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Envelope**

RISK MANAGEMENT POLICY AND PROCEDURES

Revised June 2007

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INTRODUCTION

In recent years, throughout society, people have become increasingly aware of the need to provide well trained and carefully selected workers for church-sponsored activities. Troubling events have shown how vulnerable people are to abuses of power and position. Legal actions have pointed out the need for institutions to take more care in recruitment of those working with children, youth, persons with special needs, and senior adults.

We believe that risk management policies and procedures regarding these groups are vitally important, not primarily because of the legal implications but because of the essential character of the Church of Jesus Christ. By its nature, the body of Christ is to be a place of safety and acceptance, offering our very best in service to God. Toward that end, the Bible often charges Christians to be “pure and blameless...without fault in a crooked and depraved generation” (Philippians 1:9-10). Leaders are to be people “of good reputation with outsiders so that they will not fall into disgrace” (1Timothy 3:1-7). Various passages call for our actions within the community of faith to respect the perceived proprieties of our society, so the cause of Christ will not be wrongly judged. Among these types of passages, we are called to be responsible citizens within the ruling boundaries of our society (Romans 13:1-7). In addition, when we speak our church covenants we often promise each other that we will be a community of truthfulness and a community that promotes justice. When we participate in child dedication services we commit ourselves to being places of nurture and growth for children and throughout their lives.

The mobilization of volunteers for ministry is essential to a healthy, growing church. Scripture teaches that every believer has been equipped by God for ministry in or through the church. When everyone in the church is doing his or her part, the church normally grows spiritually and numerically (Ephesians 4:16). Therefore, a healthy church utilizes a large number of volunteers in a variety of ways both within and outside the church.

Encouraging believers to get involved in church ministries is a spiritual service. Church leaders have been given the assignment “to stimulate one another to love and good deeds” (Hebrews 10:24).

In Canada there has been a dramatic increase of churches being sued in civil court for damages sustained by victims and their families. The courts are holding churches accountable for the acts of individual abusers in the church, even if the church or its leaders were unaware of the abuse. Such rulings are made on the basis that:

- the church is vicariously liable for the acts of its personnel, both paid and volunteer;
- the church was negligent in its screening of workers;
- the church was negligent in its supervision of workers.

RISK MANAGEMENT POLICY AND PROCEDURES

I. Purpose

The purposes of this risk management policy are:

- a) to provide a safe community for children, youth, persons with special needs and senior adults (hereafter referred to as vulnerable groups) during their participation in church-sponsored activities with the view of attaining their proper spiritual, mental, social and physical well being
- b) to protect the children, youth, persons with special needs, and senior adults from all types of abuse
- c) to protect church staff and volunteer workers from false allegations of abuse
- d) to limit the extent of the church's legal risk and liability due to abuse
- e) to implement a risk management program
- f) to establish a procedure for dealing with policy breaches

II. Implementation

The revised policies and procedures in this document, *Risk Management Policy and Procedures*, were approved by Church Council June 19, 2007

III. Volunteer Recruitment Procedures

One of the world's foremost experts on working with professionals (mainly psychologists, but also medical and clergy) who transgress sexual boundaries has found that institutions often have people who have a history of sexual boundary violations on staff because of negligent hiring procedures, negligent retention practices and negligent supervision.¹

All paid staff, including pastoral staff, as well as all volunteers who work with children, youth, persons with special needs and senior adults will undergo a thorough screening process as part of the job application process. The church faces the same moral responsibility and legal liability for volunteers as it does for paid staff.

The following policy and procedures apply to all church staff, members, and adherents working with children, youth, persons with special needs, and senior adults.

1. Application Procedure

All staff and volunteers will:

- a) complete the *Ministry Volunteer Leadership Application Form* and consent to

¹G. Schoener, Invited Address at the American Psychological Association Convention, Toronto, ON, August, 1996. *Prevention of Sexual Boundary Violations by Therapists*.

a Criminal Records Check and, if intending to work with children, a Child Intervention Record Check.

- b) be interviewed and approved by two persons, designated as follows:
- i. one of: a pastor, the Director of Children's Ministries, or a Council member
 - ii. a church-appointed person involved in leadership or supervision of the ministry for which the individual wishes to be involved (e.g. Children's Ministry leader/Sunday School teacher)

Staff or volunteers with criminal abuse violations will not be accepted to work with children, youth, persons with special needs, or senior adults.

