

Calvary Temple Winnipeg Inc.

**PLAN TO PROTECT® POLICY:
A Protection Plan for Children and Youth**

Board Approval: March 20, 2017

Plan to Protect[®] Policy for Calvary Temple Winnipeg Inc.

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SECTION I

INTRODUCTION

1.01 Preamble

We know that Children, Youth and Vulnerable Persons are important to God and so they are very important to us. Children and Youth are not only the church of the future; they are a valuable part of the church today. Jesus reminds us that in order to enter into the Kingdom of Heaven we must have the faith of a little child.

However, our Children, Youth and Vulnerable Persons are also vulnerable. Sadly, because of their lacking strength, awareness, and knowledge, they are often taken advantage of and worse, victims of abuse. Therefore, it is imperative as a Church that we be proactive in protecting them and in providing safe environments.

We must, as well, protect those who serve our Children, Youth, and Vulnerable Persons. Our Ministry Personnel need the security of knowing that they are working in a setting where processes and procedures are in place to minimize any possibility of an erroneous accusation.

This Plan to Protect® Policy establishes the criteria for the provision of a safe environment for Children, Youth, Vulnerable Persons and Ministry Personnel.

1.02 Definitions

In this Policy, the following terms shall have the following meanings:

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|--------------------|---|
| Accused | Shall mean a person against whom a complaint of child abuse or sexual exploitation is made pursuant to the terms of this Policy |
| Act | Means <i>The Child and Family Services Act, C.C.S.M. c. C80</i> (the "Act") |
| Board | Means the Board of Directors which is the highest functioning authority of CT. |
| Child | Means a person under the age of 18 years; see also Youth |
| Complainant | Means a person who makes a complaint of child abuse or sexual exploitation under this Policy |
| CT | Calvary Temple Winnipeg Inc. |
| CYVP | Child(ren), Youth, and Vulnerable Persons |

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|---------------------------------------|--|
| Designated Screening Personnel | An individual designated and trained to screen Prospective Ministry Personnel. Tasks include processing applications, reference checks, conducting interviews and maintaining ministry personnel files |
| Monitors/Supervisors | Individuals who have successfully completed the recruitment and screening process and whose role includes to walk hallways for surveillance and to randomly visit rooms where Children are being supervised to protect against false allegations. |
| Ministry Lead | Individuals who have successfully completed the recruitment and screening process and who have been given the responsibility to give direction to programs or ministries for CYVP. This includes volunteer and/or paid/non-paid staff members. |
| Ministry Personnel | Individuals who have successfully completed the recruitment and screening procedures of Plan to Protect® Policy and are now deemed to be a person who can be put in a Position of Trust with CYVP. This includes volunteer and/or paid/non-paid staff members. |
| Ministry Personnel File | A file kept on each prospective and active Ministry Personnel which includes the ministry application form, record of police records check, and other documents related to the recruiting and supervision of Ministry Personnel. |
| Occasional Observer | Individuals who visit, observe and assist Ministry Personnel with ministry activities on rare occasions. This term includes Parents assisting their own children. Occasional Observers do not need to be screened and trained, however, their access to minors will be limited and they will never be placed in a position of trust with Children who are not their own. That means that they will not be asked to assume responsibility for Children and they will not be allowed or asked to take Children to the washroom |
| Parent | Shall mean the natural or adoptive Parent(s) or legal guardian(s) of a Child |
| Position of Trust | The role wherein Parents and/or guardians have entrusted their CYVP to the care of Ministry Personnel |
| Prospective Ministry Personnel | Youth or adults associated with CT either by membership or regular attendance as an adherent, and awaiting approval to become Ministry Personnel |
| Youth | Means a Child aged 11 to 17 years |
| Vulnerable Persons | Means a person with living with a mental disability who is in need of assistance to meet his or her basic needs with regard to personal care and/or management of his or her property” |

1.03 Understanding Child Abuse

Definition of Abuse

It is critical for us to have a clear understanding of abuse, to be familiar with the definitions used when referring to it.

“Child abuse refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child’s physical or mental health, or a child’s welfare.” (Faith Trust Institute, 2006)

Abuse is categorized as being physical, sexual, or emotional, involving neglect, harassment, improper touching and improper discipline.

Abusers can be anyone including family members, friends, staff or individuals in positions of trust or authority.

Physical Abuse

“Physical abuse is any deliberate physical force or action that results, or could result, in injury to a child. It can include punching, slapping, beating, shaking, burning, biting or throwing a child. It is different than what is considered reasonable discipline.” (The Children’s Aid Society of London and Middlesex, 2007)

Sexual Abuse

“Sexual abuse occurs when a child is used for the sexual gratification of an adult or an older child. Coercion (physical, psychological or emotional) is intrinsic to sexual abuse. This is what distinguishes it from sexual exploration with peers.

It is against the law to touch a child for a sexual purpose; to encourage or force a child to touch another person in a sexual way; encourage or force a child to participate in any sexual activity; tell a child to touch him or herself for an adult’s or older child’s sexual purposes.

Sexual abuse of children and youth can take many forms. This includes sexual intercourse, exposing private areas, indecent phone calls, fondling for sexual purposes, watching the individual undress for sexual pleasure, allowing a child to look at, or perform in pornographic pictures or videos, or engage in prostitution.” (The Children’s Aid Society of London and Middlesex, 2007)

Emotional Abuse

“Emotional abuse is a pattern of behaviour that attacks a child’s emotional development and sense of self-worth. It includes excessive, aggressive or unreasonable demands that place expectations on a child beyond his or her capacity. Emotional abuse includes constantly criticizing, teasing, belittling, insulting, rejecting, ignoring, or isolating the child. It also includes failure by a parent or caregiver to provide their children with love, emotional support, and guidance.” (The Children’s Aid Society of London and Middlesex, 2007)

Neglect

“Neglect is the failure to meet a child's basic needs for food, clothing, shelter, sleep, medical attention, education, and protection from harm. This can occur when parents do not know about appropriate care for children, when they cannot adequately supervise their children or when they are unable to plan ahead.” (The Children’s Aid Society of London and Middlesex, 2007)

Spiritual Abuse

We believe in the gospel of Jesus Christ and affirm the importance of Christian evangelism. However, we do not believe that this justifies any means to fulfill that end. Hence, we disavow the use of any coercive techniques or manipulative appeals that bypass a person’s critical faculties, play on psychological weaknesses, or mask the true nature of Christian conversion. While respecting the individual integrity, intellectual honesty and academic freedom of other believers and skeptics, we seek to proclaim Christ openly. We reveal our own identity and purpose, our theological positions and sources of information, and we will not be intentionally misleading. Respect for human integrity means no false advertising, no personal aggrandizement from successfully persuading others to follow Jesus, and no overly emotional appeals which minimize reason and evidence.

Harassment

Repeated subtle or overt action, particularly by a person in a position of trust which causes the recipient to feel attacked, demeaned, intimidated or manipulated.

Discrimination

Discrimination is differential treatment based on a personal characteristic which has an adverse impact on an individual or group. Examples of personal characteristics include race, ancestry, place of origin, colour, ethnic origin, citizenship, faith or creed, birth gender, age, marital status, family status or handicap.

Discrimination robs people of their dignity and their ability to fulfill their capabilities. It is important to note that any person or group can discriminate and any person or group can be the target of discrimination.

Exposure to Domestic Violence

Children who live in homes where a parent or caretaker is experiencing abuse are commonly referred to as "child witnesses" or "children who are witnessing" domestic violence. Children's exposure to domestic violence typically falls into three primary categories: hearing a violent event; being directly involved as an eyewitness, intervening, or being used as a part of a violent event (e.g., being used as a shield against abusive actions); and or experiencing the aftermath of a violent event.

Children's exposure to domestic violence may also include being used as a spy to interrogate the adult victim, being forced to watch or participate in the abuse of the victim, and being used as a pawn by the abuser to coerce the victim into returning to the violent relationship. Some children are physically injured as a direct result of the domestic violence. Some perpetrators intentionally physically, emotionally, or sexually abuse their children in an effort to intimidate and control their partner. In addition to being exposed to the abusive behaviour, many children are further victimized by coercion to remain silent about the abuse, maintaining the "family secret." (Not Alone: You are not alone!

<http://www.enotalone.com/article/9996.html>)

1.04 Understanding the Church's Responsibility

We believe it is the responsibility of CT to provide a safe environment for CYVP who are in attendance at CT's facilities or who participate in sanctioned activities and programs wherever they may be carried out.

The Spiritual and Moral Responsibility of the Church

We recognize that we are a reflection of God's love to those in our care and we take our responsibility seriously.

Micah 6:8 presents this challenge, "He has shown all you people what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." (TNIV)

Micah suggests that the Lord requires three things of us:

- **To act justly** – we must work for justice, seeking to promote the truth and speak out on behalf of the vulnerable.
- **To love mercy** – compassion needs to be the bedrock of all our work.
- **To walk humbly with our God** – every area of our lives need to be marked by humility and righteousness. To act always with integrity.

The Bible outlines our spiritual responsibility to CYVP:

"If anyone causes one of these little ones – those who believe in me – to stumble, it would be better for them if a large millstone were hung around their neck and they were drowned in the depths of the sea." (Matthew 18:6 TNIV)

"People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.' And he took the children in his arms, placed his hands on them and blessed them." (Mark 10:13-16 TNIV)

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

"For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of others." (2 Corinthians 8:21 TNIV)

The Ethical Responsibility of the Ministry

"The U.N. Convention on the Rights of the Child is the most ratified of all the United Nations Human Rights treaties. The treaty affirms and describes the fundamental human rights of all children (all human beings below the age of 18), and the governments that have ratified it have legally agreed to fulfill its provisions. The CRC forms the most comprehensive and well-established international standard for children's rights." ¹

¹ Canadian Children's Rights Council 2007

The protection of children and youth is one of four themes throughout the United Nations Convention on the Rights of the Child (UNCRC), which entered into force as international law on 2 September 1990. To date, 193 countries have ratified the UNCRC and have included it in their own laws. These countries include every country in the world, except for the USA and Somalia.

“The United Nations Convention on the Rights of the Child ... requires us to provide special protection and assistance to children to enable them to reach their full potential as adults. While parents are primarily responsible for ensuring a child’s rights are upheld, government and community also have an important role to play in protecting children.”²

All articles in the UNCRC apply to all children and youth of all backgrounds. A fundamental philosophy behind the convention is that *children have the same inherent value as adults and are their equals*.

The Civil and Legal Responsibility of the Church

We recognize that providing a safe place for CYVP is also a legal requirement. We have a legal responsibility to ensure that a plan for protecting CYVP is in place and is diligently followed.

Our legal responsibility is limited to the period of time that Ministry Personnel are approved and engaged in CT sanctioned ministry and events.

This policy and the guidelines contained within it are to help us in fulfilling our responsibilities to provide as safe and nurturing environment as possible for CYVP.

1.05 General Guidelines and Principles for Reducing the Risk of Abuse³

The following are general guidelines and principles reflected in this document:

1. When RISK increases, supervision should also increase.

- a) For the protection of our CYVP, supervision of all Ministry Personnel will be intentional and will take place through formal and informal visits by Ministry Leads;

2. RISK increases as isolation increases.

- a) Where possible, all meetings with CYVP are to be with a group or in pairs rather than be alone.
- b) It is preferable to have more than one Ministry Personnel present when working with CYVP. If the other adult cannot be in the same room, it is best to have them close by in the same building and aware of your meeting, acting in the role of a Monitor/Supervisor.
- c) Your objective should be to meet in an open, public space rather than a closed, private space. A hallway is better than a secluded room. An office is better than a person’s home. A public space is better than a private space.
- d) When meeting, an open door is better than a closed door; a door with a window is better than a solid door.

