

CONDUCT POLICY

Abuse
Harassment
Discipline



LINCOLN
road chapel

LINCOLN ROAD CHAPEL

TEACHING PROCEDURES FOR CONDUCT POLICIES

All members of Lincoln Road Chapel who are in ministry positions, or positions of authority over other members or children, will be required to attend a teaching seminar concerning abuse/harassment prevention.

A member of our church engaged in ministry is expected at all times to:

- Conform to the following standards and engage in conduct that is ethical, moral and in conformity with biblical principles as generally understood in the church;
- Accept the church *Statement of Faith* (see page 17)
- Demonstrate Christian love in his or her dealings with others;
- Refrain from all forms of abuse, including sexual abuse (see *Reporting Child Abuse and Neglect: Information Taken From the CFSA*).
- Read and sign the forms on pages 13-16

THE TEACHING SEMINAR WILL INCLUDE THE FOLLOWING:

- 1. Guiding principles – inappropriate sexual conduct** **page 4**
- 2. Theological basis for abuse prevention** **page 6**
- 3. Definitions** **page 7**
 - **Sexual abuse**
 - **Sexual contact**
 - **Sexual interaction**
 - **Sexual harassment**
 - **Sexual advance or solicitation**
 - **Sexual consent**
- 4. Acceptable social relations** **page 9**
- 5. Receiving complaints** **page 9**
- 6. Presumptions of sexual abuse prevention policy** **page 10**
 - **The guiding principle of the policy**
 - **The policy avoids face-to-face contact (anonymity for reporters)**
 - **The policy does not seek out offenders but responds to complaints**
 - **The policy has a recognised bias towards the person laying the complaint**
 - **The policy deliberately uses terminology from the civil court, rather than the criminal court**
 - **The policy brings a new process to the church**

- 7. Restoration of falsely accused** **page 11**
- Letter of exoneration indicating innocence
 - The investigating committee's judgement of the person's innocence
 - Effort to publicly clear the reputation of the falsely accused
 - Pastoral team support
 - Offer of counseling to heal wounds
- 8. Restoration of guilty party** **page 12**
- Appropriate restoration process as determined by the elders at LRC.
- 9. Handout for all volunteers and staff at LRC to read and sign** **page 13**
- Lincoln Road Chapel's policy of abuse/harassment
 - Sexual abuse prevention guidelines
 - Reporting
 - Expected standards of behaviour
 - Application form to work with children and youth
- 10. Lincoln Road Chapel - statement of faith** **page 17**
- 11. Reporting child abuse (government policy)** **page 19**
- 12. Procedure for discipline** **page 24**

INNAPROPRIATE SEXUAL CONDUCT

We are living in a time when there is confusion and distortion concerning morals, love and truth. The following brief statements reflect our understanding of what the Christian Scriptures have to say about:

PREMARITAL AND EXTRA MARITAL SEX

Human sexuality is a delicate and powerful gift from God to be enjoyed with the safety, security and responsible bonds of marriage. The nobility and intimacy of marriage are seen in the Bible by its frequent usage as a parallel with the relationship of God and His people. Both are relationships of trust, faithfulness and mutual responsibility. The Bible never speaks positively of sexual relationships outside of marriage. Sex before or outside of marriage violates its sanctity and invites trouble and destruction to the individual and the community. It is for our good that the Bible says wait and be faithful.

COMMON LAW LIVING ARRANGEMENTS

It is assumed throughout the Bible that there is a condition of being married and a condition of not being married. There are clear and different moral obligations for both the married and the unmarried. Marriage and family are the primary human building blocks of society. Biblical marriage includes a mutual and willing commitment to one's marriage partner for life and involves the making of a covenant in such a manner that its obligations and privileges are clearly understood. Christian marriage adds beauty and dignity to the marriage covenant by comparing it to the relationship between Jesus and the Church. Those who ignore the responsibilities of conventional marriage, ignore the value of disciplined waiting and preparation for marriage, and bring confusion to themselves and their communities.

HOMOSEXUALITY

Based on the authority of Scripture, Christians have overwhelmingly and historically believed that sexual relationships are appropriate between male and female in marriage, but that such relationships are never viewed with approval between same sex partners. We accept and support all those who struggle with sexual temptations, but do not approve of any form of homosexual activity.