Adult survivors of abuse must meet with the pastor before working with children, youth, persons with special needs, or senior adults.

1. Guest Speakers

A guest speaker may be invited by a volunteer responsible for a ministry program. This speaker would be exempt from the recruitment procedure. However the approved ministry volunteer must be present during the entirety of the guest's visit.

2. Last Minute Volunteers

The nature of the above process negates the ability to quickly fill a vacancy, increase the number of classes, or accommodate a sudden influx of activity participants. To handle such situations, a secondary screening process would be implemented. As new members are welcomed into the fellowship, those expressing an interest in becoming involved in volunteer ministry may be encouraged to complete the *Ministry Volunteer Leadership Application Form*

This could be part of a newcomer's or new member's orientation, where it is explained that the church takes the mandate of caring for its children, youth, persons with special needs, and senior adults seriously and that all people who work with these people in the church have voluntarily allowed themselves to be screened. They would also be informed that the standard criminal and welfare check would be requested if their service was required on a regular basis. Last minute volunteers who have not completed the application procedure must be paired with an approved volunteer.

3. Training

All staff and volunteers involved in ministry may be required to participate in seminars or workshops, as prescribed by Council, dealing with issues related to these policies and procedures.

All staff and volunteers will be expected to be familiar with the pertinent sections of the

Risk Management Policy and Procedures. New volunteers will be required to attend a training session before working with a vulnerable group.

IV. Personal Safety Procedures

Our church is concerned for the safety of the children and families we serve. We are also concerned about the safety and reputation of the adults and teens who volunteer to make this ministry possible.

1. Building Requirements

- a) all doors in classrooms, offices and activity areas should have windows so that the individuals or activity is observable even when doors need to be closed for safety or confidentiality,
- b) all classrooms and activity areas should be supplied with a posted emergency exit plan. Workers need to be advised of such plans.

2. Supervisory Staff

Church staff members and church council members, in cooperation with volunteer leaders will make regular visits to activity areas (e.g. classrooms) to ensure activities are properly staffed and supervised.

The Church Council, in cooperation with the staff and volunteers, will ensure that First Aid kits are easily and quickly accessible and contain the appropriate supplies as recommended by St. John Ambulance.

3. Classroom/Activity Ratios

The following classroom/activity ratios will be followed:

Babies in arms – one adult volunteer for every two babies.

18 – 36 months – one adult volunteer for every three children.

3 years to 5 years – one adult volunteer for every four children.

Grades 1-5 Minimum of one adult volunteer for every 10-12 children.

Grades 6-9 Minimum of one adult volunteer for every 10-12 youth.

Grades 10-12 Minimum of one adult volunteer for every 10-12 youth.

There will be a minimum of two volunteers (one of whom is an adult) for each Sunday School (Children's Ministry) class and any activity, pre-school through Grade 5. A second volunteer may be younger than age 18, provided he/she has successfully completed a baby-sitter training/certification course or provides two references. This standard not only assists in providing a safe environment, it also provides volunteers with more encouragement, creativity, and flexibility, as well as providing a gift-mix for a richer teaching environment.

When unavoidable circumstances dictate that only one staff member/volunteer can be in a classroom or activity area, the door of that room will remain slightly open or have a window door that will allow the supervisory staff to observe the activity without interrupting the teaching process.

An approved volunteer may be called to substitute for a regular volunteer.

4. Team Ministry

It is wise to involve parents of children who are involved in church activities, but husband and wife teams should be avoided. However if a husband and wife ministry team is used, a third volunteer not related to the couple should be included in the team.

5. Record Keeping

A completed and signed *Consent to Participate Form* shall be obtained for each child/youth. This form shall include, for each child or youth, at least his/her name, Alberta Health Care Number, and address and telephone number of parents/guardians.

In the case where children are in the nursery for an extended time and there is a change in nursery volunteers, the outgoing volunteers will not leave until the incoming volunteers complete the record keeping for the children in the nursery.

Workers must not release a nursery or pre-school child to anyone except the parent/guardian or their authorized representative.

A parent/guardian of a nursery or pre-school child, or their authorized representative, must pick up the child immediately following the service or activity.

When a child/youth begins an activity at the church (e.g. Sunday School; Child/Youth Ministry class), the parent/guardian will advise the church staff or supervisor, in writing, of any special need or health problem (e.g. allergies) and provide written instructions for emergency intervention.