² Government of British Columbia 2007, 5

³ Adapted from *Reducing the Risk*

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- 3. RISK increases as accountability and adherence to policies decrease.**
- a) At all times (where possible) make others aware of your activities and your whereabouts, particularly when meeting with CYVP.
 - b) A strategy for program maintenance will be developed and reviewed each ministry year to ensure training, the updating of files, and the physical environment are compliant with this Policy.
 - c) Ministry Personnel should have ongoing communication with a Ministry Lead to discuss the ongoing nature and actions of the ministry.
 - d) If a person is involved in a situation where a boundary is violated, or something occurs that is out of the ordinary or could be misinterpreted, or where such a violation or occurrence is alleged, he or she should immediately report it to their Ministry Lead. If the Ministry Lead is in a conflict of interest or unavailable, he or she should seek out the next appropriate ministry pastor to discuss the issue. Such incidents should be documented and reported to the Director of Church Ministries.
 - e) Activities that could easily lead to allegations of abuse or harassment, such as allowing CYVP on computers, vehicle transportation by Ministry Personnel alone with an unrelated CYVP, or improperly supervised sleepovers, are prohibited without express permission of the Legal Guardian of CYVP and the Ministry Lead.
 - f) All local Health and Safety Standards must be adhered to.
- 4. RISK increases when there is an imbalance of power, authority, influence and control between a potential abuser and potential victim.**
- a) Corporal punishment is prohibited.
 - b) Report all allegations and suspicions of CYVP maltreatment to the Director of Church Ministries who will determine appropriate further action if necessary.
- 5. Key to demonstrating due diligence is by retaining documentation.**
- a) Registration forms, Letters of Informed Consent wherein Parents give written permission for their CYVP to participate in Off-Site group Activities, and Attendance records will be gathered and kept on file permanently.
 - b) Incident reports will be written and submitted on accidents and/or injuries that require medical attention beyond basic First Aid.

SECTION II

POLICY ON PROTECTION PROCEDURES

2.01 Ministry Personnel Recruitment and Screening

Process

1. Prospective and active Ministry Personnel are to submit to the recruitment and screening process managed by the Ministry Lead. Individuals will submit and complete the following:
 - Be members, adherents, or approved by a Ministry Lead on a case-by-case basis of CT in good standing
 - Ministry Personnel Application Form (Appendix 1)
 - Confidentiality Agreement (Appendix 12)
 - Sign the Statement of Faith & Beliefs
 - Sign the CT Camp Code of Conduct (if applicable)
 - Reference checks
 - Interview
 - CPIC Criminal Record Clearance check through BackCheck
 - Training
 - Final approval from the Ministry Lead
2. Ministry Personnel must complete the recruitment and screening process prior to being placed in a Position of Trust.
3. Ministry Personnel who serve CYVP must have a personnel file kept with church records. These files are to be kept permanently.

Qualifications for Ministry

1. Individuals wanting to work with CYVP must be members, adherents or approved by a Ministry Lead on case-by-case basis having regularly attended the church (worship services and/or participated in a Ministry Team) for at least six months. Reference checks must be received from at least two individuals, including one from their previous pastor (where applicable).
2. Ministry Personnel serving with CYVP are members, adherents, or approved by a Ministry Lead on a case-by-case basis who are in good standing supporting the Vision, Values and Constitution of CT. They also support and are faithful to the leadership of the Pastors and Board of the church.
3. Individuals who have been convicted, or are under the suspicion of a crime(s) against CYVP, or who have been convicted of violent crimes or other relevant crimes will not have any involvement in ministries or programs where CYVP participate until such time that they have been exonerated by an internal and/or external investigation.

Ministry Application Form

1. Prospective Ministry Personnel, including both Youth and Adults, are to complete a Ministry Personnel Application Form (Appendix 1). Youth wanting to volunteer as leaders are to complete the Ministry Personnel Application Form for Youth Working with Children (Appendix 2).
 - A verifiable witnessed signature is required for the protection of all parties
 - Individuals who transfer from another church unknown to CT leadership must include contact information or a reference from a pastoral staff member of their previous church
 - In accordance with the Personal Information Protection and Electronic Documents Act (PIPEDA) regulations, the Ministry Personnel Application Form must include the reason for which the information is being collected
2. Ministry Personnel Application Forms are to be kept confidential and available only to the Ministry Lead, Pastors or Designated Screening Personnel.
 - Completed Ministry Personnel Application Forms are to be kept on file permanently and in a secure location.

Reference Checks

1. It is recommended that the Designated Screening Personnel will conduct at least two qualitative reference checks on all prospective Ministry Personnel (Appendix 3).
 - Prospective Ministry Personnel must sign a liability release (Release of Information & Declaration of Intent) before reference checks are conducted
 - References provided must fit with the acceptable categories for Adults and for Youth who want to work with CYVP.
 - Reference checks may be conducted by telephone or in person to confirm the suitability and appointment of prospective Ministry Personnel (see Appendix 3 for an example)

Interview

Interviews will be conducted by the Ministry Lead or Designated Screening Personnel of the specific ministry area.

Police Records Checks (Canadian Police Information Clearance)

1. CPIC checks and Vulnerable Sector Scans (aka Police Record checks) must be conducted on all ministry personnel serving CYVP.
 - Police records checks are to be renewed every five (5) years
 - Police records checks are to be conducted on all Ministry Personnel 18 years of age and older and are to be kept on file permanently
2. If a CPIC check is returned “NOT CLEAR” the prospective candidate will be asked to do one of the following:

- a. either submit to a Criminal Record Check with fingerprinting verification and to submit to disclosure and verification of the crimes committed that he/she has been convicted of and complete a Vulnerable Sector Scan; or
- b. withdraw their application from serving in a position of leadership or a Position of Trust with CYVP.

Note: Without verification of convictions and without a clear Vulnerable Sector scan individuals cannot be placed in a Position of Trust with CYVP.

Training

1. Abuse prevention education and training is required for all Ministry Personnel serving with CYVP and must be completed prior to ministry placement.
2. Training by designated trainers is to include a review of the Plan to Protect[®] Policy and procedures. All Ministry Personnel are to affirm that they have read the Plan to Protect[®] Policy, that they understand it and the procedures that pertain to their area of ministry. Ministry Personnel will be educated about their legal obligation to report suspected abuse and to recognize and identify the symptoms of abuse and molestation.
3. All Ministry Personnel, Pastors, Ministry Leads and Designated Screening Personnel, Church Employees and Board Members are required to attend Orientation training prior to ministry or employment placement and the Refresher training sessions at least once a year after that.
4. Attendance is to be taken at training courses and noted in the personnel file for each Ministry Personnel and those named above in (3.) All Ministry Personnel must sign a Ministry Agreement form (Appendix 4) confirming they have read, understood and are willing to comply with the CT's Plan to Protect[®] policies and procedures.

Approval

1. All Ministry Personnel are to be approved by a Ministry Lead upon completion of the recruitment and screening process. It is preferred that the Ministry Lead assigned to that ministry department be the one responsible for approving volunteers once their file has been complete. Approval should not be granted unless the screening process is complete and carefully reviewed.
 - Approval must be documented and dated either in electronic or hardcopy form by a Ministry Lead or Designated Screening Personnel.
2. The recruitment and screening process must be completed within a 3 month period of time.
 - Applicants who have not fully completed the recruitment and screening process will not be placed in a Position of Trust.
 - Access to CYVP will be limited to working under the direct supervision of an approved Ministry Personnel until final approval is received.

2.02 Child Protection Procedures

The following procedures are in place for ministries including but not limited to: Nursery, Wee College, One Way Street (pre-school), Discovery Land (K-Grade 5), Seekers and Guardians, CSB, L'il K, GodZone, and all other children's programs and events designated for children birth to age 11 years.

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CT Camp policies and procedures are documented in 2.04.

Supervision of Ministry Personnel

For the protection of our CYVP supervision of all Ministry Personnel will be intentional and will take place through formal and informal visits to classrooms and programs by a Monitor / Supervisor and/or the Ministry Lead.

Plan to Protect® Program Maintenance

A strategy for program maintenance will be developed and reviewed each ministry year to ensure training, the updating of files, and the physical environment are compliant with this policy.

Ministry Personnel / Child Ratios

Room settings should endeavour to adhere wherever possible with recommended ratios for Ministry Personnel and Children at all times. Recommended ratios are:

1. Two Ministry Personnel for every 6 children up to 36 months old.
2. Two Ministry Personnel for every 10 children from 36+ months to 5 years of age.
3. Two Ministry Personnel for up to 20 children between 5 years and 11 years of age.
4. Ratios for off-site trips should be two ministry personnel for every 10 children, or half of recommended classroom ratios stated above.

Supervision of Children

1. To provide adequate supervision of Children, one (1) of the following must be in place:
 - A minimum of two (2) unrelated Ministry Personnel are present for supervision, except in the event of an emergency OR
 - One Ministry Personnel is present with Monitors/Supervisors able to view activity and regularly visiting each room.
2. Ministry Personnel under the age of 18 should be a minimum of four (4) years older than the CYVP they are ministering to. Ministry Personnel between the ages of 13 and 17 will be under the supervision of adult Ministry Personnel.

Occasional Observers

Occasional Observers (such as Parents, adult visitors) who join a group of Children will have their attendance recorded and kept on file with the group attendance for that day. Visitors will be clearly identified and if they have not been screened and approved, they will not be placed in a Position of Trust with CYVP.

Ministry Personnel Identification

All Ministry Personnel, when serving, are to wear suitable Ministry-approved identification that clearly identifies them to Parents, CYVP, and others.

Registration Forms and Personal Information Protection

Child / Youth Registration Forms (refer to Appendices 5 and 7 for examples) will be available for activities where CYVP are participating. A release and permission statement will be included on all participation forms releasing CT staff, directors, volunteers, from unforeseen and accidental injuries along with contact information in case of an accident. A statement will be included on all registration forms which stipulate the purpose and extent for collecting personal information of Children and our commitment to protect the personal information on the forms.

1. A copy of the Registration Form should be taken on all off-site events in case emergency medical assistance is required and the parent cannot be notified. Original forms are to be filed and kept permanently in a secure location.
2. It is the responsibility of Ministry Personnel and their teams to ensure that forms are completed and submitted for all participants. Reasonable effort is to be made to keep registration information updated and current.

Receiving and Releasing Children

For Children up to and including age 11:

1. The receiving and releasing Children under the age of 11 will be closely monitored. A sign-in and sign-out process is to be used for all programs.
2. Children are not to be dropped off or left in a room without Ministry Personnel present.
3. Children will only be released into the care of the Child's Parent or designate utilizing a signature, security number / tag or identification card.
4. Parents and visitors are not to enter the nursery or preschool area when picking up their Child unless requested to do so by Ministry Personnel.

Attendance

1. Attendance of all Children must be taken each time a group or program is in session. Attendance records must include the date, and each child's first and last name. These attendance records are to be kept on file.
2. Attendance of all Ministry Personnel and Occasional Observers attending on that date, in that group or program, must be taken each time a group or program is in session. These attendance records are to be kept on file.

Washroom Guidelines

Parents are to be encouraged to deal with their Child's toileting needs prior to the start of each program or worship service.

For Nursery:

1. Diaper changing procedures are to be clearly posted in the nursery diapering station (Appendix 6).
2. Diaper changing is to be done only by designated Ministry Personnel and must be conducted within view of other Ministry Personnel.

For Preschool Children:

1. Preschool Children are not to go to the washroom alone.
2. One of the following will be adhered to when accompanying preschool Children to the washroom:
 - Two (2) Ministry Personnel will escort a group of Children to the washroom OR
 - One (1) Ministry Personnel will escort a group of Children to the washroom with one (1) Monitor/Supervisor appointed to assist with washroom and security duties.
3. Ministry Personnel are never to be alone with a Child in an unsupervised washroom and they are never to go into a cubicle with a Child and shut the door.
4. When a preschool Child needs assistance in a washroom, Female Ministry Personnel may only enter the washroom cubicle to assist following these guidelines:
 - The outside washroom door must be propped open and the adult Female Ministry Personnel must stand in an open cubicle,
 - The second Ministry Personnel (or Monitor/Supervisor) must be at the outside washroom door with line of sight on the Ministry Personnel offering assistance.
 - Ministry Personnel will take into consideration the privacy of the Child.

For Elementary Children:

1. Ministry Personnel will escort the Children to the washroom and prop the door open and remain outside the washroom door and wait for the Children before escorting them back to the room.
2. Ministry Personnel are not to be alone with Children in an unsupervised washroom and are never to enter into a cubicle with a Child and shut the door.

