

Knollwood Baptist Church Guiding Principles

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Benevolent Fund Policy

I. Purpose

People in need matter to God.

No individual in the community who is willing to receive help in Christ's name should be without food, shelter and other basic needs.

Furthermore, God's people are commanded to care for each other.

"Bear one another's burden and thus fulfill the law of Christ, and give to the people in need"
Galatians 6:2.

"Whoever has the world's goods and sees his brother in need and closes his heart against him, how does the love of God abide in him?" 1 John 3:17.

As an integral part of the ministry of our church, the Benevolence Fund provides financial assistance to individuals or families who are experiencing financial or material needs (see also Matthew 25:31-46).

II. Levels of support

The Senior Pastor is responsible for administering the Benevolence Fund within established guidelines. There are three levels of approved benevolence ministry:

A. Basic (up to \$100.00 per situation)

The Senior Pastor or Associate Pastor may approve this level of assistance in each single situation. Repeat support at this level places the assistance at the Intermediate level.

B. Intermediate (\$101.00 to \$500.00)

The Pastors should seek the counsel from the Chair of the Elders Board to review and approve this level of assistance in each single situation. Repeat support at this level places the assistance at the Advanced level.

C. Advanced (over \$500.00)

This level of assistance per situation must be approved by a 50% majority of the Elders Board through an email approval or at an Elders Board meeting, subject to meeting all specified criteria.

Note: Elders and those consulted must disclose conflicts of interest (e.g., where proposed assistance involves a family member) and excuse themselves from the related discussion and decision

III. Funding

The Pastors will only provide assistance as resources are available.

All funds remain under the direction and control of the overall governing board responsible for the church's charitable resources and will be administered by the Pastors and Elders Board until they have authorized a specific disbursement.

Funding sources are as follows:

1. Benevolence Fund
2. Funds received on communion Sundays from a special offering designated for the Benevolent Fund
3. The church may allocate funds from the General Fund to the Benevolence Fund
4. Project fundraising
 - a. The Elders Board may approve a demonstrated need that is more than available funds. Designated gifts toward an approved benevolence project will be used as designated with the understanding that when a given need has been met as determined by the Elders Board, any excess will be used for other benevolence projects. All special appeals must clearly display this understanding.
 - b. The church will refuse gifts designated toward a specific benevolence project before the approval of the project.
 - c. Fundraising for a specific project will only be approved if the project meets all guidelines of this policy as a whole. The required documentation must be completed before the approval of the project. Caution should be exercised when it can be reasonably expected that financial support for the project will come from only a small group of individuals, especially when the expected donors are closely related (i.e., non-arm's length) to the needy individual(s).

IV. Guidelines

First and foremost, private charity between individuals is encouraged, but it must be done independently of the Church. For the Church's own benevolence program, the following

guidelines should be applied in determining need and eligibility for assistance from the Church's benevolence fund.

A. Determining need

1. The need of an individual or family may come to a Pastor's attention during the course of ministry, or by referral from a third party.
2. A dependent individual's need must be assessed in consultation with the person who has legal responsibility for the individual and the financial status of the legal parent or guardian will be taken into consideration.
3. Other sources of community assistance, including support from other area churches, may need to be verified.

B. Eligibility

1. All assistance, including reporting, shall comply with the requirements of the Income Tax Act and Regulations. The assistance must be charitable under the law.
2. Token assistance may be provided as a tangible demonstration of moral support without meeting all of the eligibility criteria.
3. A person in the community whose current status is financially or materially needy. Support will not be restricted to members.
4. Needs that will be considered for benevolent assistance include the following:
 - a. An accident that results in financial needs.
 - b. An unavoidable unemployment situation.
 - c. Families that encounter legitimate financial difficulties:
 - i. Individuals that are in need of special education or training opportunities due to social, emotional, delinquency or related difficulties. These opportunities should serve to help the individual for the greater good of society in the short and long-term.
 - ii. Medical treatments and related expenses prescribed by a recognized Canadian medical professional not covered by a public or private insurance/medical plan.
 - d. Other situations of demonstrated need.
5. When financial assistance is provided consideration should also be given to meeting the spiritual, physical, mental, emotional, and other needs of the party receiving assistance. This will be done in consultation with the pastoral staff and/or the care team and/or other qualified professionals.
6. The Church will not participate financially (funding or receiving) in projects which the law considers to be private benevolence.
7. Needs NOT usually considered for benevolent assistance
 - a. Discretionary expenses (e.g., vacations).
 - b. Treatments not prescribed by a recognized Canadian medical professional.
 - c. Business needs arising for any reason.
 - d. Insured losses.