SEXUAL HARASSMENT/ABUSE

We believe that men and women are to treat each other with respect. They are to cultivate healthy and voluntary relationships. It is wrong to pressure others into romantic or sexual relationships through manipulation or violence. Unwanted attention, words and touch are just that – unwanted. To inflict such attention on anyone (especially minors or children) is completely unacceptable. [*see abuse harassment prevention on page13*]

The matters raised by this paper are by no means a full list of unacceptable behaviours. They are included here because of moral questions relating to these matters. No member of Lincoln should ever engage in such practices. Those who do such things will be addressed according to the “ Reconciliation and Church Discipline” section of our constitution.

We are called to be imitators of Jesus. May we desire to be like Him and to seek His aid in every temptation, since He was tempted in all respects just as we are, yet without sin.

LINCOLN ROAD CHAPEL

ABUSE PREVENTION POLICY

SECTION I: THEOLOGICAL BASIS

The policy of *Lincoln Road Chapel* on sexual abuse is set in the framework of what it means to be a sexual person of Christian faith and a servant in the Church. Our sexuality, as a dimension of our whole selves, is to be offered to God. In the expression of sexual desires we are called to holiness. God values sexuality as good, blessed and purposeful, both as an expression of love and for the procreation of children. Sexuality is a gift to be celebrated. We are called to be responsible in the use of our sexuality and to respect each other as children, women and men made in God's image. From this belief in the sacredness of our physical beings we understand and declare that every person has the right to sexual and bodily integrity.

All those who serve the Church, especially pastors, church leaders, staff and volunteers, are expected to adhere to Christian ethical principles in their sexual conduct and in their exercise of authority and power. The Church and its extended ministries is to be seen as a safe place in the community; a place where it is known that ***sexual abuse is not tolerated***. This is part of our Christian witness to the community. Therefore, the leadership of any group, church group or otherwise, using church premises for their activities is also subject to this policy.

Our commitment is to model the example of Christ and to be rooted in the love of Christ in all our relationships. For any Christian to betray trust by sexually abusing another, whether child or adult, is to deny his or her own Christian identity, as well as to deny to the one abused the witness to the risen Christ in the world. Such a betrayal will be a gross injury to the one abused and a violation of faithfulness to Christ. Because of the serious consequences of sexual abuse, the Church must make every effort to ensure that sexual abuse does not occur within its jurisdiction. When such abuse does occur, the Church must make a clear and just response.

It is, therefore, the policy of Lincoln Road Chapel that sexual abuse or harassment of any kind by any church leader, staff or volunteer will not be tolerated and will be dealt with under appropriate disciplinary actions (both church and civil).

SECTION II: GUIDING PRINCIPLES

All allegations of sexual abuse or harassment will be *taken seriously*. Every allegation will be received, investigated and acted upon in accordance with the terms of this policy.

The accused person is always presumed *innocent until proven guilty* (but may be removed from active ministry). In the context of this policy, no adverse finding will be made against an accused until a full investigation is completed and it has been determined that the complaint has been substantiated on a balance of probabilities.

The *protection of children* is a priority. In accordance with the law, any allegation of sexual abuse of a child will be reported to the child protection agency (Family and Children's Services) and Police immediately.

A person who is alleging to have been sexually harassed shall be informed of the right to seek assistance of, and take their complaint to Provincial *Human Rights Commission*.

SECTION III: DEFINITIONS

WHAT IS SEXUAL ABUSE?

Sexual abuse includes, but is not limited to, any unwanted sexual contact or interaction.

Sexual contact includes, but is not limited to, any type of physical touch, forced or non-forced, that is designed to arouse sexual desire in the victim and/or perpetrator.

Sexual interaction includes, but is not limited to, inappropriate sexualized comments, nudity, genital exposure, the observation of a child/adolescent in the state of undress, bathing, or the display of pornography.

Sexual abuse includes, but is not limited to, sexual assault and other sexual offences involving children as defined in the *Criminal Code of Canada*. Sexual abuse also includes, but is not limited to, sexual harassment.

Sexual harassment is defined as:

- a course of vexatious comment or conduct that is known or ought reasonably to have been known to be unwelcome, including repeated sexual remarks or physical contact that is degrading;
- a sexual advance or solicitation made by a person who is in a position to grant or deny a benefit to another;
- the threat of or an actual reprisal by a person in authority against a person who has rejected a sexual advance from that person in authority.

Sexual abuse is often accompanied by violence. *Violence* impairs or destroys mutual consent, which is needed to ensure that sexual activity is voluntary. Sexual abuse therefore includes spousal violence.

CONSENT

In order not to be abusive, any sexual act must be done by *mutual consent* of the parties involved. Mutual consent presumes that the parties are adults and on an equal footing with each other, so that one person is not pressured by any consideration of the stature or position of the other person.