Architectural Precautions

Recognizing that there are many storage and lockable areas within CT, elevated precautions will be taken to monitor these areas. Storage closets and doors must be locked at all times except when in use. When doors are unlocked, additional Monitor/Supervisors will be on duty to monitor these areas.

1. All windows in walls and doors in Children's program areas are to be kept such that they provide clear sight lines into rooms.
2. Washroom facilities in the two-year olds and preschool area are for sole use of Children.
3. Nursery doors are to be secured from the inside.
4. All electrical outlets in nursery and pre-school areas are to be kept covered when not in use.
5. Doors of rooms and closets must be locked when not in use during children's programs.

Proper Display of Affection

Appropriate Touch:

1. Recognizing that Children need appropriate displays of affection that reflect pure, genuine and positive displays of God's love, appropriate touch of Children will be age and developmentally appropriate as needed:
 - Hold a preschool Child who is crying
 - Speak to a Child at eye level and listen with your eyes as well as your ears,
 - Hold a Child's hand when speaking, listening or walking with him or her to an activity,
 - Gently hold the Child's shoulder or hand to keep his or her attention while you redirect the child's behaviour,
 - Put your arm around the shoulder of a Child when comforting or quieting is needed,
 - Pat a Child on the head, hand, shoulder or back to affirm him or her.
2. All touch must be done in view of other Ministry Personnel and Adults.

Inappropriate Touch:

1. Recognizing that the innocence of Children must be protected, Ministry Personnel will be made aware that the following actions are deemed inappropriate and will not be permitted:
 - Do not kiss a Child or coax a Child to kiss you,
 - Do not engage in extended hugging and tickling,
 - Do not touch a Child in any area that would be covered by a bathing suit (strictly prohibited except in cases of diapering and assisting preschoolers as outlined in washroom procedures),
 - Do not allow older Children to sit on your lap,
 - Avoid prolonged physical contact with a Child.
2. Ministry Personnel are not to be left alone with a Child.

Discipline & Classroom Management

1. The following form of punishment will not be permitted:
 - corporal punishment of a Child by Ministry Personnel.
 - deliberate harsh or degrading measures to be used on a Child that would humiliate a child or undermine a Child's self-respect.
 - depriving a Child of basic need.
 - lock a Child in a room separate from other Children or Adults.

2. All discipline and group management will be conducted in a loving and caring environment. All attempts will be made to prevent discipline problems from arising and to avoid the need for remedial discipline. All attempts are to be taken to adhere to the following.

Preventive Discipline:

- Create a loving, caring atmosphere,
- To gain respect, you must grant respect,
- Model self-discipline and structure in your own life,
- Prepare exciting and interesting activities with short transitions in between,
- Arrange your environment for Children and for learning,
- Establish and communicate realistic expectations for the Children,
- Be sure the activities that you provide are meaningful and age-appropriate,
- Be fair and consistent with all Children,
- Be sure your focus is on positive actions and reward positive behaviour,
- Be aware of Children with special needs and bring their needs to the attention of the Ministry Lead.

Remedial Discipline:

- Every effort will be made to deal with problems individually,
- Every effort will be made to explain to the Child why the behaviour is unacceptable and instruct them how to do it correctly,
- Every effort will be made to redirect the Child to positive action,
- Every effort will be made to explain the consequences of unacceptable behaviour by defining the correct way to behave as well as the result of the wrong behaviour,
- Every effort will be made to offer choices that are acceptable to both you and the Child.

3. Group rules will be established to clearly communicate the expectations required of Children.

Some suggested rules are:

- One voice talking at a time, and always use inside voices,
- Use good manners,
- Respect each other,
- Quiet hands get answered,
- Obey directions the first time,
- Keep your hands and feet to yourself,
- Be friendly.

2.03 Youth Protection Procedures

The following policies and procedures are in place for ministries including but not limited to: Jr. Youth, Impact Youth, Guardians, CSB, YouthZone, and all other youth ministry programs and events designated for youth 12 – 17 years in age.

Youth Ministry Personnel Standards

Lifestyle

1. For the protection of our Youth, Ministry Personnel are to be committed to growing in every area of their lives through engaging in various practices and experiences that keep them connected to God and becoming more like Christ.
2. Ministry Personnel are to be role models of integrity at all times. They are to refrain from activities that are illegal or could be considered morally and Biblically questionable.

Contacting Opportunities

1. Ministry Personnel are to avoid any activity that would involve isolation and meet in group settings with a team member.
2. Ministry Personnel are encouraged to share/report any one-on-one mentoring with a Ministry Lead.
3. One-on-one counseling sanctioned by CT should be done by a Ministry Lead or their qualified designate under the following guidelines:
 - Parental permission is granted and,
 - When separate transportation is arranged (avoiding isolation).

Open Door Policy

Ministry Personnel working with youth must not have one-on-one or small group meetings behind closed doors. It is required that the door remains open or that the meeting take place in a room with an unobstructed view.

Physical Contact

1. Ministry Personnel must be made aware of what constitutes appropriate touch:
 - One arm hugs
 - Shoulder to shoulder hugs
 - Touch on the back or shoulder
2. Ministry Personnel must refrain from inappropriate touch at all times:
 - Extended hugging
 - Over exuberant affection
 - Lap sitting
 - Kissing
 - Touching of thighs, knees, back rubs or inappropriate spots of the body

3. Ministry Personnel must be cognizant of conduct that could be misinterpreted:
 - Horseplay
 - Tickling
 - Extended backrubs

Dating

Ministry Personnel working with Youth should not pursue a dating relationship with a Youth.

Youth Ministry Programming

Plan to Protect® Program Maintenance

It is recommended that a strategy for program maintenance be developed and reviewed each ministry year to ensure training, the updating of files and the physical environment are compliant with this policy.

Ministry Personnel / Student Ratios

1. Programs for Youth should endeavour to adhere wherever possible with recommended ratios for Ministry Personnel and Youth at all time. Recommended ratios are:
 - Ages 12-17 – two Ministry Personnel for every 20 Youth
2. For high-risk activities, ratios should be adjusted on a case-by-case.
3. There must be at least two (2) unrelated Ministry Personnel at all events. Events with mixed genders must be supervised by both male and female Ministry Personnel.
4. It is recommended there be at least a four (4) year age difference between Ministry Personnel and the Youth they supervise.

Supervision of Ministry Personnel

The supervision of Ministry Personnel will be intentional and will take place through formal and informal visits to rooms and programs by Ministry Leads.

Registration Forms and Personal Information Protection

Child/Youth Registration Forms (see Appendix 5/7 for examples) will be available for activities where CYVP are participating. A release and permission statement will be included on all participation forms releasing CT staff, directors, and volunteers from unforeseen and accidental injuries along with contact information in case of an accident. A statement will be included on all registration forms which stipulate the purpose and extent for collecting personal information of CYVP and our commitment to protect the personal information on the forms.

1. A copy of the Registration form should be taken on all off-site events in case emergency medical assistance is required and the parent cannot be notified. Original forms are to be filed and kept in a secure location.

2. It is the responsibility of personnel and their teams to ensure that forms are completed and submitted for all participants. Reasonable effort is to be made to keep registration information updated and current.

Attendance

1. Attendance of all Youth must be taken each time a group or program is in session. Attendance records must include the date, each youth's first and last name. These attendance records are to be kept on file permanently.
2. Attendance of all Ministry Personnel and Occasional Observers attending on that date, in that group or program, must be taken each time a group or program is in session. These attendance records are to be kept on file permanently.

Planning for Safety

All Ministry Personnel must ensure a safe environment in their planning and evaluating of all activities. Safety precautions are to be communicated to Youth.

Supervision of Ministry Personnel

The supervision of Ministry Personnel will be intentional and will take place through formal and informal visits by Ministry Leads.

Personal Care

Personal Care should be the responsibility of care givers and family members, not Ministry Personnel.

2.04 CT Camp

Refer to current CT Camp policies (under development).

CT Camp policies will be incorporated into this Plan to Protect as they are developed and refined. These policies will be reviewed on an annual basis.

2.05 High Risk Activities: Off-Site, Water Activities, Overnight Events, Billeting, Transportation, Missions Trips and the like.

High Risk Off-Site Activities:

1. All high risk off-site activities must be pre-approved by a Ministry Lead with parents being notified at least one (1) week prior to the outing utilizing the Letter of Informed Consent (Appendix 11)
2. Proper written consent and medical release forms are required for each CYVP participating in off-site events. Forms must be kept in the Ministry Lead's possession during off-site activities with a copy of the completed forms filed in CT's office. The originals are to be kept on file (see Appendices 5 and 7 as examples).
3. All off-site activities are to be supervised by a minimum of two (2) unrelated adult Ministry Personnel. Off-site activities with mixed genders must be supervised by at least two (2) unrelated, adult Ministry Personnel of opposite gender.

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Shower and Change Room Guidelines

These guidelines are in place with such activities as water events in mind.

1. Two adult screened individuals must be present together in a public dressing or locker room with CYVP while they are showering or changing; screened Personnel must not be alone with Children in this setting. The Designated Screening Personnel must be of the same gender as the CYVP they are supervising.
2. Out of respect for the CYVP, and to maintain a high standard of professionalism, screened Personnel will announce their arrival prior to entering a dressing or locker room.
3. Designated Screening Personnel are not permitted to change or shower in the presence of CYVP.
4. Use discretion in circumstances where these policies are difficult to comply with.
5. Separate facilities should be designated for both genders or, if these are not available, separate showering / changing times will be arranged.
6. If a Child is too young or is unable to dress him / herself, he / she should be aided by a Parent / guardian or their designate.
 - a. Appropriate facilities should be provided where Parents, guardians and / or attendants can assist CYVP in getting dressed.
 - b. If assistance in the dressing room is requested from someone other than a Parent or guardian, attendant or CYVP, they must only assist within sight of other Personnel or Parents and in a manner where only necessary physical contact occurs.
7. The use of photographic or video recording devices, including cell phones, is prohibited in dressing or locker rooms at all times.

Overnight Housing Including Conferences, Retreats, CT Camp, Hotels and Motels:

1. All retreats and overnight events must be pre-approved by the Ministry Lead. The Lead Pastor should also be informed of the event.
2. Proper written consent and medical release forms utilizing the Letter of Informed Consent (Appendix 11) are required for each CYVP participating in overnight events. Forms must be kept in the Ministry Lead's possession during trips and events and a copy filed at CT. The originals are to be kept on file permanently (Child, Appendix 5; Youth Appendix 7).
3. All overnight activities with mixed genders must be supervised by at least two (2) unrelated, adult Ministry Personnel of opposite gender. There must be a minimum ratio of two (2) Ministry Personnel for every ten (10) CYVP. Ministry Personnel are to be assigned a specific group of CYVP for whom they are responsible to supervise. Female Ministry Personnel will be assigned responsibility for female Children / Youth and male Ministry Personnel will be assigned responsibility for male Children / Youth.
4. Youth attending retreats and overnight events will not be allowed to leave the event. Any exceptions must be added to the permission form signed by the Legal Guardian.

5. Female and Male Youth are not allowed in each other's rooms or tents for any reason during retreats and overnight events and they are not permitted to sleep in mixed company.
6. For the protection of our CYVP, the following guidelines will be followed prior to all off-site trips where overnight accommodations must be secured:
 - A notice with an attached Informed Letter of Consent (Appendix 11) will be sent home to the family advising them that an overnight trip is being planned, which requires the team to stay in a conference center/camp/hotel/motel. Make sure to note that Precautions are being taken to minimize the risk and to raise the level of safety provided for their Children and Youth, and,
 - The Parent or guardian must return the signed Informed Letter of Consent.
7. Youth must always be housed in small groups of the same gender.
8. It is recommended that all Personnel travelling with CYVP have completed the screening and training process outlined in this Policy prior to departure. Non-screened individuals such as parents must be approved on the judgement of the Ministry Lead. Screened and trained Personnel who are placed in a Position of Trust with CYVP must be known by a Ministry Lead for at least six (6) months.
9. Any individuals travelling with the team who do not qualify as screened Personnel should have separate sleeping arrangements.
10. When travel plans require overnight housing, it is strongly recommended that housing be arranged in the homes of approved billets, or in a conference centre, camp, or church where CYVP can stay together, and where more than one screened worker can be assigned to each common sleeping area. (Refer to policy on "Billeting and Hosting".) When this is not possible and it is necessary that the group stay in hotels or motels, plans need to be made so that Children and Youth have distinctly separate sleeping arrangements from other adults. It is strongly encouraged that:
 - Hotel rooms be all together in one wing of the hotel or motel; and
 - Parents be encouraged to accompany the team, assigning family members to hotel rooms; or,
 - Request the availability of suites with two or three bedrooms per suite and assign two CYVP to a separate room, set apart from the two adult screened Personnel; or,
 - Assign two unrelated adult screened workers to a hotel room with two or more CYVP; or,
 - In hotel or motel rooms with adjoining doors, assign one screened adult with two CYVP in each room. For accountability purposes, the door separating adjoining rooms must be kept ajar or open at all times. CYVP should have distinctly separate sleeping arrangements from other adults.
 - Screened Personnel are never to be alone in a room with a CYVP.
11. At no time should Personnel sleep in the same bed with a CYVP.
12. CT Camp Policies are to be followed at all CT Camp programs and events.