- e. Individuals on social assistance (except for types of assistance that are not considered to be income by the relevant funding agency, to be determined in advance by consulting with a knowledgeable employee of the funding agency).
 - f. Where an individual or those legally responsible for the individual are determined to have adequate resources, unless the individual has been rejected by those persons (e.g., because of faith).
 - g. Projected and future needs (e.g., education fund for an orphaned child).
8. Duration of charity
- a. The church will provide assistance for a specific need that is not expected to involve a long-term commitment.
 - b. When a major need arises, other possible sources for assistance will be explored with the party in need (e.g., community and/or government programs).

V. Reporting/Documentation/Evaluation

The Pastor evaluating a case for assistance are responsible for the following:

- A. Basic – Record the assistance provided in the cash box. The record should include the date of the assistance, name of the individual, the amount and the reason for the assistance. This list is used to highlight and note any repeat requests at the basic level.
- B. Intermediate – The Pastor will seek input and approval from the Chair of the Elders Board and record that approval. Reporting is the same as Basic assistance.
- C. Advanced – The Pastor will bring the request to the Elders Board for approval. The Elders will evaluate the financial resources available to the person and the circumstances of the request. The Board can recommend that the individual seek financial management counselling if the requests are significant and continuous.

All documentation shall be filed in a confidential and secure place. Care should be taken not to reveal the names of individuals considered and/or approved for assistance. Individual names should not be included in the minutes of Elder Board meetings.

Payments will only be processed upon approval by the Pastors, Board Chair or approval of the Elders Board, as required. Whenever reasonably possible benevolent assistance should be paid directly to a supplier/service provider, if possible the assistance should be in the form of physical goods or vouchers. Basic support amounts can be paid in cash from the cash box designated for Benevolent purposes.

Benevolence assistance will be reported on T5007 slips as 'social assistance' in accordance with the requirements of the Income Tax Act.

Child Protection Policy

1. Introduction

The Church has a spiritual, moral and legal obligation to provide a secure environment for children and youth participating in church programs that are under the auspices and authority of the church. Child abuse is a criminal act as well as a violation of human conscience and dignity. It is a violation of God's moral law within the trusted context of relationship. It is a criminal behaviour that causes emotional, physical and spiritual trauma to victims, and has destructive consequences for abusers. The devastating effects on the credibility of the church ministry and the name of Christ make it essential that the church take all appropriate steps to prevent incidents from occurring.

2. The Selection of Workers

A Child and Youth Ministry Volunteer Application will be completed and signed by each person who desires to work with children and young people (ages 0-18). This application will be the basis for an interview to be held with one of the Pastor's or the appropriate Ministry Leader. The Application must be completed in its entirety and signed confirming that the Knollwood Baptist Church Child Abuse Policy has been read in full and agreed upon the potential volunteer. References will be contacted through a formal letter or phone, by one of the Pastors or Ministry Leaders. If reference(s) are contacted through a formal letter each letter must be signed and returned by the references before an interview will take place. Each potential volunteer must have a police check conducted at their expense (unless special arrangements are made.) Notes from the interview and reference checks, along with any other information gathered, will be kept in a confidential file in the church office.

Individuals with a criminal record will be reviewed on a case by case basis by the Pastoral team and Elders Boards. Records, which contain convictions of a sexual nature will not be considered. Records of a violent nature will be reviewed as would cases of records of a non-violent nature including but not limited to, impaired driving, mischief or thefts. Except in cases where church leadership may see fit to waive the condition, all workers will be church members or will have been in regular attendance at the Church for no fewer than six months. All workers will be approved by the Ministry Leader in consultation with the Pastor(s). Leaders will be approved by the Pastor(s) in consultation with the Board of Elders.