Clergy and all other church leaders are in a position of *authority* and trust which makes the achievement of mutual consent difficult and increases the potential for harm and abuse of those whom they serve.

The *pastoral counselling* function creates a particular relationship of trust. Exploitation of the trust developed in the counselling relationship through sexual activity is considered to be abuse, and will not be tolerated.

In a relationship of unequal power or trust, consent may not exist even when the one who feels violated and alleges abuse has occurred, has initiated the sexual activity. Therefore, the claim of mutually consensual sexual contact does not relieve the church leaders of ethical responsibility. Sexual contact will normally be considered a serious breach of pastoral responsibility and subject to strict disciplinary action.

Sexual contact/interaction between a church leader and parishioner, counsellee, colleague, employee or any person over which the church leader has *pastoral oversight* is fundamentally at odds with a pastoral relationship. It is one or more of the following:

- a breach of the trust placed in a spiritual leader;
- an abuse of the power of the minister over the vulnerability of the parishioner, counsellee, colleague or employee;
- a scandal to the Church; and
- a breaking of the vow taken "to conduct yourself in your public and private life as befits a minister of the gospel".

SECTION IV: ACCEPTABLE SOCIAL RELATIONSHIPS

Sexual contact is not invariably defined as sexual abuse. The Church acknowledges that its leaders and members may date, fall in love and marry. The Church is the natural environment in which Christians can develop healthy relationships. Where there is pastoral responsibility, care must be taken not to exploit the pastoral trust while developing a *private relationship*. The unmarried minister or church leader who wishes to develop a mutually loving relationship shall ensure that the pastoral needs of the other person will be met by another church leader. Within the bounds of private relationships the church leader is called to the highest standards of Christian ethics. Such relationship is not considered to fall into the category of sexual abuse. This does not imply that sexual abuse or harassment may not occur within such relationships.

WHO IS SUBJECT TO THIS POLICY?

The term *church leader* means any designated leader appointed, inducted, installed, or recognized by *Lincoln Road Chapel* or one of its agencies. The term also includes, but is not limited to, elders, ministry leaders, Sunday school teachers, nursery workers, youth leaders, staff members, volunteers and certified candidates for ministry. It also applies to all persons given positions of significant authority, power or leadership within *Lincoln Road Chapel*, who are, by virtue of that position, accountable to the discipline of the Church. The elders will normally deal with all people falling into these categories.

The term *staff members*, refers to people working in *Lincoln Road Chapel*, under contract or salary. These people may or may not be church members. The term *volunteers* refer to the many church and adherent members who donate their time to keep the work and ministry of *Lincoln Road Chapel* alive.

SECTION V: RECEIVING COMPLAINTS

1. *Allegations* of sexual abuse or harassment may be *directed to* the pastor or elders. Any person who receives an allegation of abuse must direct it to the appropriate authorities immediately. Vision Ministries Canada is the appropriate body to receive allegations made against the pastoral staff. The elders are the appropriate body to deal with allegations made against other persons within the church.
2. Any allegation, which may involve *criminal charges or sexual harassment*, must be reported to the police.
3. In accordance with the law, *all cases of suspected abuse of a child must be reported immediately to the child protection agency* (Family & Children's Services, see page 19 ff. of Conduct Policy for details). Once the child protection agency has been contacted, their staff will begin an investigation and contact the individuals as they see fit. Under the law, only the child protection agency or the police may question the alleged victim or offender so the investigation may proceed unhindered. However, pastoral support is still appropriate for both the victim and the alleged offender and their families.

SECTION VI: PRESUMPTIONS OF SEXUAL ABUSE PREVENTION POLICY

1. The Guiding Principle of the Policy.

The principle that an accused person is always presumed innocent until proven guilty will not prevent *Lincoln Road Chapel* in removing that person from contact with the ministry to protect all parties involved.

II. The Policy avoids face-to-face contact between the accuser and accused.

A common complaint is that the policy deviates from the usual assumption that an accused person has the right to face the accuser. With charges of sexual abuse or harassment, though, especially when young people are involved, a face-to-face meeting may be needlessly painful.

II. The policy does not seek out offenders but responds to complaints.

The policy is complaint driven and designed to ensure that the Church deals with complaints. It is not designed to help search out wrongdoing.

4. The Policy has a recognized bias towards the person laying the complaint.

The policy uses a civil standard of proof rather than a criminal one. The standard is biased in favour of the complainant in that it is not necessary to prove the allegation beyond a reasonable doubt. We used this standard to ensure that the Church will be a place of safety, where people experience the love of God and the communion of the Holy Spirit.