Billeting and Hosting

1. For the protection of our Youth, it is recommended that all adults residing in the home where billets are provided must complete the following screening process prior to hosting.
2. Information guidelines are to be distributed to host homes no less than one week in advance of the Youth arriving at their home.
3. Any allergies and medications for Youth should be communicated to the host home prior to arrival, with clear directions on how to manage allergies and/or medications.
4. Youth must always be billeted in teams or small groups of the same gender
5. Youth should have distinctly separate sleeping arrangements from the other household members and should not be left alone.

Transportation:

1. When planning off-site activities, Parents are to be encouraged to drop off and pick up their CYVP at the event location. CT buses may be used with prior approval of CT Transportation personnel utilizing approved and qualified drivers.
2. Our first concern in transportation is the safety of our passengers. Drivers must obey all the rules of the road including the speed limits. Reckless or unsafe driving will not be tolerated.
3. All Ministry Personnel transporting CYVP during CT activities must complete the following prior to the youth event:
 - Be pre-approved by the Ministry Lead,
 - Verify with the Ministry Lead a copy of their valid driver's license,
 - Verify their current automobile insurance policy, and,
 - Have a full Class 5 (or equivalent) driver's licence and be at least 21 years of age.
4. The number of occupants in vehicles transporting CYVP during CT sponsored activities must not exceed the number of seat belts and each Child must be in age appropriate safety restraints. Seat belts, if applicable, must be worn by everyone and remain fastened at all times the vehicle is in operation.
5. Ideally, at least two (2) Ministry Personnel must be in each vehicle transporting CYVP during CT sponsored activities. Children and Youth must never be left alone in a vehicle.
6. The 'Trips and Off-site Travel Form' (Appendix 8) will accompany the group with the original left at CT consisting of:
 - Names and phone numbers of all participants
 - Location of event and phone number(s)
 - Drivers (and personal vehicles if involved)

Missions Trips:

Due to the diverse nature of Missions trips, a comprehensive set of policies to govern all trips is an impossibility.

Refer to the Mission's Committee "Short Term Mission's" Application.

2.06 Health & Safety Guidelines

First Aid:

1. Ministry Leads and Ministry Personnel are to be encouraged to be certified and trained in first aid.
2. Ministry Leads must be informed of any individual(s) having severe allergies. The Ministry Personnel who have the individual(s) in their care will be informed.
3. A first aid kit will be kept in each classroom with Ministry Personnel being educated on the kit's contents.
4. A Parent will be contacted when an injury, accident or medical emergency occurs. Incident Reports are to be completed for any and all accidents. Injuries are to be reported to the Ministry Lead (Appendix 9).

Illness:

1. An individual who is ill and could therefore expose others to illness should not to be received into any event or room, rather they should be encouraged to stay home. Factors and symptoms to consider are:
 - Fever, unusual fatigue, irritability, coughing, sneezing, runny nose and eyes, vomiting, diarrhea, inflamed mouth and throat
 - Individual(s) with a known communicable disease

Medications:

1. Ministry Personnel are not to give or apply any medications. Parents are to be contacted and should administer all medications. An exception will be made for full day / week programs and overnight events as follows:
 - Only medications with a Doctor's prescription in the original package will be given / administered. In this case written parental permission is required and a log will be kept, signed and dated, of the medication that was distributed.
 - Personnel are not to give over-the-counter medication without authorization from the Parent / Guardian.
 - Parents must complete the medication forms prior to the event and sign the dosage instructions. (forms under review)
 - Medication given to designated medical personnel or the Ministry Lead on duty.
 - Medication is to be returned to the Parent or Guardian and the medication forms will be signed by the Parent/Guardian at the time of return.
 - The original forms will be filed permanently.
2. Medication is not to be left unsecured. When an individual brings medication, the medication is to be kept in the possession of the Ministry Lead or their designate.
3. In the extreme case where Epi-pens and puffers are needed for allergies or asthma, written instructions are to be provided by the Parent or guardian to the Ministry Lead. Requests should be written, signed and dated.

4. Topical medications for diaper changing purposes are to be used only when instructed and provided by the Parent or guardian.
5. Illegal substances are prohibited.

Dealing with Cuts or Injuries Involving Blood:

1. When an individual is injured, they are to be separated from others. The area where the injury occurred or where any blood may have dropped on the floor or toys is also to be isolated.
2. Ministry Personnel need to ensure that no other individuals have had contact with any of the blood from the cut or injury and precautions should be taken with disposal of waste.
3. Non-latex gloves are to be used when bandaging the injury, avoiding contact with mouth, ears and eyes.
4. Extreme care will be taken in cleaning up all blood and bloody bandages and the safe and secure removal of waste and disposal of gloves to a secure waste removal container.
5. Hands are to be washed carefully.
6. When ministering to individuals with HIV or Aids, specific guidelines for the education and care of these individuals will be developed and followed.

Emergencies:

1. Updated emergency evacuation procedures are being developed and will be reviewed annually. These procedures are to be posted in a visible place in each classroom stating the planned route of escape to the nearest exit.
2. Ministry Personnel, in cooperation with the Ministry Lead, will arrange for annual fire and evacuation drills.

2.07 Anti-Bullying and Zero Tolerance

Our CYVP have a right to a caring, respectful and safe environment. This policy will therefore be in effect at all times and will be clearly communicated and enforced among CYVP. All Ministry Personnel will take action to prevent bullying, teach against it, and assist and support CYVP who are being bullied. Bullying in any form will not be tolerated.

Bullying may be defined as unwanted, aggressive, repetitive, behavior that involves a power imbalance or has the potential to be repeated.

Types of Bullying may include:

- Verbal Bullying -such as name calling, gossiping or embarrassing another, spreading rumours, ethnic slurs, setting up to take blame, taunting, teasing, threatening, phone calls, text messaging, sarcastic put-downs, foul language and obscenities, threats of violence against family or friends, homophobic comments.
- Social Bullying - such as rejection, excluding, manipulating, isolating, social order, ruining reputations, ignoring, destroying friendships, pranks, facial expressions/and or body language (glaring, rolling of eyes), setting up to humiliate in person or through the use of technology, orally or in writing.

- Physical Bullying - such as extorting, physical aggression-gestures, taunting, pushing, punching, spitting slapping, hitting, choking, poking, pinching, kicking, physical acts that are embarrassing, locking in and out of space, threatening with an object/and or weapon, or inflicting bodily harm.
- Cyber Bullying - such as the use of information and communication technologies such as e-mail, cell phone and pager text messages, instant messages (IM), defamatory online personal polling Web sites, Facebook, to support deliberate, repeated, and hostile behaviour, that is intended to harm others.
- Racial Bullying – such as hostile or offensive behavior, which may be repetitive, against a person based on the colour of their skin, their cultural background or traditions, or their ethnicity or perceived ethnicity.
- Sexual Harassment - such as displays of negative attitudes, actions or behaviours based on a person's sexual orientation. Including verbal comments and discriminatory harassment.

Procedure for Dealing with Bullying:

- Bullying, of any kind, will not be accepted or tolerated.
- Any incidents, reports or suspicions of bullying will be acknowledged, reviewed and dealt with appropriately and immediately.
- All incidents, reports or suspicions will be reported immediately to the Ministry Lead.
- Appropriate action will take place based on the situation. Possible action may include, but is not limited to:
 1. Provide a warning that bullying will not be tolerated
 2. Advise Ministry Lead.
 3. Notify both sets of parents after each individual incident
 4. Suspension for one day/event if bullying persists
 5. Suspension for three days/events after next incident
 6. Expel the student if the bullying does not stop
 7. Complete Incident Report as necessary/appropriate (Appendix 9).
 8. If necessary/appropriate, contact, and consult with law enforcement agencies.
- All attempts will be made to work towards reconciliation and change of behavior with the bully or bullies.
- Counseling and support will be recommended and if at all possible provided to the parties involved.

2.08 Public Access Computer and Internet

1. Computers accessible to the general public will be placed in open areas where the screen is easily visible.
2. CT may appoint individual(s) who will periodically review the browser history as well as the documents downloaded for questionable material.
3. An 'Acceptable Computer Use Policy' will be developed and posted near the public-accessed computer.

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2.09 Communication via Social Media, Email and Text Messaging

1. It is recommended that when communicating with CYVP that all interactions are verifiable. Ministry Personnel will refrain from using Social Media networks for relationship-building or counseling with children.
2. Initiating communication with Children 11 years of age and under is prohibited. If Ministry Personnel are to contact a Child under 11 years of age the Parent should be contacted.
3. Communication with Youths 12 – 17 years of age of middle school or Jr. High school age and older via Social Media, telephone and texting is permitted under the following conditions:
 - a. Ministry Personnel will ideally limit their online communication with Youth via Social Media to daytime hours (8:00am-11:00pm).
 - b. Online communication will not involve video messaging (Facetime, Skype, etc) in any form, unless it is a training post or group conference call approved by the Ministry Lead.
 - c. In the occasion that a conversation with a Youth moves beyond communication of information, Ministry Personnel will notify their Ministry Lead immediately and submit a copy of the conversation to the Ministry Lead. Ministry Personnel will request the Youth to continue the conversation in person with the Program Lead or his/her designate.
 - d. Church members, adherents and Ministry Personnel are encouraged to demonstrate and model purity, integrity, transparency and accountability with all communications including those noted above.

2.10 Photography and Video Taping

1. With a desire to capture memorable moments at CT, photography and videotaping will be closely monitored by CT Leadership. The Media Department and ministry departments must abide by the following guidelines:
 - a. Public CT activities including services where videotaping will be done in the Sanctuary should have signage posted notifying those in attendance that the service / activity will be captured in pictures or video. Individuals can either stay out of the line of sight of the camera or, if necessary, opt out of the activity / service.
 - b. For all Children and Youth ministry activities and programs, parental permission will be secured on an annual basis on the program/ministry registration forms;
 - i. Photographs may be posted on online social networks utilized by CT, with parental permission and only on sites monitored closely by CT's leadership;
 - ii. Photographs of CYVP may be posted on the CT website with written parental permission. CYVP will not be named or tagged.
 - iii. Photographs of CYVP in registered CT programs may be used by CT with written parental permission for other reasonable program and promotional purposes.

- c. No photographs or videos will be tagged or labeled with the name of a CYVP at any time, including but not limited to bulletin boards, newsletters, websites, and/or church bulletins.
- d. Written parental permission and program registration forms must be kept on file in the CT office.

SECTION III

POLICY ON REPORTING AND RESPONDING TO ALLEGATIONS AND SUSPICIONS OF ABUSE

3.01 Reporting Procedures

Hearing of an Allegation or Suspicion of Abuse

The following policies outline the procedure and sequence for reporting suspected abuse cases.

1. For the protection of our CYVP, all allegations and/or suspicions of abuse against CYVP will be taken seriously.
2. Immediately upon hearing of potential abuse or allegations of abuse to a CYVP, the Ministry Personnel must complete a Suspected Abuse Report Form documenting all pertinent information (Appendix 10). The victim should not be asked leading questions nor should the accused or any other parties be contacted at the point of completing the Suspected Abuse Report Form.
3. All forms must be kept unless otherwise directed by legal counsel.
4. Ministry Personnel are requested to notify the Director of Church Ministries who will make a report to Child and Family Services (CFS).