3. Understanding The Need

The Church has a mandate to minister to individuals, families, adults, youth and children. In that context, the Church stresses the sanctity of human life and the importance and worth of each individual as a child of God.

The disturbing and traumatic rise of reported child abuse cases has claimed the attention of our nation and society. Unfortunately, churches who have children's programs are not insulated from such cases. In response to this, it is our commitment to provide reasonable protective care for all infants, preschoolers, children and youth attending any programs sponsored by the Church. We feel compelled to establish guidelines for the prevention of child abuse.

Although the Church has been fortunate in never having any incidents of child abuse happen in the church, we recognize that formal guidelines and procedures will help prevent the opportunity of abuse to arise in the future.

We believe that childhood innocence is a gift from God. Children are naturally trusting. Children readily place their faith in adults who care for them. It is our responsibility as a church to safeguard that trust.

Incidents of child abuse can occur in any church, including ours. Churches have traditionally accepted the services of anyone expressing an interest in working as a volunteer with children or youth. Churches are by nature trusting and unsuspecting institutions. Asking sensitive questions of those who are giving their time and talent can be seen as distasteful by some church leaders. No one wants to offend potential workers, especially long time church members with a history of good service. These tendencies can make a church susceptible to incidents of child abuse.

Such incidents often result in massive media attention sometimes on a national scale. Television stations conduct live interviews from church property on the evening news. Front page stories hit the local paper. Community residents begin to associate the church with the incident of abuse. There is potential for enormous legal liability on the part of the church. If a trial ensues, the issue stays alive in the media for months and sometimes years.

4. Understanding Child Abuse

Child Abuse is defined as follows:

1. It can be physical, emotional or sexual
2. All child abuse involves the misuse of power
3. Misuse of power takes place when people take advantage of the authority or power they have over vulnerable people

4. Vulnerable people include adults with physical or mental disabilities, as well as, Children

Physical abuse is using physical force or action that results, or could result in, injury to a child, youth or adult. Emotional abuse is a pattern of hurting a child's feelings to the point of damaging their self-respect. It includes verbal attacks on a child, insults, humiliation or rejection. A child or youth who is emotionally harmed may demonstrate severe anxiety, depression, withdrawal, self-destructive or aggressive behaviour.

Sexual abuse is when a child or youth is taken advantage of by an older individual in order to live out their fantasies of power and control. Sexual activity between children or youth may also be sexual abuse if older or more powerful children or youth take advantage of those younger (5 years difference) or less powerful.

Sexual abuse includes behavior that involve touching and non-touching.

Types of sexual abuse that involve touching include:

1. Fondling (including over clothing)
2. Oral, genital or anal penetration
3. Intercourse
4. Forcible rape

Types of sexual abuse that do not involve touching include:

1. Verbal comments or requests
2. Showing or allowing children to view pornographic material (videos, magazines, Internet websites etc.)
3. Obscene phone calls
4. Exhibitionism, voyeurism
5. Allowing children to witness sexual activity
6. Teaching a child a sexual act (i.e. how to masturbate)
7. Photographing children sexually

Symptoms of Abuse:

Church workers and staff should be alert to physical, behavioural and verbal signs of abuse.

Physical signs may include:

1. Lacerations and bruises
2. Irritation, pain or injury to the genital area
3. Difficulty with urination
4. Discomfort when sitting
5. Torn or bloody underclothing

6. Venereal disease

Behavioural signs may include:

1. Anxiety when approaching church or nursery area
2. Nightmares, the return of bedwetting as an older child
3. Nervous or hostile behaviour toward adults
4. Sexual self consciousness
5. "Acting out" sexual behavior
6. Withdrawal from church activities and friends
7. Fire setting

Verbal signs may include:

1. "I don't like that person"
2. "That person does things to me when we're alone"
3. "I don't like to be alone with that person"
4. "That person fooled around with me"

Child sexual abuse robs children of their childhood and scars its young victims for life. If abuse occurs in our church, a respected member will most likely be the molester; therefore, emphasis on "stranger danger" will leave our church ill prepared. While it is uncomfortable to consider this, the most likely assailants include Sunday school teachers or helpers, religious educators, nursery or preschool workers, camp counsellors, adults who transport children and clergy. Trusted adults, male or female, can easily mislead children and most incidents of child abuse take place in the context of an ongoing relationship between the abuser and child.