5. The Policy deliberately uses terminology from the civil court (balance of probability) rather than the criminal court (guilty or not guilty).

The civil standard of proof does protect the interests of the accused. Using “balance of probabilities” as the standard still requires clear and convincing evidence to show that the event that is alleged, did occur. It never means that the committee decides that something probably did happen even though there is not adequate evidence. The balance of probabilities is a high test of proof.

The elders will form a committee to deal with the complaints. The committee should include both male and female members of the church, a nurse, a counsellor, a medical doctor (if possible) and a legal adviser. The committee will follow civil and criminal law guidelines.

The elders must be satisfied that evidence shows the event did occur. All reports must be submitted in written form and must be subject to questioning by the committee or elders to satisfy that the report is truthful and not exaggerated.

The standard does not require that every doubt be explained away, but it does require that the evidence shows the event occurred as alleged.

Following a “balance of probability” standard does not excuse a committee or court from reaching a firm conclusion based on clear and convincing evidence.

If the committee or court cannot conclude that the evidence demonstrates the actions did occur as alleged, then they must decide in favour of the person accused. They must conclude that the allegations did not occur, and in simple terms the accused person will be found innocent.

Any allegations must be substantiated before church discipline can occur. - See the church discipline procedure on page 24

6. The policy brings a new process to the church.

The policy includes an unfamiliar process to the church, allowing for discipline of its members without the customary face-to-face meeting between complainant and accused. Without that meeting, the investigation of the incident by the committee is of paramount importance and needs to be conducted with the greatest care and thoroughness.

SECTION VII: RESTORATION OF FALSELY ACCUSED

Procedures

When the accused is found innocent of charges in both the civil/criminal courts and *Lincoln Road Chapel*, certain steps will be taken to assure the proper healing of the parties involved and the continuance of the work of the accused.

1. If the accused is a professional church worker, a letter of exoneration indicating the innocence of the falsely accused party will be forwarded to the party and church to be read publicly and filed. (“If the censure was public, the restoration should also be public; in other cases, it should be private.”)
2. While the matters of the investigation need not be released in detail, the letter of exoneration needs to state clearly the investigating Committee’s judgement that the person wrongly accused is innocent of all charges beyond a “reasonable doubt” and remains “in good standing” within *Lincoln Road Chapel*.
3. Representatives of the Investigating Committee shall endeavour to clear publicly the reputation of the falsely accused by reporting to the congregation the substance of their findings re: the false charges.
4. The elders shall appoint a pastoral team to work with the professional church worker and the congregation to ascertain the feasibility of continued work at the present

location. The need to deal with doubt, rumour, hearsay and congregational pain shall be foremost.

5. If the pastoral team of Lincoln Road Chapel ascertains that the relationship between the professional church worker and the present congregation is strained beyond reconciliation, the church will offer resources to assist in resolving the situation (possibly by assisting in resettlement) to the just satisfaction of the accused party and the congregation. This may include offering counselling assistance to heal the wounds of the falsely accused and the hurting congregation.

SECTION VIII: RESTORATION OF GUILTY PARTY

The elders will determine an appropriate restoration process and timetable, taking each individual circumstance into account.

Reconciliation and Church Discipline (Article V, Section C of LRC's Constitution)

1. All who make Lincoln Roach Chapel their church home are expected to uphold its values and expectations. Failure to do so may lead to church discipline [Galatians 5:1; 1 Thessalonians 5:14; 2 Thessalonians 3:15; 1 Corinthians 5:1-13; 2 Timothy 4:2; Matthew. 18:15-18]
2. Charges or questions of wrong-doing or wrong-speaking must be well-founded and will be investigated by the Leadership Team. The honour of Christ and His Church are at stake.
3. The Leadership Team will investigate the behaviour in question by personal contact, on a Scriptural basis. They will:
 - a) Seek accurate and objective knowledge of the facts
 - b) Proceed (*in cases where wrong-doing is apparent*) in seeking
 - Acknowledgement of sin
 - Repentance
 - Reconciliation with God and with people
(*the circle of confession should be as wide as the circle of offence*)
 - c) Persist with patience, courage and gentleness until the longed for goal of reconciliation is realized.
 - d) Continue communication with the erring one to ensure complete recovery and healing.
4. In cases where sinful behaviour persists:
 - a) The person in question will be warned by the Leadership Team, that if they continue their course of action, they will no longer be considered a part of the fellowship. The person will be given an opportunity to respond before such action is taken.
 - b) If the above warning is not heeded, nor corrective action taken, then the Leadership Team will inform the congregation, providing explanations as deemed appropriate. Such actions are to be taken in a loving manner with a continuing focus on the desired end of reconciliation.