Reporting an Allegation or Suspicion of Abuse

1. Where a Ministry Personnel notices a pattern of behavior that is of concern they should inform their Ministry Lead and/or the Director of Church Ministries of their concerns. Any and all concerns should be documented.
2. The report should also be provided directly to your immediate Ministry Lead and/or the Director of Church Ministries.
3. When there is a reasonable suspicion, then According to *The Child and Family Services Act, C.C.S.M. c. C80*, any person with a reasonable suspicion of child abuse has a legal responsibility to immediately report the matter to child protection authorities (CFS) or the police. Reporting must be done promptly at the point of observing signs of abuse or receiving a report of abuse.
4. A person who knowingly fails to report in these circumstances is in violation of the law and may be found to have committed a criminal offence.
5. It is understood that any report is to be kept confidential.

Assessing and Investigating an Allegation or Suspicion of Abuse

1. There must not be any undue interference when a report of child abuse has been filed with child protection authorities or the police. The Lead Pastor or his designate should ask the child protection authorities how they can assist in helping and supporting the investigation and the hurting Child or Youth and their family. The Lead Pastor or his designate should maintain frequent communication and supportive relationships with those suspected or guilty of child abuse as long as these persons exhibit a willingness to listen, change and look to Christ for help. This does not exclude the need for hurting individuals to receive professional counselling.

3.02 Response to Allegations

Spiritual Response and Counsel for the Victim

1. For the protection of our CYVP all allegations and/or suspicions of abuse will be taken seriously and handled with the utmost care. The suspected victims will be treated with dignity and respect.
2. During the process of reporting and response, all Ministry Personnel will be committed to prayer and strive to remain calm and hopeful.
3. Situations of abuse must be handled forthrightly with due respect for people's privacy and confidentiality. Discretion must be observed and details of the suspected abuse must not be shared among the church community. Information should be shared on a need-to-know basis, expanding only as individuals are drawn into the response and investigation. Confidentiality for all parties must be protected.
4. Pastors will seek opportunities to provide individual care and counsel both for the abuse victim and their family. Pastors will determine the need for professional assistance and evaluate and designate resources as needed and able.

Biblical Response and Discipline for the Accused or Convicted

1. It is the responsibility and right of Pastors and the Board to exercise and practice church discipline as outlined in Matthew 18 and as stipulated in denominational guidelines and CT's bylaws.
2. Pastors will seek opportunity to provide individual care and counsel both for the accused and their family. Pastors and the Board will determine the need for professional assistance and evaluate and designate resources as needed and able.
3. Anyone accused of abuse to CYVP will be prohibited from having access to CYVP until they are cleared of any and all charges. Clear written guidelines will be provided to the individual with restricted activities and areas of the church property that they are not permitted to use or be in.
4. Anyone convicted of child abuse will be prohibited from having access to CYVP. Pastors may designate an individual to be responsible to be informed whenever the convicted person attends CT activities and to accompany the convicted person while on CT property. Clear written guidelines will be provided to the individual listing restricted areas and access points on CT property.

Media Relations

1. Any media communications will be given by a designated spokesperson who is appointed by the Board to speak on behalf of CT to media and to the public in relation to a suspected child abuse case. All inquiries should be directed to this person and comment should not be made by other individuals

Ongoing Investigation

1. CT, under the advisement of legal counsel, will be as cooperative as possible with civil authorities.
2. It is critical to maintain confidentiality and strictly adhere to a need-to-know basis only.

SECTION IV

MISCELLANEOUS POLICIES

4.01 Policy Review

The Policy is to be reviewed annually and updated as required by the Board to ensure procedures are updated and/or clarified as needed and the Policy maintains its relevance to applicable provincial child protection legislation.

SECTION V – APPENDICES

Calvary Temple Winnipeg Inc.

Ministry Personnel Application Form (Adults) for Children and Youth Ministries

In our desire to reduce the risk of abuse within our church ministries, we believe this information is necessary to protect our CYVP and our Volunteers and to effectively place our Volunteers in ministry positions. Thank you in advance for your partnership.

Personal Information

Full Name _____

Address _____

Postal Code _____ Email _____

Phone Number (H) _____ (W) _____

Personal History

Occupation and/or Employer

Hobbies, Interests or Skills

Spiritual History

How long have you attended Calvary Temple Winnipeg Inc.? _____

Do you regularly attend (2 or more services a month)? Yes No

Are you a member of the Calvary Temple Winnipeg Inc.?

Yes No

Have you been baptized? Yes No

If not, are you willing to attend a baptismal class? Yes No

In a brief paragraph, please outline your spiritual journey (how you came to know Christ as Saviour and what you are currently doing to grow in your relationship with Him).

List any gifts, training, education or other qualifications that have prepared you to minister with Children and Youth.

Ministry Information

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

1. Name of Church _____ Phone Number _____

Address _____

Dates Attended _____ Member or Adherent _____

2. Name of Church _____ Phone Number _____

Address _____

Dates Attended _____ Member or Adherent _____

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My present and previous ministry experience is as follows:

1. Name of Church/Organization _____

Dates and Description of Ministry _____

Pastor or Ministry Supervisor _____ Phone # _____

2. Name of Church/Organization _____

Dates and Description of Ministry _____

Pastor or Ministry Supervisor _____ Phone # _____

Confidential Information

In order to provide a safe and secure environment for our CYVP we believe it is necessary to include the following questions as part of our application process. All information will be kept confidential by church leadership and the Plan to Protect® team. (Police may access this information, under warrant, if requested.) Answering yes to any of the questions may not necessarily preclude your involvement in ministry. Thank you in advance for your understanding.

1. Are there any circumstances involving your lifestyle or background that would call into question your ability to work with Children and Youth? (e.g. use of illegal substances, etc.) Yes No

2. Have you ever been convicted or found guilty of a criminal offense for which a pardon has not been granted (excluding minor traffic violations)? Yes No

If yes, please list offence(s) and the date(s) of conviction: _____

3. Have you ever been expelled from or had your employment terminated by any organization or employer for assault, violence or impropriety against a Child, Youth or Vulnerable Person (e.g. senior citizen or person with disabilities)? Yes No

4. Have you ever been investigated by the Child Welfare Agency or any other organization for suspected child abuse? Yes No

5. Have you ever been a defendant or respondent in a civil lawsuit or human rights complaint or other legal proceeding in which you were alleged to have abused or engaged in violence, harassment or other immoral or illegal behaviour or conduct involving Children, Youth or Vulnerable Adults? Yes No

6. Do you have any health concerns which could impact your ability to perform the functions of the volunteer position for which you are applying? (Please note such health concerns may not prevent you from holding the position for which you have applied) Yes No

7. Do you have any contagious diseases or conditions of which we should be aware, and which we may need to take steps to protect against transmission should you volunteer at our Calvary Temple Winnipeg Inc.? Yes No

If you have answered yes to any of the above questions, please explain. (attach a page(s) if more space is needed)

References

Please provide the names of three individuals, excluding relatives, who could provide a reference for you. Include at least one reference from outside the church.

1. Name of Reference _____ Phone Number _____

Address _____

Nature of Relationship _____

2. Name of Reference _____ Phone Number _____

Address _____

Nature of Relationship _____

3. Name of Reference _____ Phone Number _____

Address _____

Nature of Relationship _____

Release of Information and Declaration of Intent

I hereby give Calvary Temple Winnipeg Inc. permission to contact the persons named as references to ascertain my suitability for volunteer ministry. I release all such references from liability for any damage that may result from furnishing such evaluations to you.

I give Calvary Temple Winnipeg Inc. consent to verify the information provided herein and to contact the references listed. I waive any right to confidentiality and of any right to pursue damages against Calvary Temple Winnipeg Inc. for losses caused by the reference's response.

I also grant my permission for Calvary Temple Winnipeg Inc. to perform a police records check, for purposes of my protection against any false allegations and for the protection of those I serve. I consent to such an investigation with the understanding that the results will be kept in strict confidence. I agree to adhere to the protection policies as adopted by this Calvary Temple Winnipeg Inc..

I understand that if my character or morals are deemed by Calvary Temple Winnipeg Inc. leadership to be inappropriate and/or criminal at any time during my volunteer service, Calvary Temple Winnipeg Inc. will be entitled to terminate my assistance without express cause or prior notice regardless of any other oral or written statement by Calvary Temple Winnipeg Inc. prior to, at, or following the date of volunteer service.

I understand that Calvary Temple Winnipeg Inc. is responsible for the welfare of any person or persons entrusted to my care. I will cooperate fully with the staff in the fulfillment of my duties and will keep all information I encounter, in my role as a volunteer, confidential. If at any time I find that for any reason I am unable to support the policies, procedures or doctrine of Calvary Temple Winnipeg Inc., I will gracefully and quietly resign my volunteer position. If my supervisors find that I am in conflict with any of the policies, procedures or doctrines and we are not able to resolve the issue, I will gracefully and quietly agree to resign my volunteer position.

I hereby acknowledge that, to the best of my knowledge, the information contained in this application for volunteer ministry is true and correct. I accept and agree to adhere to the Statement of Faith of Calvary Temple Winnipeg Inc..

Signature of Applicant _____

Printed Name _____ Date _____

Signature of Witness _____

Printed Name _____ Date _____

Information received is confidential and is being gathered for the purposes of screening Program Personnel and placing them into ministry with Children and Youth. The information gathered here will be used for the purposes of supporting the ministries at Calvary Temple Winnipeg Inc..

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Calvary Temple Winnipeg Inc.

Statement of Values and Beliefs

WHAT WE VALUE...

BUILDING FAMILY

Imagine people who are growing together in small caregiving environments who have the ability to grow and multiply through discipleship, ministry and evangelism.

Imagine making every seeking person welcome in an atmosphere of security, openness and trust, where each person is valued regardless of age or culture.

BUILDING PEOPLE

Imagine people made effective in ministry by the power of the Holy Spirit who enables them to minister to one another with love and interdependence.

BUILDING BRIDGES

Imagine people equipped to become fully committed followers of Christ who use their passion, personality and gifting to express their faith in their communities and daily lives.

WHAT WE BELIEVE...

...ABOUT THE BIBLE

We believe the Bible is the written word of God. We believe that the Holy Spirit inspired the writers of the books of the Bible. We believe that the Bible teaches infallible truth, is supreme in authority and is what God desires to reveal to us. The original manuscripts have been translated into many languages and, though there are contemporary translation differences, the Bible has been divinely and supernaturally preserved since its origin (2 Timothy 3:16; 2 Peter 1:20-21; Matthew 5:17-18*).

We believe that from the time when the Bible was written and compiled, there have been no new revelations, nor will there be new revelations that are not subject to the word of God or contrary to the word of God. We are called to test and examine all truth and teaching carefully (1 John 4:1-3; 1 Thessalonians 5:21).

We believe that God gives spiritual understanding so that people can understand His Word, and through this illumination, people's minds, lives and destiny are changed (1 Corinthians 2:12-14).

...ABOUT GOD

We believe that God exists (Genesis 1:1; Hebrews 11:6), and that He is personal and knowable (Jeremiah 9:23-24). Because He is infinite (has no limit) He is all-powerful, all-knowing and ever-present (Jeremiah 23:23-24). The Bible declares for our comfort that God is also good (Psalm 73:28), holy (1 Peter 1:16), righteous (Isaiah 45:21) and compassionate (Lamentations 3:22-23).

We believe in the eternal existence of one God in three Persons: the Father, the Son and the Holy Spirit. We refer to them as the Trinity. God is three persons, each having the same nature and attributes and all three are to be worshipped and obeyed as revealed in the Scriptures (Matthew 3:16-17, 28:19; 2 Corinthians 13:14). While the members of the Trinity are equal in essence and significance, the Scriptures reveal order and function within the Trinity.

We believe that God is one (Deuteronomy 6:4). He is not the sum of many parts and He is not divisible. Even though we ascribe characteristics to God, these are reflections of His perfect wholeness and help us to understand His nature and how we relate to Him. Unlike us, God is always in perfect harmony as a being.