A contact phone number should be provided by the parent/guardian if he/she will not be in the church building at the time of the activity.

At the beginning of an activity (e.g. at the beginning of Child/Youth Ministry classes in September) information regarding pertinent aspects of this policy, such as sign-in/sign-out procedures, washroom procedure, etc., will be provided to parents/guardians.

6. Washroom Procedure for Pre-School Children

For washroom breaks it is strongly recommended that:

- a) parents of the child take the child to the washroom just before the class or activity,
- b) if possible the class as a whole or in parts, take a washroom break.

However, if an individual child must go to the washroom during the class or activity, the following standards will apply:

- c) If the child is able to look after him/herself in the washroom, he/she may go unaccompanied. However one volunteer will watch the child proceed to, enter, exit, and return from the washroom. This visible contact is to ensure the child is unhindered between the activity area and the washroom.
- d) If the child requires assistance in the washroom, the volunteer will inform the co-volunteer that she is taking the child to the washroom and will do so in a timely manner. The washroom door must be kept partially open while the child and volunteer are in the washroom. The volunteer will inform the co-volunteer upon their return.

It is recommended that only women assist any child in the washrooms. For the protection of our male volunteers we strongly discourage men from assisting children in the washrooms.

7. Nursery Facilities (birth to three years)

Staff/volunteers will not change diapers. If a change is urgent the parent will be advised and she/he will attend to the child.

Nursery sleeping rooms will have a window in the door.

8. Transportation

Generally the church does not provide transportation for children/youth activities. At least local off-site activities beyond walking distance will depend on parents volunteering to provide transportation.

9. Driving Children/Youth Home After a Church-sponsored Activity

As a general rule, staff/volunteer activity leaders will not provide transportation for an activity participant to his/her home following the activity/event. However, if no other transportation is available, the participant will phone his/her parent, guardian or a responsible adult, indicating when he/she is leaving for home and with whom. If the

participant does not live at home, he/she will phone the “responsible adult” upon arrival.

However to facilitate the transport of children/youth in special circumstances, parents may indicate, in writing, that they authorize their child to obtain transportation with a responsible adult.

10. Special Activities and Overnight Events

“Activities” and “Events” are pre-planned, organized, church-sponsored opportunities that have a clearly stated beginning and ending time.

Spontaneous activities (e.g. going out to a fast food outlet after a church-sponsored activity) are not church-sponsored activities. At the conclusion of the church sponsored activity or event, church staff and volunteers are understood to have fulfilled their responsibilities.

Leaders who have special group activities in their homes, plan social activities and involve children/youth in field trips and service projects, must take the following: precautions

a. Field Trips and Special Activities

- i. Special activities should be pre-approved by a staff member or Church Council.
- ii. Parents should be notified at least one week prior to the outing.
- iii. A completed and signed and witnessed *Consent to Participate Form* is required for each child/youth participating in field trips and special activities.
- iv. The leader/volunteer will carry with him/her a list of all participants, their parents'/guardians' contact numbers, and Alberta Health numbers until after the event.
- v. All trips and outings must be supervised by a minimum of two approved, unrelated adult leaders, if possible. However, if two are related, a third volunteer unrelated to the other two should be included.
- vi. When transporting children/youth involved in an activity, all drivers must have a valid driver's license, current automobile insurance, and must have submitted a Driver's Abstract to the church office. The number of persons per car must not exceed the number of seat belts and seat belts must be used.
- vii. The church administrator will maintain a list of approved drivers who meet the criteria in (vi) and keep their Driver's Abstracts on file.

b. Overnight Events

- i. All overnight activities must be pre-approved by a member of the church staff or by Church Council.
- ii. A completed and signed and witnessed *Consent to Participate Form* is required for each child/youth participating in field trips and special activities.
- iii. All overnight events should have a minimum ratio of two leaders for every ten participants. Each leader should have an assigned group of participants for whom he/she will be responsible during the overnight event.
- iv. It is strongly recommended that leaders of both genders chaperone each activity. Female leaders should be responsible for female participants.
- v. All supervising adults must be approved volunteers.
- vi. The Moderator shall ensure that the church's liability insurance coverage covers off-site activities.

