3. Consent

- 3.1. The Officer shall ensure that the individual, from whom personal information is collected, consents that the personal information may be collected, used, and disclosed. This consent can be implied in certain circumstances (i.e. persons filling out a questionnaire for a church phone book) but in other cases, the Officer will create a form for information to be collected, which includes an express statement of consent to be signed by the individual.
- 3.2. The Officer shall ensure that the individual can reasonably understand for what purpose and how the information will be used at the time the consent is given. This may also be implied in certain circumstances (i.e. persons filling out a questionnaire for a church phone book.) Alternatively, an explanation of the purpose should be included on any forms where information is being collected. In the case where information is collected, but no forms are filled out (i.e. distributing envelopes to members and receiving offerings), a memorandum or note should be handed out telling the member what information is being collected and for what purpose.
- 3.3. The Officer shall ensure that there is no condition attached to the supply of benefits, as a result of the Church’s activities, requiring the individual to provide consent for the collection, use, or disclosure of information beyond that required to fulfill the explicitly specified and legitimate purposes.

- 3.4. The officer shall ensure that express consent is obtained wherever possible and appropriate. In rare circumstances where, in the opinion of the Officer, having regard to the sensitivity of the information and the purpose and intent of this policy, implied consent might be acceptable. Implied consent may exist where the church admits, through baptism or profession of faith, a new member and it is generally understood that the personal information necessarily obtained in that context will be used for all church related purposes. Such implied consent should not be assumed where the church would pass on the personal information to a related entity such as a school or summer camp that is not an integral part of the Church. Implied consent may be given, as in the example of the church phone book. However, if the information collected will be passed on to persons, who are into included in the phone book, explicit consent will be necessary. This would occur if those phone books were passed along to CRC North America.
- 3.5. In obtaining consent, the Officer shall ensure that the reasonable expectations of the individual are respected. For example, an individual providing his or her name and address to receive a newsletter or magazine would have a reasonable expectation that such personal information would be used to sent other information about the organization. But the individual would not likely expect that the information would be used for selling other products and services, or for fundraising.
- 3.6. The Officer shall ensure that the express consent obtained from an individual is clear and in an appropriately verifiable form. For example, an application form may be used and kept on file whereon the individual gives consent to the collection and specific use; a check off box may be used to permit information already n file to be used for a new purpose; consent may be given orally which would require the receiver of the consent to create appropriate documentary evidence; or consent might be given by email which would require an electronic record to be maintained.
- 3.7. The Officer shall ensure that the individual may withdraw consent at any time, subject to legal or contractual restrictions and reasonable notice. The individual shall promptly be informed of the implication of such withdrawal.

4. Limited Collection

- 4.1. The Officer shall ensure that personal information will not be collected indiscriminately. Both the amount and type of information collected shall be limited to that which is necessary to fulfill the purposes identified. He/she shall specific the type of information to be collected, in accordance with the “Openness” principle.
- 4.2. The Officer shall ensure that information is collected only by fair and lawful means without misleading or deceiving individuals about the purpose for which information is being collected.
- 4.3. The Officer shall ensure that the “Identifying Purposes” and “Consent” principles are followed in identifying the purposes for which personal information is to be collected.

5. Limiting use, Disclosure, and Retention

- 5.1. The Officer shall ensure that personal information shall not be used or disclosed for purposes other than those for which it was collected, except with the consent of the individual, or as required by law, and any use of personal information shall be properly documented.
- 5.2. The Officer shall ensure that all personal information is destroyed, erased, or made anonymous as soon as the purpose for which it was collected is no longer relevant, or as permitted by law. There shall be an automatic review of the need to continue the retention of personal information on an annual basis. Except as required to be retained by law, all personal information collected after January 1, 2004 shall be deleted, erased, or made anonymous no later than seven years after the purpose for which it was collected has been completed.
- 5.3. The Officer shall ensure that all use, disclosure, and retention decisions are made in light of the “Consent”, the “Identifying Purposes”, and the “Individual Access” principles.

6. Accuracy

- 6.1. The Officer shall ensure that the personal information shall be accurate, complete, and up to date as is reasonable taking into account the interest of the individual. He/she shall ensure that the information is sufficiently accurate, complete, and up to date to minimize the possibility that inappropriate information may be used to make a decision about an individual.
- 6.2. The Officer shall ensure that the Church does not engage in routine updating of personal information unless such a process is necessary to fulfil the purposes for which the information was collected. For example, it may be reasonable to update information and consent for member phone books if they are published yearly.
- 6.3. The Officer shall ensure that personal information used on an ongoing basis, including information that is disclosed to third parties, should generally be accurate and up to date, unless limits to the requirement for accuracy are clearly set out. For example, the Church prepares and publishes members’ directory (sometimes in co-operation with other area churches). Obtaining written confirmation that the information to be published is accurate satisfies both this principle and the consent principle. By returning the confirmation of accuracy for the stated purpose, consent is also given for its publication. If individuals withhold their consent, mechanism should be available to ensure that the personal information of such individuals is not included in the published members’ directory.