We believe that God alone is uncreated (John 1:3). Our **Heavenly Father** exists eternally as Creator of all things (Genesis 1:1), as Head of Christ, the Son (1 Corinthians 11:3) and the One to whom all things shall be subject, so that God may be supreme in all people and in all creation (1 Corinthians 15:58).

The **Lord Jesus Christ** is also eternal and is the only begotten Son of the Father. Jesus Christ is truly and fully God, and is also truly and fully man (John 1:1, 14, 10:30, Philippians 2:6-7, Hebrews 1:8). Jesus was conceived in the womb of the virgin, Mary, by the Holy Spirit (Luke 1:26-35). Jesus revealed God to this world through a sinless life and through His actions and teachings (John 12:49; Acts 2:22; 2 Corinthians 5:21, Hebrews 7:26). Jesus died upon the cross for sinners, the Perfect for the imperfect, paying the price of sin on our behalf because we had nothing to offer (Romans 5:6-8; 1 Corinthians 15:3; 1 Peter 3:18). Jesus Christ was raised from the dead by God the Father through the power of the Holy Spirit (Matthew 28:6; Acts 5:30; Romans 8:11). Jesus is now seated beside the Father, at the right hand of the throne of God. He intercedes for us (Acts 1:9-11, 2:33; Hebrews 8:1). Jesus will return to earth to establish the eternal rule of God in what we would understand as Paradise (Matthew 25:31, Revelation 21:1-6).

The **Holy Spirit** is eternal and fully God, just like the Father and the Son (Acts 5:3-4; 2 Corinthians 3:17). The Holy Spirit teaches us and is promised to each person who asks for Him (Luke 11:9-13; John 14:26, 15:26). The Holy Spirit is the sign that we belong to God in Christ (1 Corinthians 12:12-13; Galatians 4:6).

...ABOUT PEOPLE

We believe that God created all things and that people are His idea and His creation (Genesis 1:26-27, 2:7). God made mankind, male and female, after His own image. Our belief in God's creation and design of human kind causes us to reject the theory of evolution concerning the origin of man and all species.

We affirm the value and use of scientific methods in the investigation of creation but neither scientific theory nor the need to harmonize science with the Bible supersedes the Biblical record of the nature of creation.

The image of God in which we are created is not a physical likeness because God is spirit (John 4:24) while we are flesh and blood. We are like God in the ability to know right and wrong (moral sensitivity), in the ability to reason and contemplate, in having a will, in possessing a soul that lives from creation in the womb for all eternity and in fulfilling the commission to rule creation on God's behalf.

We believe that humanity fell from a higher likeness of God to a broken likeness of God. This fall was a consequence of sin (Genesis 1:15-17, 3:1-7, 3:16-19). The effects of sin, along with the resultant depraved nature, have been transmitted to every human being (Romans 3:23, 5:12-14).

As a result of our creation in the image of God—and the fall of humanity through sin – people are left with an awareness of God but are ignorant of His nature and benevolence (Isaiah 1:2-3; Romans 1:18-21). Sin leaves us in a state called death (Ephesians 2:1). We are guilty before God and unable to rectify our separation from God because of sin.

We believe in the eternal nature of the human soul. This means that physical death does not terminate the existence of the soul. People will give a personal accounting before God of how life was lived on earth.

They will receive either an eternal reward or eternal condemnation (Romans 2:5-10; Hebrews 9:27-28)

We believe that every human needs to be saved from the wrath of God against sin (John 3:36; Romans 5:9). We believe that this salvation is found only in Jesus Christ (Acts 4:10-12).

We believe in the equality of every human being before God, regardless of race, color, religion, language or gender. This means that every human being is valuable to God and valued by the church (Galatians 3:27-29; Colossians 3:9-11) without distinction. This also means that any person may come to salvation in Christ (2 Peter 3:9) by God's gracious invitation.

...ABOUT SIN

We believe that all evil, ignorance, terror, anger, conflict and despair in the world are the result of sin. We believe that education and information are insufficient to correct the evils in the world. We affirm the betterment of life (joy, peace, happiness, sufficiency) for everyone wherever possible, that God means for us to enjoy life and creation and that God's will for all people is for good. However, God's first desire is that people come to know Him (Acts 17:24-28*) and be saved by Jesus Christ from sin (2 Peter 3:9).

We believe that sin arises out of temptation and that God does not lead us to sin. We sin when we follow our own evil inclinations (James 1:13-15).

We believe the possibility of sin existed even though humans were created good. This is what made people moral—the ability to choose between good and evil.

We believe that Satan was created, originally good, but then rebelled against God (Isaiah 14:12-16). He was subsequently expelled from God's presence (Luke 10:18). It was Satan who tempted Adam and Eve to believe a lie and disobey God's truth (Genesis 3:1-13).

We believe in the two-fold nature of sin. First, sin is a disposition, an inclination or desire to act contrary to the will of God (Romans 5:18; 1 Corinthians 15:22).

Every person is born into this sinful nature. It is our sinful nature that causes us to commit sins or, more properly, transgressions (Romans 7:14-19).

Transgressions are actions, thoughts, and words which are contrary to the Word and will of God. These works of sin will be judged (Revelation 20:12).

We believe sin results not only in our guilt and condemnation, but also in our estrangement from God. We call this 'the fall'—we have fallen out of a good and right relationship with God (Isaiah 59:2).

We believe that sin results in death. It first results in spiritual death: separation from God (Genesis 2:17, Ephesians 2:1). Second, it results in physical death (Romans 8:10). It can result in eternal death; eternal existence in hell without hope of forgiveness if a person is not born again before Christ returns (John 3:3-5; Revelation 20:6-15).

...ABOUT SALVATION

We believe that God is holy and just and that nothing of our natural self can come before Him (1 Samuel 6:20). But God is also merciful and compassionate (Psalm 86:15) and has provided for our redemption (Psalm 103:10-13).

We believe that salvation has been provided for all people through the death of Jesus Christ on the cross (1 John 2:1-2). Jesus' death on the cross satisfied God with respect to the penalty of sin, which was death (Isaiah 53:10-11; Romans 6:23).

We firmly believe that it was God's love for us that caused Him to send His own Son to earth to pay for our sins by His death on the cross (Romans 5:8; Romans 8:32; 1 John 4:10).

We believe in the physical resurrection of Christ from the dead and the resurrection of people from the dead to eternal physical life (Acts 3:13-15; Romans 8:11; 1 Corinthians 15:42-53).

We believe Jesus is the only one who reconciles people to God (2 Corinthians 5:18-21; Colossians, 1:21-22; 1 Timothy 2:5).

We believe that salvation belongs to people who change their minds (repent) and desire to turn from their sins to find salvation (Acts 3:19, 20:21).

We believe that the power for physical healing was made available through the death and atonement of Christ (Isaiah 53:4-5; Matthew 8:14-17).

We believe that there is healing for the "sickness" of sin for all people in the death of Christ (1 John 2:2).

We believe that every person who truly repents and turns to faith in Christ receives the Holy Spirit as the sign of membership in this new covenant relationship with God (1 Corinthians 12:13).

We believe that life begins in a new way for those who are saved. A person immediately receives life which has an eternal nature or eternal quality (John 11:25-26; 1 John 5:11-12).

We also believe that in Christ we receive the potential of a new perspective on everything. Just as death pervaded everything without Christ, with Christ all of our existence is being made new (2 Corinthians 5:17; 1 Peter 1:23).

We believe in justification. We believe that God acquits guilty people by His declaration on account of the work of Christ on the cross. We believe that faith or trust is required on the part of the sinner (Romans 4:5, 5:1; Ephesians 2:8-9).

We believe that God credits to our benefit the perfection or righteousness of Christ (Romans 4:1-8; 1 Corinthians 1:30).

We believe that having been made right with God through repentance, faith and perseverance, people stay right with God (justification) even if they are not perfect (Romans 3:21-24, 4:3-5, 5:1-2). We believe in assurance of salvation (1 John 5:12-13; 1 John 5:1), that we can be confident of our right relationship with God by the witness of the Holy Spirit (Romans 8:16; Galatians 4:6).

We believe in the adoption of believers into the family of God. Through this adoption we become sons and daughters of the living God (John 1:12; Romans 8:16-17; Galatians 3:26, 4:5-6).

We believe in being set apart by God for His service and worship, often called sanctification. This setting apart is done by the virtue of Christ (1 Corinthians 1:30). We believe that there is a growing practical expression of sanctification (holiness) in our everyday living (Romans 8:3-5; Titus 3:8).

We firmly believe that salvation cannot be earned but is received as God's gift by His grace toward us (Romans 4:5; Ephesians 2:8-9).

We believe in the importance of the believer's faithfulness to God in Christ, often called perseverance or endurance (Hebrews 10:35-39). Our perseverance is simultaneous to, and dependent upon, God's keeping power toward us (Jude 24).

We believe that salvation is offered as a sovereign gift of God. Without this offer there is no possibility of peace with God (John 6:44; Ephesians 1:4).

We believe that each person who is offered the gift of salvation must choose to receive or reject it (Romans 11:20-22; Hebrews 6:1-8, 10:26-31).

...ABOUT THE HOLY SPIRIT

We believe the Holy Spirit is given to every true believer regardless of creed, culture or religious denomination when a person is born again (1 Corinthians 12:13*). This is the true church.

We believe it is impossible to be born again without the indwelling of the Holy Spirit of God (John 3:5; Romans 8:14-16).

We believe that the Holy Spirit, the third named member of the Trinity, was integral in God's salvation plan (Hebrews 9:14).

We believe that through the will of God (Romans 9:19-26), the work of Christ on the cross (Ephesians 2:11-22) and the coming of the Holy Spirit (Acts 2) on the day of Pentecost, the church was inaugurated.

Furthermore, we believe that until the next coming of Christ, the true church is the present people of God and when Christ comes again, God's people from all dispensations will be united for eternity (Romans 11:11-12, 25-27).

We believe in the active work of the Holy Spirit in the Old Testament (Numbers 11:17; Judges 6:34) and that the Holy Spirit is more clearly revealed in the New Testament (John 14:1 to 16:33).

We believe the Holy Spirit inspired the written revelation of God which we call the Bible (2 Peter 1:20-21).

We believe that God, in the Old Testament, promised the Holy Spirit to all believers (Joel 2:28-32; Ezekiel 36:25-29).

We believe the Holy Spirit is presently at work to bring conviction for sin to the minds and hearts of people (John 16:8-11), to guide and teach believers to follow Christ (John 16:13-14), and to empower believers for serving God (Acts 1:8).

We believe in the baptism of the Holy Spirit (Matthew 3:11; Acts 1:5), the empowering of believers to be witnesses of Christ (Acts 1:8). This empowering is subsequent to conversion. All believers are called to continually be filled with the Holy Spirit (Ephesians 5:18).

We believe in all the gifts, ministries and activities of the Spirit and that people are divinely enabled to glorify God, strengthen the church and build the kingdom of God (1 Corinthians 12:1-31, 14:1-19; Romans 12:3-8, Ephesians 4:7-16). This means we believe that every person who belongs to Christ is a member of His body (the church), and that every member has a ministry and a responsibility to serve God, to serve the church and to serve the lost (people without Christ).

We believe these gifts, ministries and activities are discerned in the church body, recognized by mature believers, and released to serve the Lord and strengthen the church.

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We believe that the work of ministry is not primarily the domain of pastors, but belongs equally to those without office in the church. We believe that pastors equip and prepare people for the work of ministry (Ephesians 4:11-12; 2 Timothy 2:2)

At Calvary Temple we believe in church membership in two senses. First, we believe that all who are born again in Christ are members of the universal church—a spiritual membership (1 Corinthians 12:12). Second, we believe in members of a worshipping community choosing to unite together as a visible manifestation of the true church. This is referred to as the local church (1 Corinthians 12:26).

We believe that the local church is to assemble together regularly (Hebrews 10:25). We believe that the essential elements of gathering together are teaching, caring (fellowship), worship and the Lord's table (communion), and prayer (Acts 2:42; Ephesians 5:19-21).

We believe in the active presence of the Holy Spirit in our every day personal lives, but also as we worship together as a local church (1 Corinthians 14:23-33).