11. Emergencies

a. Regular Church-based Activities

Leaders are not to give or apply any medication. If a child needs medication, the parent/guardian must give it. No medication will be left in the classroom or with a worker or the child. In extreme cases (e.g. food allergies) prior written instructions should be provided by the parent along with his/her permission to act if necessary.

Procedures for fire emergencies should be reviewed semi-annually. These procedures are to be posted in a visible place in each classroom and activity area, indicating the route to the nearest and alternate exits.

A first aid box must be kept up to date and easily accessible and all workers are to review the location and contents regularly. All injuries and accidents must be fully documented and filed in the church office.

b. Special Activities and Overnight Events

Medication and emergency treatment will be administered in accordance with a parent's written instructions included with the *Consent to Participate Form*. The leader will be responsible for the safe keeping of medications.

c. Procedures for Dealing with Cuts or Injuries Involving Blood

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

Separate the injured child/youth from the others. Isolate the area where blood may have dropped on carpet, floor, toys, etc. The worker must exercise his/her best judgment as to whether the parent needs to be contacted immediately. In any event, the worker must inform the parent/guardian.

Check to ensure that no other children/youth had contact with blood from the injured person.

Carefully wipe up all blood and place soiled materials in a plastic bag provided in the First Aid kit. Then remove latex gloves and put them in the plastic bag. Put the plastic bag in a secure waste receptacle inaccessible to accidental contact.

Wash hands thoroughly with sterilizing soap provided in the First Aid Kit.

12. Illness

A child who is not feeling well should not be received into the nursery, classroom or activity area, exposing other children and workers to illness. Some signs to watch for are unusual fatigue or irritability, coughing, sneezing, runny nose and eyes, fever, vomiting, diarrhea, inflamed mouth and throat. If a child is thought to be seriously ill, his/her parents must be contacted.

V. CHURCH POLICY

The Council will ensure that the constitution, and/or bylaws, and/or policy statements of the church make it clear that abuse will not be tolerated.

The Council will also ensure that church bylaws address such matters as insurance, indemnification of pastors, staff, council members and deacons, and volunteers in lawsuits, including legal costs.

Counselling

Volunteers and lay leaders are non-pastoral ministry staff members who lead Bible studies, Sunday School classes, youth, support, social and mission groups. These leaders and volunteers do not counsel or advise on personal matters but may assist group members in their spiritual journey. Participants who raise issues that do not appear to be primarily spiritual will be advised to speak to a pastoral staff member.

VI. ABUSE PREVENTION

1. Definitions

Child refers to a person younger than 18 years of age, according to the Alberta Child

Welfare Act. A youth, as used in this policy, is legally a child, if he/she is younger than 18 years of age.

Abuse is defined as any action--physical or verbal--which is exploitive, potentially harmful or damaging to the person's physical, emotional or psychological health. It may take the form of physical abuse, emotional abuse, or sexual abuse. Abuse may take the form of neglect in the case of a child, youth, persons with special needs, or senior adults.

Physical abuse means any physical force or action which results in, or may potentially result in, non-accidental injury to a person and which exceeds what could be considered reasonable discipline, in the case of a child, youth, persons with special needs, or senior adults.

Sexual abuse means any sexual exploitation of a child whether consensual or not. It includes touching of a sexual nature and sexual intercourse, and may include any behavior of a sexual nature toward a child, youth, or person with special needs. In determining whether behavior is of a sexual nature, one should ask whether a reasonable observer, looking at the behavior in its context, would conclude that it is sexual or not. This would exclude normal affectionate behavior towards children and normal health or hygiene care. Sexual activity between children, youth, person with special needs may constitute sexual abuse if the difference in age or power between the children is so significant that the older or more powerful one is clearly taking sexual advantage of the younger or less powerful one.

Emotional abuse means acts or omissions of those responsible for the care of a child, youth, person with special needs, or senior adult which are likely to produce long-term and serious emotional disorder. This might include effects such as non-organic failure to thrive; developmental retardation; serious anxiety, depression or withdrawal; or serious behavioral disturbance.

Neglect means the failure of those responsible for the care of the child, youth, persons with special needs, or senior adult to meet the physical, emotional or medical needs of the individual to an extent that his/her health, development or safety is endangered.

An excerpt from the Alberta Child Welfare Act defining emotional, physical and sexual abuse is in Appendix B.