5. The Church's Legal Vulnerability

Why Churches Are Susceptible.

Churches have unique features that can make them susceptible to incidents of child abuse. This risk increases dramatically for overnight activities.

Access: The Boy Scouts, Big Brothers and similar organizations have instituted comprehensive programs to reduce the risk of child abuse. Child abusers are attracted to

an institution in which they have immediate access to potential victims in an atmosphere of complete trust.

Need: Most churches struggle to get adequate help for children and youth programs. Recruiting nursery workers, for example, can become an unending effort. Turnover among volunteer workers is also high. A willing volunteer worker provides a welcome relief.

Churches need to understand the extent of their liability. Churches are not “guarantors” of the safety and well being of children. They are not absolutely liable for every injury that occurs on their premises or in the course of their activities. Generally, they are responsible for only those injuries that result from their negligence. Victims of child abuse who have sued a church often allege that the church was negligent in not adequately screening their workers or for not providing adequate supervision.

The civil and legal liability of the church:

Increasingly and often more dramatically, the church and its personnel (i.e. staff, directors, Elders and ministers) are being held accountable for the acts of abuse within the church even though neither the church, nor its leaders were aware of the abuse or condoned it. Churches are being sued in civil courts for damages sustained by victims and their families. Those victims and their families are attempting to hold churches accountable by alleging that:

1. The church is vicariously liable for acts of its personnel, be the paid staff or volunteer staff, regardless of whether the church was itself negligent or even knew of the abuse;
2. The church was negligent in its hiring or accepting personnel when paid or volunteer;
3. The church was negligent in the supervising or monitoring of its personnel or Membership;

6. Child Protection Procedures

A. OVERVIEW

Knollwood Baptist Church is committed to the following:

1. The screening of all staff/volunteers who work with children or youth (0-18).
2. The requirement of references and consent for a police check for all workers with above-specified age groups.
3. The training of all staff, who work in the above programs, in the understanding of the nature of child abuse, how to carry out prevention policies and report suspected incidents.
4. The implementation of a basic “two-leader” rule. Such a rule implies that at least two leaders should be present during any children’s activities. Leader #1 must be an adult member. Leader #2 can be a member or adherent 12 years of age or

- older. This rule protects both child and worker. If both leaders are between the ages of 12 and 18 the open door policy must be followed. See section 5.E.4
5. If an adult program is occurring in the church building a minimum of 2 youth over the age of 12 can be utilized as 'babysitters'.

B. CHILD SECURITY

1. All ministry leaders working with children must wear a name tag or approved clothing, which identifies them accordingly.
2. The names and addresses of parents and children must be recorded and carefully monitored for any changes.
3. Parents of nursery aged children must register/sign in when the child is brought to the nursery. The child will only be released to the parent or designate. The parent must provide in writing, any special needs of their child. Additional information such as parents location during that period of time is advised.
4. Children are never to be dropped off i.e. nursery or classroom, without a teacher or care giver present. If only one worker is present, the door should be left open. Doors are to be supervised so that children are not able to exit alone or parent/other cannot take them unnoticed.
5. Parents are not to enter nursery or classroom when picking up their child unless requested to do so. This better enables the child care staff to maintain order and provide proper security.
6. Parental consent must be obtained to allow taking and using photographs of children and/or youth for KBC's purposes. (ie. slide show, website).

C. WASHROOM GUIDELINES

Parents are encouraged to take their children to the washroom prior to each class or service. This should be communicated to parents periodically.