We believe that everyone who attends services in the building is not necessarily a member of the true spiritual church. God alone knows those who are His (Matthew 13:24-30; 2 Timothy 2:19).

...ABOUT CHURCH LEADERSHIP

We believe that Christ is the head of the church (Ephesians 1:22) and that His Word (the Bible) is the source of truth for leadership (2 Timothy 3:16-17).

We believe that God calls people to leadership. Furthermore, we believe that God places people in leadership not simply on the basis of personality or natural gifting but on the basis of His will and by virtue of His gifts (Jeremiah 1:5; Galatians 1:15; Ephesians 4:11-16).

We believe that those who teach have a particular accountability before God and this responsibility is not to be taken lightly or casually (James 3:1)

We believe that leaders are not necessarily better people, nor are they chosen because they deserve to lead, nor do they have inherent or natural moral or personal characteristics that make them worthy to lead. However, we believe in the Biblical standards for leaders (1 Timothy 3:1-13; Titus 1:5-9) and in the need for exemplary personal character in leaders.

We believe that church leadership is entrusted with church discipline in terms of conduct and doctrine. Church discipline is redemptive and not punitive. We believe that the right to discipline is not derived out of personal perfection but out of a humble desire to uphold the standard of God's word in faith and conduct. Every believer falls short of God's ideal. However there are times when the offence is significant enough to jeopardize the spiritual welfare of the individual, the reputation of the church or the peaceful fellowship of the church. In these instances mediation through discipline may be warranted. (Matthew 18:15-20; Galatians 6:1-5).

As leaders, we believe in the necessity of faith, that is, that God wants us to expect Him to meet with us (Hebrews 11:6).

We believe in God to minister to us, to work supernatural works among us, and individually and corporately to commune with us. The word of God challenges us to believe in God, to ask of God, and to trust God (1 John 5:14-15).

We believe there are several effective models of church governance and that our constitutional structure is not the only model. We have agreed together to structure ourselves in a certain way and to operate in that manner as a community. We believe in the use of every spiritual gift without regard for official title. For example, we believe in the gift of prophecy but may not recognize the office of a prophet.

We believe in the autonomy of the local church (Calvary Temple) and in the cooperation of like-minded local churches (The Pentecostal Assemblies of Canada).

...ABOUT JESUS

We believe that Jesus is uncreated, the Eternal God, along with the Father and the Holy Spirit. Whenever all things began, He already was (John 1:1*).

We believe that all things were created by the Father through Christ and for the Lordship of Christ. Creation endures through Christ (Colossians 1:16, 17).

We believe that the eternal Christ took on the form of a man and that the Divine and the mortal existed in Christ in perfect, indivisible harmony. He is no less divine than the Father and is no more or less human than we are (Luke 1:26-38; John 1:14; Galatians 4:4; Colossians 2:9; 1 John 1:1-4).

We believe that not only did Jesus become fully human, He retains His humanness to this very day and into all eternity (Colossians 2:9).

We believe that when Jesus came to earth He temporarily laid aside His own rights and abilities as God and lived a life subject to the will of God (Philippians 2:5-11). He did and said what the Father told Him to do and say (John 4:34, 5:30, 7:16, 8:26-29, 12:49, 14:10; Hebrews 10:5-7).

We believe the names given to Jesus signify His nature and work – the Son of God, the Son of Man, the Word of God, Lord, Christ (or Messiah), God, Savior.

We believe that Christ is the full and final revelation of God the Father (Colossians 1:19; 2:9; Hebrews 1:1-3). To know Jesus is to know the Father and to see Jesus is to see the Father (John 14:6-10). In every sense we reject the concept that God is one person revealing Himself in three different manifestations (Modalism or Unitarianism). Christ's oneness with the Father does not mean sameness in being. It means of the same Divine nature and of the same mind and desire. We do not believe that Jesus was initially a mortal man who underwent divine adoption and was "enhanced" by the Holy Spirit. We believe in the ministry of Jesus Christ as Prophet, declaring the full word of God (Deuteronomy 18:15; Acts 3:17-26).

We believe in the ministry of Jesus Christ as Priest, mediating the new covenant and interceding perfectly on our behalf (1 Timothy 2:5; Hebrews 2:14-18, 4:14-16, 5:1-10).

We believe in the Kingship of Christ, appointed heir of all things and to whom all things must be made subject before Christ turns over all things to the Father (1 Corinthians 15:20-28).

In summary, we believe in the incarnation, life, sacrificial death and supernatural resurrection of Christ from the dead (Luke 2; 1 Corinthians 15:1-5).

We believe that Jesus has disarmed Satan and taken away every right the Devil has to accuse us (Colossians 2:13-15; Hebrews 2:14-15).

We believe in the finished work of the cross (John 19:30) and in the present (but not perfect) realization of that victory in the lives of believers (1 Corinthians 15:57-58; Philippians 1:6, 2:12-13).

We believe in the future fulfillment of that victory in all creation (Romans 8:18-25; 1 Corinthians 15:25-28).

...ABOUT THE SECOND COMING

We believe that Jesus is coming again (Acts 1:11; Revelation 1:7) to forcefully and powerfully establish His kingdom on earth and to the furthest reaches of creation (1 Corinthians 15:28; Philippians 2:9-11; 2 Peter 3:10; Revelation 20:1-15).

We believe in the rapture of the Church and in the escape of the Church from the destructive wrath of God's judgment (1 Thessalonians 4:13-18, 5:9).

We believe that having been born of the Spirit, we shall never be separated from God (Romans 8:31-39).

We believe that though the body dies because of sin, we are simply moved from life on earth to life with Christ in God (John 11:25; Romans 8:10; 2 Corinthians 5:1-8).

We believe that when we die physically as believers in Christ, having received His Spirit, God will give us, in eternity, new bodies that shall never die (Romans 8:11; 1 Corinthians 15:20-24, 35-49).

We believe that both the incarnation of Christ and His second coming are essential motivations for living a life of righteousness (Romans 8:12-14; 1 Corinthians 15:58; 2 Peter 3:11-14).

We believe that the second coming of Christ and the resulting judgment are essential motivations to communicate the gospel to all people, whether our family, our neighbours or those of other cultures and nations (Matthew 24:14, 28:18-20; 2 Corinthians 5:11-21; 2 Peter 3:9).

We believe in the judgment of all people (Hebrews 9:27).

We believe that Christians will be called to account for their lives and will be rewarded accordingly (Romans 14:10-12; 1 Corinthians 3:11-15; Revelation 14:12-13).

We believe that those who die without faith in Christ will also be judged and condemned to hell (Revelation 20:11-15).

We believe in a literal hell, a place of eternal existence without hope of God or redemption and a place of torment for sin, essentially the sin of unbelief (Isaiah 66:22-24; Mark 9:47-48; Romans 2:4-10).

We believe that God sent His Son first to the people of Israel (Matthew 15:24) and that Israel was the light to rest of the world (Isaiah 42:5-9). We believe that ultimately Jesus fulfilled this mission and the first believers were the people of Israel. We believe that the nation of Israel, for the most part, disbelieved the Messiah and that through their unbelief salvation was opened to the Gentiles (Romans 11:1-24).

Furthermore, we believe that God will once again restore Israel through faith in Messiah and bring salvation to Israel (Romans 11:25-32).

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We believe in the fulfillment of God's original plan in creation to be completed in what is commonly referred to as heaven. We believe in an eternal paradise with a renewed physical creation (Romans 8:18-25), in other words, with a new earth and new heavens (Isaiah 66:22; 2 Peter 3:13; Revelation 21:1)

We believe that we will live forever in the very presence of God: God will be in our midst (Job 19:25-27; Revelation 21:3, 22:4-5).

We believe that all suffering will cease and every effect from the fall of man into sin will be erased (Revelation 21:4, 22:3).

We believe that we shall live forever in a real and tangible place (our promised land, the new earth with the new heavens) with physical bodies (Romans 8:11) and experience life as God intended at the beginning of creation. We will have access to the tree of life from which we were banished (Genesis 2:9, 3:22-24, Revelation 22:1-2).

**Scripture taken from the New American Standard Bible
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Calvary Temple Winnipeg Inc.

Ministry Personnel Application Form for Youth (ages 13 – 17)

Working with Children

In our desire to reduce the risk of abuse within our church ministries, we believe this information is necessary to protect our Children and our Volunteers and to effectively place our volunteers in ministry positions. Thank you in advance for your partnership.

Personal Information

Full Name _____ Grade _____

Address _____

Postal Code _____ Email _____

Phone Number (H) _____ (C) _____

Name of Parents _____ Phone Number _____

Are your parents supportive of your ministry involvement? Yes No

If no, please explain

Hobbies, Interests or Skills

Volunteer Experience and Part-time Jobs

Spiritual History

How long have you attended Calvary Temple Winnipeg Inc.? _____

Do you regularly attend (2 or more times a month)? Yes No

When did you accept Christ as your Saviour? _____

In a brief paragraph, please describe what your faith means to you.

Ministry Questionnaire

Describe why you would like to be part of our Children's Ministry Team.

What strengths or assets would you bring to our Children's Ministry Program?

What areas of concern do you have in working with Children?

Do you see yourself as a team player? Please explain. Yes No

Please list the area of ministry in which you would like to serve.

Calvary Temple Winnipeg Inc. | Plan to Protect® Policy

This policy has been adapted from Plan to Protect®
Permission granted by Plan to Protect® 2015© for use by Calvary Temple Winnipeg Inc.

References

List three adults that you've known for at least one year and who have a definite knowledge of your character and ability to work with Children. You may include one reference from a relative, but must also include references from your Youth Pastor, employer or teacher.

1. Name of Reference _____ Phone Number _____

Address _____

Nature of Relationship _____

2. Name of Reference _____ Phone Number _____

Address _____

Nature of Relationship _____

3. Name of Reference _____ Phone Number _____

Address _____

Nature of Relationship _____

Signature of Applicant _____

Printed Name _____ Date _____

Signature of Parent/Guardian _____

Printed Name _____ Date _____

Information received is confidential and is being gathered for the purposes of screening Ministry Personnel and placing them into ministry with Children. The information gathered here will be used for the purposes of supporting the ministries at Calvary Temple Winnipeg Inc..

Calvary Temple Winnipeg Inc. Ministry Personnel Reference Form

(Name of Volunteer) _____ has applied to be a volunteer within our Children/Youth ministries and has indicated on their application that you might be willing to act as a personal reference. We have a program in our church called *Plan to Protect*® which is designed to protect our CYVP as well as our volunteers. We do a reference check on all our volunteers working in our ministries. Your response will remain confidential. Thank you for your cooperation.

Please forward this information to:

Calvary Temple Winnipeg Inc.
400 Hargrave Street
Winnipeg, MB R3B 3A8
Fax (204) 943-6720

Attention _____ (Program Leader) _____

Your Name _____ Phone Number _____

Address _____

1. Describe your relationship with this person.

2. How long have you known this person?

3. Please use the following scale to respond to the following:

1 – low 2 – below average 3 – average 4 – very good 5 – excellent

Calvary Temple Winnipeg Inc.

Ministry Personnel Agreement Form and Covenant of Care

I (Name of Volunteer) _____ have read, understand and agree to comply with all the *Plan to Protect*[®] policies and procedures of Calvary Temple Winnipeg Inc. to protect the health and safety of CYVP at all times.

I also acknowledge the paramount importance of safeguarding in all respects all of those to whom we minister especially CYVP by:

- Following all of the directives of the policies;
- Complying with the information given in my training orientation;
- Using appropriate language;
- Showing no bias on account of gender, ethnic background, skin colour, intelligence, age, religion, socio-economic status; and
- Respecting confidentiality and privacy, unless a child or youth is in danger, in which case I will notify the police or other appropriate civil authority.

Signature _____

Printed Name _____ Date _____

Calvary Temple Winnipeg Inc.

Children's Ministry Registration and Consent Form

Information received is confidential and is being gathered for the purposes of serving your Child while in the care of Calvary Temple Winnipeg Inc.. Any medical information collected here serves to authorize Calvary Temple Winnipeg Inc., and its staff and volunteers, to obtain medical assistance in emergencies.