7. Safeguards

- 7.1. The Officer shall ensure that the organization has security safeguards to protect personal information against loss or theft, as well as unauthorized access, disclosure, copying, use, or modification. He/she shall ensure such protection of personal information regardless of the format in which it is held.
- 7.2. Depending on the sensitivity of the information, the Officer may permit reasonable discretion regarding the information that has been collected, the amount, distribution, and format of the information, and the method of storage. A higher level of protection shall safeguard more sensitive information.
- 7.3. The Officer shall ensure that the methods of protection are sufficient. Such measures might include, but are not limited to:
 - a. Physical measures, for example, locked filing cabinets and restricted access to offices
 - b. Organizational measures, for example, security clearance, and limiting access on a “need to know” basis
 - c. Technological measures, for example, the use of passwords and encryption
- 7.4. The Officer shall ensure that all employees and volunteers are aware of the importance of maintaining confidentiality of personal information.
- 7.5. The Officer shall ensure that care is taken when personal information is disposed of or destroyed to prevent unauthorized parties from gaining access to the information.

8. Openness

- 8.1. The Officer shall ensure that the Church is open about its policies and practices with respect to the management of personal information. The policies and related practices shall be available without unreasonable effort and shall be made available in a form that is generally understandable.
- 8.2. The Officer shall ensure that the information available shall include:
 - a. The name or title and address of the Officer who is accountable for the Church’s policies and practices and to whom complaints or inquiries can be forwarded
 - b. The means of gaining access to personal information held by the Church
 - c. A description of the type of personal information held by the Church, including a general account of its use
 - d. A copy of any brochures or other information that explain the Church’s policies, standards, or codes
 - e. What personal information is made available to related organizations (i.e. the denomination or other organization with which the church is affiliated or associated).
- 8.3. The Officer shall ensure that the information provided in accordance with 8.2 is available either in a brochure at the Church, online, or through the mail.

9. Individual Access

- 9.1. The Officer shall ensure that upon request, the Church shall inform an individual whether or not the Church holds personal information about the individual. Where possible, the source of the information shall also be provided. The Church shall allow the individual access to this information. However, the Church may choose to make sensitive medical information about its employees or volunteers available through a medical practitioner. The Church shall also provide an account of the use that has been made or is being made of this information and an account of the third parties to which it has been disclosed. If the Officer believes that access to personal information should be denied for valid reasons, the Officer shall consult legal counsel before making such a decision.
- 9.2. The Officer may require the individual requesting their personal information to provide sufficient information to permit the Church to provide an account of the existence, use, and disclosure of personal information. Information obtained for this purpose shall only be used for this purpose. This may include what activities or ministries the individual has been involved with in order to ensure that all likely places have been searched.
- 9.3. Where the organization has provided personal information about an individual to third parties, the Officer shall ensure that report is as specific as possible.
- 9.4. The Officer shall ensure that the church responds to an individual's request within a reasonable time. The requested information shall be provided or made available in a form that is generally understandable. For example, if the church uses abbreviations, acronyms, or codes to record information, an explanation shall be provided.
- 9.5. The Officer shall ensure that when an individual successfully demonstrates the inaccuracy or incompleteness of persona information, the Church shall amend the information as required. Depending upon the nature of the information challenged, amendment involves the correction, deletion, or addition of information. Where appropriate, the amended information shall be transmitted to third parties having access to the information in question.
- 9.6. The Officer shall ensure that when a challenge is not resolved to the satisfaction of the individual, the Church shall record the substance of the unresolved challenge. When appropriate, the existence of the unresolved challenge shall be transmitted to third parties having access to the information in question.

10. Challenging Compliance

- 10.1. The Officer is authorized to address a challenge concerning compliance with the above principles.
- 10.2. The Officer shall develop and put procedures in place to receive and respond to complaints or inquiries about the policies and practices relating to the handling of personal information. The compliance procedures shall be easily accessible and simple to use.
- 10.3. The Officer shall inform individuals who make inquiries or lodge complaints of the existence of relevant complain procedures.
- 10.4. The Officer shall investigate all complaints. If a complaint is justified, the officer shall take appropriate measures, including, if necessary, amending the policies and practices.