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ABUSE/HARASSMENT PREVENTION POLICY

(Note: This section is a handout for all volunteers and staff at LRC to read and sign.)

It is a privilege to have the opportunity to be involved in Christian ministry at *Lincoln Road Chapel*. However, with this privilege comes responsibility. There is a responsibility of all involved to embody the principles they teach (James 3:1). Therefore, it is imperative that the highest level of moral behavior be observed by all involved in this ministry (Eph. 3-7). It is with this in mind that the following guidelines are given. Our desire is to prevent any abusive behavior from occurring, and to do all that is possible to avoid false allegations. This policy covers all those in a position of authority, which involves leadership, counseling or instructing of other persons.

POLICY

1. *Lincoln Road Chapel* will not tolerate sexual, emotional or physical abuse of or by staff. The church pastor or elders must be informed immediately of suspected offences. In support of the Ontario Human Rights Code, all staff, parishioners and guests can expect at LRC to be free of suggestive language and comments made to them directly or indirectly. There will be no sexual solicitation or advances made by any and all members of staff including church leaders and pastoral staff (i.e., unwanted sexual references and innuendo made directly or indirectly.) They can be reassured that their privacy will be protected and respected by all staff and clergy at all times. They can also be reassured that any person filing a complaint against any person who violates the policy will be supported. Any allegations will be treated very seriously.
2. A screening process is in place. All staff & volunteers must complete the appropriate application & provide references independent of family relatives. This is to ensure there is nothing known that would hinder them from performing their assigned duties. All applicants must have no known past record of abusive behavior, which would disqualify them from service.
3. In situations where children 4 years and younger are in a class or nursery setting, there will always be at least three workers present. One of these should be an adult over 18 years of age. Teams from the same family (husband/wife, brother/sister) should not work together without another adult present. Only parents or guardians are allowed to retrieve a child from the nursery.
4. There will be at least two adults be present for all overnight activities or any activities at off site locations. There should always be a sufficient number of adults in attendance so that not only are the youth supervised, but the adults are held accountable as well.

5. When driving youth from off-site activities, drivers must drop off children of the opposite sex first and same sex last, or drop off “singles” first, then siblings (more than one).

SEXUAL ABUSE PREVENTION GUIDELINES

These guidelines will be enforced by the Leadership Team of *Lincoln Road Chapel*

- An application form to work with youth must be completed.
- Abuse/Harassment policy form must be signed by all volunteers.
- Require volunteers to be associated with the church for at least six months before working with youth or children.
- All volunteers wear nametags.
- Sign-in sheets for staff.
- Classroom doors without windows will remain open at all times.
- Two adults must accompany a child, under the age of four years, to the washroom.
- Police and background checks on all youth & children’s ministry personnel.
- Church leaders will randomly visit classrooms and check all areas of the church.
- All staff and volunteers will be trained at least once a year in recognizing signs of abuse, and reviewing policies and procedures.

REPORTING

1. If a staff member or volunteer becomes aware of any alleged incident, it must be reported immediately to the pastor or elders. All reported incidents will be immediately dealt with and appropriate action taken. The pastoral staff is required by law to report all allegations to the police.
2. Should a staff member or volunteer become aware that any member of the congregation may be suffering or may have suffered abuse in other circumstances (i.e. a home, etc.) they will immediately report it to the pastor.
3. All staff members and volunteers must sign a form indicating that they have read and understand the above and will adhere to the policies as outlined. A copy will be given to each worker and the church office will retain a copy.

Expected Standards of Behavior

II. Behavior:

A member of the church is expected at all times to conform to the following standards and engage in conduct that is ethical and moral and in conformity with biblical principles as generally understood in the church;

1. Conform with the statement of faith and philosophy of the church;
2. Demonstrate Christian love in his or her dealings with others.
3. Refrain from all forms of abuse, including sexual abuse.

In our policy, “**sexual abuse**” means,

1. Physical sexual relations between a person in a position of authority and a person under his or her influence except his or her spouse with consent;
2. Touching of a sexual nature by a person in a position of authority of a person under his or her influence except his or her spouse with consent:
3. Behavior or remarks of a sexual nature by a person in a position of authority to a person under his or her influence except his or her spouse with consent.
4. In this policy, touching, behavior, or remarks of a sexual nature do not include touching, behavior or remarks that are appropriate in the circumstances.
5. In this policy position of authority means an office or position held in the church which involves leadership, ministry, counseling or instruction of other persons.