2. Appropriate and Inappropriate Displays of Affection Toward Children

Touch is an essential part in nurturing lives. Without it babies fail to thrive. In fact, none of us ever grows out of the need to experience appropriate touch. However, volunteers need to be aware of, and sensitive to, differences in sexual development, cultural differences, family background, individual personalities, and special needs. Physical contact with children should be age and developmentally appropriate.

a. General guidelines for touching:

- i. Keep everything in public. A hug, in a group context, may be acceptable. A hug, behind closed doors, is never appropriate.

- ii. Touch should be responsive to the child's needs, not the volunteer's/ staff's needs.
- iii. Touch should be age appropriate and generally initiated by the child, rather than the volunteer or staff.
- iv. Any activity that is, or may be construed to be, sexually stimulating to the child or the volunteer/staff must be avoided.
- v. Children are entitled to determine the limit of physical conduct with another person, except in exceptional circumstance (e.g. medical treatment).
- vi. Volunteers/staff must take responsibility to monitor one another in the area of physical conduct. They should constructively challenge a co-worker if inappropriate behavior occurs.

b. Appropriate touch may include the following:

- i. bending down to the child's eye level and speaking kindly; listening to him /her carefully
- ii. taking a child's hand and leading him/her to an activity
- iii. putting an arm around the shoulder of a child who needs comforting or quieting
- iv. taking both of the child's hands in greeting or praise (e.g. "You did such a good job." "I'm so glad to see you." "We've missed you!" etc.)
- v. patting a child on the head, hand, shoulder or back to affirm him/her
- vi. holding a child by the shoulders or hand to keep his/her attention while you redirect his/her behavior
- vii. gently holding a child's chin to help him/her focus on what you are saying
- viii. holding a preschool child who is crying, requires comforting, or general care.

c. Inappropriate Touch

Staff/volunteers are cautioned to avoid:

- i. kissing a child, coaxing a child to kiss you, extended hugging, tickling
- ii. touching a child in any area that would be covered by a bathing suit

(except as necessary when assisting a child in the washroom)

- iii. carrying older children or having them sit on your lap
- iv. being alone with a child

d. Signs of Abuse

All staff and volunteers who are involved in the ministry to children (0-18 years) should be aware of the following signs of abuse or neglect. If neglect is evident, it MUST be reported to Social Services. This is the law!

- i. has an inadequately explained injury, a patch of missing hair, a burn, a limp, or bruises
- ii. has an inordinate number of “explained” injuries such as bruises on his/her arms or legs over a period of time
- iii. gives verbal testimony of abuse
- iv. makes a drawing in conjunction with verbal testimony
- v. alludes to incidents in written work or through prayer requests, etc.
- vi. complains about numerous beatings
- vii. complains about others “doing things to them when others are not at home”
- viii. is consistently dirty and shows signs of physical neglect
- ix. is regularly inadequately dressed for inclement weather, etc.
- x. wears long-sleeved tops during summer to cover bruises on the arms

VII. Protocol for Handling Abuse Allegations

The reporting of child abuse allegations is required under the Alberta Child Welfare Act. This legal obligation is based on “reasonable and probable grounds.” The church’s response in alleged cases of abuse is to report with informed dispatch.

It is not the responsibility of the church to investigate the validity of a verbal statement of a child or of a report by a witness.

Reporting an allegation is not a breach of confidence between church personnel and the child involved. No person is personally liable for anything done or omitted in good faith in the exercise of this responsibility. As church leaders, we are accountable to God to protect His little ones.

Although it is our desire to protect the parents as much as legally possible from undue interference by outside authorities, the protection of children from abuse is even more important. We want to follow the principles of submitting to governing authorities (Romans 13:1ff) while at the same time helping parents exercise child care and protection that is consistent with the Scriptures, and in the best interest of the children.

1. Reporting Sequence

- a) The Lead Pastor or his designee will receive reports of alleged abuse from a witness or a verbal statement from the alleged victim.

Recognizing that the Lead Pastor may not be available, the report will be made to the first available person in descending order: Associate Pastor, Moderator, Vice-Moderator. In any event, the Lead Pastor must be notified as quickly as possible.