For the school year 20 __ / 20 __

In the case of custody agreements, please include the proper form authorizing Parental contacts.

Child's Name _____ Date of Birth _____

Address _____

Phone Number _____ Parents' Work Number _____

Health Card Number _____

Family Doctor _____ Phone Number _____

Allergies _____

In case of an emergency, contact _____

Does your Child have any physical, emotional, mental, behavioural concerns or limitations that staff should be aware of? Yes No

If yes, please explain:

Is your Child bringing any medication with him/her?

Yes No

If yes, please list.

The safety of your Child is our primary concern. Precautions will be taken for their well-being and protection.

I/we, the Parents or guardians named below, authorize [program leader] or one of Calvary Temple Winnipeg Inc. Program Personnel to sign a consent for medical treatment and to authorize any physician or hospital to provide medical assessment, treatment or procedures for the participant named above.

I/we, named below, undertake and agree to indemnify and hold harmless Program Personnel, Calvary Temple Winnipeg Inc., and its Leaders from and against any loss, damage or injury suffered by the participant as a result of being part of the activities of Calvary Temple Winnipeg Inc., as well as of any medical treatment authorized by the supervising individuals representing Calvary Temple Winnipeg Inc.. This consent and authorization is effective only when participating in or traveling to events sponsored by Calvary Temple Winnipeg Inc..

Photos

You hereby grant your permission to Calvary Temple Winnipeg Inc. to take reasonable photos and videos of your child in the registered program setting(s) for purposes of program promotion and for all other uses that could be reasonably deemed to be to the advancement of the purposes and ministries of Calvary Temple Winnipeg Inc. Please indicate below to revoke this permission for the use of pictures or videos containing your child in any way.

Permission to use photos and/or videos that include my child's recognizable facial image is hereby revoked.

Parent Signature _____ Date _____

Purposes and Extent

Calvary Temple Winnipeg is collecting and retaining this personal information for the purpose of enrolling your Child in our programs, to assign the student to the appropriate classes, to develop and nurture ongoing relationships with you and your Child, and to inform you of program updates and upcoming opportunities at our Calvary Temple Winnipeg Inc.. This information will be maintained indefinitely as it is a requirement of our insurance company and legal counsel. If you wish Calvary Temple Winnipeg Inc. to limit the information collected, or to view your Child's information, please contact us.

I have read, understood and agree with the above.

Parent Signature _____

Calvary Temple Winnipeg Inc.

Diaper Changing Procedure

Parents we encourage you to help us keep the Nursery clean and sanitized. We recommend the following when diapering:

1. Wash your hands.
2. Put on gloves.
3. Place baby on a clean, disposable surface.
4. Remove soiled diaper and place in plastic bag.
5. Clean diaper area with wipes and place in plastic bag.
6. Remove disposable cover from change table and spray area with bleach solution.
7. Remove gloves, place in plastic bag and dispose of plastic bag.
8. Wash your hands.

Hand Washing Procedures

1. Wash hands with running water and soap.
2. Wash front and back of hands – don't forget between the fingers.
3. Wash hands for 15 – 30 seconds.
4. Dry hands with disposable towel.
5. Turn off faucet with disposable towel.

Calvary Temple Winnipeg Inc.

Youth Ministry Registration and Consent Form

Information received is confidential and is being gathered for the purposes of serving your CYVP while in the care of Calvary Temple Winnipeg Inc.. Any medical information collected here serves to authorize Calvary Temple Winnipeg Inc., and its Staff and Volunteers, to obtain medical assistance in emergencies. This form should be completed annually by the Parent / Care Giver.

Student's Name _____ Date of Birth _____

Address _____

Phone Number _____ Parents' Work Number _____

Health Card Number _____

Family Doctor _____ Phone Number _____

Allergies _____

In case of an emergency, contact _____

Does your Child have any physical, emotional, mental, behavioural concerns or limitations that staff should be aware of? Yes No

If yes, please explain:

Is your Child bringing any medication with him/her? Yes No

If yes, please list.

The safety of your Child is our primary concern. Precautions will be taken for their well-being and protection. (Please turn over...)

I/we, the Parents or guardians named below, authorize [program leader] or one of Calvary Temple Winnipeg Inc. Youth Ministry Personnel to sign a consent for medical treatment and to authorize any physician or hospital to provide medical assessment, treatment or procedures for the participant named above.

I/we, named below, undertake and agree to indemnify and hold harmless Program Personnel, Calvary Temple Winnipeg Inc., and its leaders from and against any loss, damage or injury suffered by the participant as a result of being part of the activities of Calvary Temple Winnipeg Inc., as well as of any medical treatment authorized by the supervising individuals representing Calvary Temple Winnipeg Inc.. This consent and authorization is effective only when participating in or traveling to events sponsored by Calvary Temple Winnipeg Inc..

Communication:

A policy is in effect that electronic and telephone communication is to be used primarily for the dissemination of information to your youth or child. Your signature below grants your permission for Youth and Children's Ministry Personnel (staff and volunteers) to communicate with your youth or child via telephone, email, social media and text. As a parent / guardian you are entitled to request that all such communications, including the entire contents and nature of all communication be made available to you by Ministry Personnel on a timely and ongoing basis.

Photos

You hereby grant your permission to Calvary Temple Winnipeg Inc. to take reasonable photos and videos of your child in the registered program setting(s) for purposes of program promotion and for all other uses that could be reasonably deemed to be to the advancement of the purposes and ministries of Calvary Temple Winnipeg Inc.

Purposes and Extent

Calvary Temple Winnipeg Inc. is collecting and retaining this personal information for the purpose of enrolling your child in our programs, to assign the student to the appropriate classes, to develop and nurture ongoing relationships with you and your child, and to inform you of program updates and upcoming opportunities at our Calvary Temple Winnipeg Inc.. This information will be maintained indefinitely as it is a requirement of our insurance company and legal counsel. If you wish Calvary Temple Winnipeg Inc. to limit the information collected, or to view your child's information, please contact us.

Parent / Guardian Options

I have read, understood and agree with above and sign it to cover all Youth Ministry activities for the program year effective as stated below. A separate Informed Letter of Consent will be sent home for off-site activities and activities of elevated risk.

Parents'/Guardian Signature _____

Printed Name _____ Date _____

This permission form is effective: DATE _____ to _____

Calvary Temple Winnipeg Inc. Trips and Off-Site Travel Form

Group _____

Destination _____ Contact Number _____

| Departure | |
|-----------|--|
| Date | |
| Time | |
| ETA | |

| Return | |
|--------|--|
| Date | |
| Time | |
| ETA | |

| Driver's Name | Vehicle |
|---------------|---------|
| | |
| | |
| | |

| Leader's Name | Phone Number |
|---------------|--------------|
| | |
| | |
| | |
| | |

| Student's Name | Phone Number |
|----------------|--------------|
| | |
| | |
| | |
| | |
| | |

Calvary Temple Winnipeg Inc.

Incident Report

The incident report should be completed as soon as possible after the incident occurs and should include as detailed a description of the situation as possible.

Student Name/s _____ Phone Number _____

Address _____

Nature of Injury/Incident

Incident Date _____ Incident Time _____

Incident Location _____ Event Title _____

All Leaders Present _____

What happened?

Why did it happen?

What action was taken?

Contacted Parents Yes No

Parents' Response:

Leader's Name _____ Signature _____

Witness Name _____ Signature _____

Calvary Temple Winnipeg Inc.

Suspected Abuse Report Form

Date _____ Name of Student _____

Age of Student _____ Grade _____ Birthdate _____

Address _____

Postal Code _____ Phone Number _____

Parents' Names _____

Siblings' Names _____

Name of Person Filing Report _____

Name of Pastor Receiving Report _____

Name of Social Worker _____ Phone Number _____

Name of alleged perpetrator _____ M F

Relationship between suspected victim and alleged perpetrator _____

Nature of suspected abuse: physical sexual emotional neglect

Indications of suspected abuse (including facts, physical signs and course of events)

Action taken (including date and time)

If a child is reporting:
What did the Child say? (Give quotes where possible.)

What was your response?

Signature _____

Printed Name _____ Date _____

The above information will serve as a guide and will be necessary if a formal report is filed with the police or appropriate government agency. All information received is to be kept STRICTLY CONFIDENTIAL and not shared with anyone or influenced by anyone.

This document should be sealed and labelled and stored under lock and key.

To Be Completed by Ministry Lead (separately from Appendix 10)

Date _____

Date of Suspected Abuse Form (Appendix 10) being addressed _____

Name of Student _____

Age of Student _____ Grade _____ Birthdate _____

Address _____

Postal Code _____ Phone Number _____

Details as reported to you:

Conclusions:

Action taken (including dates and times):

Lead Pastor's Signature _____

Printed Name _____ Date _____

The above information will serve as a guide and will be necessary if a formal report is filed with the police or appropriate government agency. All information received is to be kept STRICTLY CONFIDENTIAL and not shared with anyone or influenced by anyone.

Appendix 11

Calvary Temple Winnipeg Inc.

Letter of Informed Consent

To be used for all off-site trips and activities of increased risk.

Student Name(s): _____

Activity: _____

Date of Activity: _____

Details of the Activity:

(include location, time, sleeping arrangement, mode of transportation, driver, activities upon arrival, ratios of Child/Youth to staff, explanation of any and all risk which the students will be participating in i.e. rock climbing/bungee jumping/white water canoeing/water skiing, continue on reverse if necessary.)

Dear Parent:

We are planning an activity as part of our programming that requires your permission prior to participation. We have provided you the details of the activity and request that you complete and sign the permission form. The safety of your Child is our primary concern. Precautions will be taken for their wellbeing and protection.

Permission Form and Consent:

Student's Name _____ Date of Birth _____

Address _____

Calvary Temple Winnipeg Inc. | Plan to Protect® Policy

Phone Number _____ Parents' Work Number _____

Health Card Number _____

Family Doctor _____ Phone Number _____

In case of an emergency, contact _____

I hereby consent to the participation of my/our child(ren) in this supervised activity.

While every precaution is taken for the safety and good health, some sports and activities carry with them the inherent risk of personal injury beyond the risks associated with many of the recreational activities at Calvary Temple Winnipeg Inc.. I/we understand and accept these risks and agree that by allowing my Child to participate in those activities, he/she may be taking part in a recreational activity that presents the potential for personal injury.

I/we, the Parents or guardians named below, authorize the Pastor or one of Calvary Temple Winnipeg Inc. personnel to sign consent for medical treatment and to authorize any physician or hospital to provide medical assessment, treatment or procedures for the participant named above.

I/we, named below, undertake and agree to indemnify and hold blameless Calvary Temple Winnipeg Inc., its personnel, its leaders and Board from and against any loss, damage or injury suffered by the participant as a result of being part of the activities of Calvary Temple Winnipeg Inc., as well as of any medical treatment authorized by the supervising individuals representing Calvary Temple Winnipeg Inc.. This consent and authorization is effective only when participating in or traveling to events of Calvary Temple Winnipeg Inc..

I have read, understood and agree with above.

Activity: _____

Parent / Guardian Signature _____

Printed Name _____ Date _____

Calvary Temple Winnipeg Inc.

Confidentiality Agreement

I, _____ understand that I may obtain, become aware of or have access to sensitive and confidential information in my role as an employee / volunteer with Calvary Temple Winnipeg Inc. That confidential information may include, without restriction, personal information regarding employees, volunteers, members, attendees, supporters or persons assisted by Calvary Temple Winnipeg Inc. including information in relation to donations, personal or family matters, or obtained from background screening of prospective employees or volunteers. I agree to maintain strict confidentiality of all such confidential information and I will not disclose such information to anyone (including to employees, volunteers, members, attendees, supporters, persons assisted, or my spouse or family members) except authorized representatives of Calvary Temple Winnipeg Inc. who need to know such information or as required by law. I understand and agree that confidentiality is very important in my role and critical to the effective functioning of Calvary Temple Winnipeg Inc. If I become aware that any confidential information was improperly disclosed, I will immediately advise Lead Pastor of Calvary Temple Winnipeg Inc.

Dated this _____ day of _____, 20_____

Name _____

Signature _____

Witness Name _____

Signature _____