Examples are:

- (1) Members of the Leadership Team or Ministry Team
- (2) A youth leader and volunteers
- (3) A Sunday School teacher and volunteers
- (4) A nursery worker
- (5) Etc.

I have read the above guidelines and agree to abide by them.

Signed _____ Date _____

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Application Form to work with Children and Youth

Name: _____ Phone: Home _____
Bus: _____

Address: _____

Name and city of previous church:

Member in good standing: Yes _____ No _____

Previous experience in working with youth: _____

I authorize *Lincoln Road Chapel* (LRC) to contact the following individual for a character reference; I authorize that individual to answer any questions asked by LRC about my character.

References

Phone

(Note: One reference must be a Pastor, or someone otherwise acceptable to LRC, who has known and worked with you for at least 5 years)

I realize that my actions can have an impact on the ministries of *Lincoln Road Chapel*. I hereby certify that I have never been convicted of a criminal act, other than those listed below, and that I have no tendencies (including sexual tendencies) or addictions which could compromise the integrity of this ministry.

Criminal Convictions: Yes _____ No _____

If Yes give details:

I, _____ give *Lincoln Road Chapel* permission to conduct a police search of my records or I will provide a copy for LRC.

Signed _____ Date _____

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Statement of Faith

God

There is one God, eternal, existing in three persons – Father, Son and the Holy Spirit

Jesus Christ

The Lord Jesus Christ is fully God, born of a virgin and sinlessly perfect. His sacrifice is substitutionary and representative. He rose bodily from the dead and ascended to His Father's right hand where He now ministers as the believer's Great High Priest.

Holy Spirit

The Holy Spirit infuses new life in the believing, repentant heart. He empowers, directs and gifts believers for service. He indwells every believer and is the seal of redemption.

The Bible

The Bible is inspired of God, inerrant in the original documents and of final authority in all matters of faith and practice.

Salvation

Each member of the human race is sinful and re-birth by the Holy Spirit is absolutely essential for the salvation of man. Redemption is wholly by the blood of Christ and salvation is by grace through faith in the Lord Jesus Christ.

Every believer possesses eternal life and is justified, sanctified and indwelt by the Holy Spirit, and by Him is empowered to live a Godly life. The believer is secure for all eternity. However, a believer can, through sin, lose his fellowship, joy, power, testimony and reward, and incur the Father's chastisement. Relationship is eternal, being established by new birth; fellowship however, is dependent upon obedience.

The Church

The church began with the descent of the Holy Spirit at Pentecost and is composed of all believers in the Lord Jesus Christ. The local church is composed of believers in a locality who gather in Christ's name for worship, prayer, edification, fellowship, service and witness.

Government and discipline and divinely outlined in the Epistles as being the responsibility of the local church.

The Ordinances

There are two Christian ordinances – Baptism and the Lord's Supper. Baptism signifies that the believer, having died with Christ, is buried with Him and is also risen with Christ to walk in newness of life. The Lord's Supper was instituted by

the Lord Himself. In observance of this supper, believers retell the message of the Lord's death, until He return

The Return of Christ

The personal return of the Lord Jesus Christ could occur at any moment. His return will usher in a series of events: the rapture, judgment on unredeemed society, the restoration of Israel to Him as Messiah and an eternal state of blessedness for the redeemed. This truth is an ongoing incentive to holy living and faithful service for every believer.

Judgment

There will be a resurrection of the believer unto eternal life and of the believer unto eternal punishment.

I, _____, agree with and shall uphold the beliefs and practices of *Lincoln Road Chapel*, as outlined in their *Statement of Faith and Conduct Policy*.

Signed

Dated

Reporting Child Abuse and Neglect

Introduction

Ontario's *Child and Family Services Act* (CFSA) provides for a broad range of services for families and children, including children who are or may be victims of child abuse or neglect.

The paramount purpose of the Act is to promote the best interests, protection and well being of children.

<http://www.gov.on.ca/CSS/page/brochure/repchildab.html>

The Act recognizes that each of us has a responsibility for the welfare of children. It states clearly that members of the public, including professionals who work with children, have an obligation to report promptly to a children's aid society if they suspect that a child is or may be in need of protection.