- b) The officer receiving the report will inform the Moderator immediately.
- c) The Moderator will
 - report the alleged abuse to the appropriate counselor in the Family and Social Services office. If possible, the church's lawyer will be present when dealing with civic authorities.
 - advise the church's lawyer
 - advise the Alberta Area Minister of the Canadian Baptists of Western Canada
 - within 48 hours, convene a meeting of the Pastoral staff and Council members who are available, to determine the church's role in dealing with the accused and the alleged victim.
 - seek appropriate counsel from provincial authorities.
- d) The person reporting the alleged abuse must provide a written statement indicating the nature of the alleged abuse, including date and time of the information was obtained. One copy will be given to the Lead Pastor, one copy to the Moderator.
- e) The Council member responsible for church insurance will notify the insurance company of the situation.
- f) The Moderator will determine from the Family and Social Services counselor by whom and when the alleged victim's family is informed; and by whom and when the accused staff member/volunteer is informed.
- g) The Moderator is the only person authorized to respond to the media.

2. Documentation

All information pertaining to the alleged abuse must be documented with full details, names, dates and times. The file should also include the worker's application file and his/her reference checks.

As the investigation progresses, an anecdotal record will be maintained by the Moderator. Care will be exercised to ensure that any inquiry by church leaders does not

interfere with the investigation by Youth and Social Services and/or the Police.

3. Response to an Allegation

Never discount a report of abuse, especially because of the stature of the accused. It is critical not to discount any report of abuse but neither should it be automatically assumed that every report of abuse is factual. The following guidelines should be applied in response to an allegation:

- situations should be handled in the most professional way possible, providing as much respect for people's privacy and confidentiality as possible
- adequate care must be shown toward the victim, who should not be blamed in any way for what has happened
- treat the accused with dignity and respect. If he/she is a paid staff member, he/she will be suspended with pay until the investigation has been completed.

The *Policy Governing Professional Sexual Misconduct* of the Canadian Baptists of Western Canada will be followed.

The church will facilitate crisis/trauma counseling and provide spiritual support to all affected by the alleged accusation during and following the investigation for up to one year from the report of the incident.

VII. Church Discipline

If it is proven that a member of First Baptist Church is guilty of child abuse, the church will practice discipline according to Matthew 18:15-17 (see Appendix C) and the appropriate Bylaws of First Baptist Church.

The church will ask the Department of Youth and Family Services for assistance in helping and supporting the hurting victim and his/her family.

The church will 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.

The church will also assist the principal individuals in obtaining professional counseling, if necessary.

APPENDIX A

Appendix A contains the following sample forms:

Ministry Volunteer Leadership Application Form
Volunteer Reference (Telephone) Check Form
Approval Form (Interview)
Consent to Participate Forms (Regular and Special Events)
Accident Report Form



Ministry Volunteer Leadership Application Form

This application is to be completed by individuals involved (either volunteer or compensated) in the supervision of children and Youth under 18 through First Baptist Church Lethbridge programming inside and outside of the church facilities. This application is an information tool, which assists both the applicant and the church staff in achieving a clear understanding of the needs and requirements associated with responsible leadership, supervision and safety in our children and youth ministries.

A Criminal record Check and a Child Record Intervention Check is required by law for all volunteers who are working with anyone under 18. If you have completed a Criminal Record Check for any other First B ministry, please inform the Children's Ministries Director or the Youth Pastor at the start of the application process.

APPENDIX B

The Alberta Child Welfare Act states that:

- a child is emotionally injured if there is substantial and observable impairment of the child's mental or emotional functioning that is evidenced by a mental or behavioral disorder, including anxiety, depression, withdrawal, aggression or delayed development, and, if there are reasonable and probable grounds to believe that the emotional injury is the result of rejection; deprivation of affection or cognitive stimulation; exposure to domestic violence or severe domestic disharmony; inappropriate criticism, threats, humiliation, accusations or expectations of or towards the child; or the mental or emotional condition of the guardian of the child or chronic alcohol or drug abuse by anyone living in the same residence as the child.

- a child is physically injured if there is substantial and observable injury to any part of the child's body as a result of the non-accidental application of force or an agent to the child's body that is evidenced by a laceration, a contusion, an abrasion, a scar, a fracture or other bone injury, a dislocation, a sprain, hemorrhaging, the rupture of viscous, a burn, a scald, frostbite, the loss or alteration of consciousness or physiological functioning or the loss of hair or teeth.

- a child is sexually abused if the child is inappropriately exposed or subjected to

sexual contact, activity or behavior including prostitution related activities

APPENDIX C

Scripture Referred to in this Policy (NIV)

Romans 13:1-5

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.

Ephesians 4:16

From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Matthew 18:15-17

If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.