The Act defines the term "child in need of protection" and sets out what must be reported to a children's aid society. This definition (CFSA s.72(1)) is set out in detail on the following pages. It includes physical, sexual and emotional abuse, neglect and risk of harm.

This brochure summarizes reporting responsibilities under Ontario's *Child and Family Services Act*. It is not meant to give specific legal advice. If you have questions about a given situation, you should consult a lawyer or the children's aid society.

Responsibility to report a child in need of protection

CFS s.72(1)

If a person has reasonable grounds to suspect that a child is or may be in need of protection, the person must promptly report the suspicion and the information upon which it is based to a children's aid society.

The situations that must be reported are listed in detail below.

Child and Family Services Act CFSA s.72 (1)

Despite the provisions of any other Act, if a person, including a person who performs professional or official duties with respect to children, has reasonable grounds to suspect one of the following, the person shall forthwith report the suspicion and the information on which it is based to a society:

1. The child has suffered physical harm, inflicted by the person having charge of the child or caused by or resulting from that person's,
 - i. failure to adequately care for, provide for, supervise or protect the child, or
 - ii. pattern of neglect in caring for, providing for, supervising or protecting the child.
2. There is a risk that the child is likely to suffer physical harm inflicted by the person having charge of the child or caused by or resulting from that person's,

- i. failure to adequately care for, provide for, supervise or protect the child, or
 - ii. pattern of neglect in caring for, providing for, supervising or protecting the child.
3. The child has been sexually molested or sexually exploited, by the person having charge of the child or by another person where the person having charge of the child knows or should know of the possibility of sexual molestation or sexual exploitation and fails to protect the child.
4. There is a risk that the child is likely to be sexually molested or sexually exploited as described in paragraph 3.
5. The child requires medical treatment to cure, prevent or alleviate physical harm or suffering and the child's parent or the person having charge of the child does not provide, or refuses or is unavailable or unable to consent to, the treatment.
6. The child has suffered emotional harm, demonstrated by serious,
 - i. anxiety,
 - ii. depression,
 - iii. withdrawal,
 - iv. self-destructive or aggressive behaviour, or
 - v. delayed development,and there are reasonable grounds to believe that the emotional harm suffered by the child results from the actions, failure to act or pattern of neglect on the part of the child's parent or the person having charge of the child.
7. The child has suffered emotional harm of the kind described in subparagraph i, ii, iii, iv or v of paragraph 6 and the child's parent or the person having charge of the child does not provide, or refuses or is unavailable or unable to consent to, services or treatment to remedy or alleviate the harm.
8. There is a risk that the child is likely to suffer emotional harm of the kind described in subparagraph i, ii, iii, iv or v of paragraph 6 resulting from the actions, failure to act or pattern of neglect on the part of the child's parent or the person having charge of the child.
9. There is a risk that the child is likely to suffer emotional harm of the kind described in subparagraph i, ii, iii, iv or v of paragraph 6 and that the child's

parent or the person having charge of the child does not provide, or refuses or is unavailable or unable to consent to, services or treatment to prevent the harm.

10. The child suffers from a mental, emotional or developmental condition that, if not remedied, could seriously impair the child's development and the child's parent or the person having charge of the child does not provide, or refuses or is unavailable or unable to consent to, treatment to remedy or alleviate the condition.
11. The child has been abandoned, the child's parent has died or is unavailable to exercise his or her custodial rights over the child and has not made adequate provision for the child's care and custody, or the child is in a residential placement and the parent refuses or is unable or unwilling to resume the child's care and custody.
12. The child is less than 12 years old and has killed or seriously injured another person or caused serious damage to another person's property, services or treatment are necessary to prevent a recurrence and the child's parent or the person having charge of the child does not provide, or refuses or is unavailable or unable to consent to, those services or treatment.
13. The child is less than 12 years old and has on more than one occasion injured another person or caused loss or damage to another person's property, with the encouragement of the person having charge of the child or because of that person's failure or inability to supervise the child adequately.

Ongoing duty to report CFSA s.72(2)

The duty to report is an ongoing obligation. If a person has made a previous report about a child, and has additional reasonable grounds to suspect that a child is or may be in need of protection, that person must make a further report to a children's aid society.

Persons must report directly CFSA s.72(3)

The person who has the reasonable grounds to suspect that a child is or may be in need of protection must make the report directly to a children's aid society. The person must not rely on anyone else to report on his or her behalf.

What are "reasonable grounds to suspect"?

You do not need to be sure that a child is or may be in need of protection to make a report to a children's aid society. "Reasonable grounds" are what an average person, given his or her training, background and experience, exercising normal and honest judgement, would suspect.

Special responsibilities of professionals and officials, and penalty for failure to report CFSA s.72(4), (6.2)

Professional persons and officials have the same duty as any member of the public to report a suspicion that a child is in need of protection. The Act recognizes, however, that persons working closely with children have a special awareness of the signs of child abuse and neglect, and a particular responsibility to report their suspicions, and so makes it an offence to fail to report.

Any professional or official who fails to report a suspicion that a child is or may be in need of protection, where the information on which that suspicion is based was obtained in the course of his or her professional or official duties, is liable on conviction to a fine of up to \$1,000.

Professionals affected CFSA s.72(5)

Persons who perform professional or official duties with respect to children include the following:

- health care professionals, including physicians, nurses, dentists, pharmacists and psychologists;
- teachers, and school principals;
- social workers and family counsellors;
- priests, rabbis and other members of the clergy;
- operators or employees of day nurseries;
- youth and recreation workers (not volunteers);
- peace officers and coroners;
- solicitors;
- service providers and employees of service providers; and
- any other person who performs professional or official duties with respect to a child.

This list sets out examples only. If your work involves children but is not listed above, you may still be considered to be a professional for purposes of the duty to report. If you are not sure whether you may be considered to be a professional for purposes of the duty to report, you should contact your local children's aid society, professional association or regulatory body.

Professional confidentiality CFSA s.72(7),(8)

The professional's duty to report overrides the provisions of any other provincial statute, specifically, those provisions that would otherwise prohibit disclosure by the professional or official.

That is, the professional must report that a child is or may be in need of protection even when the information is supposed to be confidential or privileged. (The only

exception for “privileged” information is in the relationship between a solicitor and a client.)

Protection from liability CFSA s. 72(7)

If a civil action is brought against a person who made a report, that person will be protected unless he or she acted maliciously or without reasonable grounds for his or her suspicion.

What will the children’s aid society do?

Children’s aid society workers have the responsibility and the authority to investigate allegations and to provide services to protect children. A children’s aid society worker may, as part of the investigation and plan to protect the child, involve the police and other community agencies.

How to contact a children’s aid society

Check the telephone directory for the office closest to you. In some communities, the children’s aid society is known as “family and children’s services”. The emergency pages in most Ontario telephone directories have the number to call to report to a children’s aid society. All the children’s aid societies/family and children’s services have emergency service 24 hours a day, so that you can call anytime.

For more information

Contact your local children’s aid society or family and children’s services. If you suspect that a child is or may be in need of protection, contact a children’s aid society immediately. Your co-operation is vital to making Ontario’s child protection system work.

The Procedure for Discipline

You have first-hand knowledge of sin in your church membership or you feel someone has offended you personally.

Main Objective
You have won your brother.
The relationship is restored
just as if the offence/sin had
never happened.

- You **personally** must deal with it

Step 1

Confront him
privately
Matt.18:15
Luke 17:3

This is to be a private meeting just between those involved in the offence/sin. The purpose is to win a brother not wound a brother, restore not retaliate, to heat not hurt, to glorify God not gloat, to deliver not debate.

- With out satisfaction/repentance

Step 2

Take one or two
witnesses/judges
Matt. 18:16

These one or two, serve as a witness or judge as to the validity of the sin/offence involved. Attempts to sway the judges/witnesses by sharing detailed knowledge of the matter before meeting takes place is inappropriate. At this meeting both the offended and the offender lay out their positions. Both are to submit to the ruling of the 'wise man' (1 Cor.6: 5). The character of these one or two is very critical.

- Still no satisfaction/repentance

Step 3

Tell it to the
church
Matt.18:17
1 Tim. 5:20

If the one or two witnesses/judges agree that what has been presented is truly an offence/sin and the one being confronted does not repent then the witnesses/judges are to tell it to the church. This may or may not be the congregation. It depends on the type of offence/sin. (personal, public, theological etc.)

- Still no satisfaction/repentance

Step 4

Remove him from
membership/fellowship,
turn away from him,
and /or treat him like a
lost person.
Matt.18:17;
1Cor. 5:2,5,13
1 Tim. 5:20;
2 Thess. 3 6,14-15

This is recognition that we do not see the work of grace in a person's life. It does not mean that we treat the person badly. But he is set outside the protection, privileges, blessings and benefits of the church. We are to love them and try to win them to Christ. This is not to say that they are lost, only that we see no evidence of salvation.

Repentance

Forgiveness