1. Nursery Children As a general rule, nursery staff will not be expected to change diapers. If necessary, however, the following rules apply:
 - a. Diaper changing must always take place in such a way that another nursery worker can easily see the child that is being changed, as well as the other children and workers in the room.
 - b. Children must be 12 years of age or older, with appropriate training, before being permitted to work in the nursery and change infant's diapers.
2. Preschool Children
 - a. Two adults should escort a group of children to the washroom. The two adults can be any combination of teachers, safety monitors, ministry leaders etc.
 - b. ii) If just one child must go to the washroom, the adult worker should check the washroom to ensure it's empty, wait outside the washroom door before escorting him/her back to the classroom. The worker should call the child's name if they are taking more time than seems appropriate.

- c. A worker should never be alone with a child in an unsupervised washroom and never go into a washroom or cubicle with a child.
 - d. When preschool children require assistance in the washroom, a worker should inform another adult when they are taking the child into the washroom and when they are returning from the washroom.
 - e. No teenagers or minors should help children in the bathroom.
 - f. In light of the fact that most abusers are male, for the protection of male volunteers, it is advisable for men to avoid assisting boys or girls of any age, in the washrooms.
3. JK-Grade 6
- a. A child seven years of age and younger should not be sent to the washroom alone, but should be accompanied by an adult worker.
 - b. The adult worker should escort these children (i.e. <7 years) to the washroom and wait outside the door. The worker should call the child's name if he/she is taking longer than seems necessary.
 - c. Never go into a washroom or cubicle with a child and shut the door.

7. HEALTH AND SAFETY GUIDELINES

1. Sick Children A child who is ill and could, therefore, expose other children and workers to illness, should not be received into the nursery. Some signs of illness are unusual fatigue or irritability, coughing, sneezing, runny nose and eyes, fever, vomiting, diarrhea etc. Any child with a known communicable disease should not be received into the nursery or a classroom.
2. Medications KBC workers are not to administer medications; if medication is necessary, a parent must arrange to administer it. No medication is to be left in classrooms or given to the child or teacher. In extreme cases (i.e. peanut allergies, ventilators etc.) arrangements should be made with written instructions and parental consent when the child is dropped off.
3. Reporting Accidents and Injuries It is important that parents or guardians are made aware of any accidents or injuries that occurred when their children were in your care. (i.e. being pushed down by another child, falling off their chair etc.)
4. Procedures for Dealing with Cuts, Injuries Involving Blood, or suspected Sexual Abuse:
 - a. Separate the injured child from the other children. Isolate the area where the blood may have dropped e.g. carpet, toys etc. Apply first aid measures and send someone to locate parents.
 - b. if other children have contacted blood the area should be cleaned appropriately and their parents should be notified when they pick up their child.
 - c. Latex gloves should be worn when administering first aid and/or cleaning bloody areas.
 - d. Any blood on floor, toys etc. should be cleaned with an appropriate solution.

- e. v)In the case of sexual assault, the victim should be wrapped in a warm blanket but torn clothing should not be removed. Any injuries should not be totally cleaned up i.e. face washed.
5. 5. Cleanliness
- a. Sanitize child care areas weekly. Regularly clean all surfaces, toys, tables, trays, bedding, bibs and doors.

8. CLASSROOM STAFFING AND SUPERVISION GUIDELINES

Workers should always conduct themselves in a Godly manner, being an example of obedience, respect and honesty to those in their care.

Programs that involve children and youth must always include adequate supervisory personnel. Supervision should be maintained both before and after the event until all children are in the custody of their parents, legal guardians or designate assigned by parent at drop-off.

1. Two Leaders--As a general rule there is to be a minimum of two leaders (leader #1 must be an adult member and leader #2 can be a member or adherent 12 years of age or older), in any room with children except in the event of an emergency. High school students or parents could be enlisted to assist with supervision.
2. Exceptions to the "Two-Leader" Rule--When church staff or volunteer workers have a legitimate reason to be alone with a child, workers should notify an appropriate church leader and the meeting must take place in visible area or in a room with an open door.
3. Open Doors--When it is necessary for only one leader to be in a room with children (e.g. leader leaves room to escort children to washroom), the door of that room should remain open. Windows in classroom or office doors are also recommended.
4. Age Expectation--In some cases volunteers between the ages of 12 and 18 may be utilized. In these instances at least two leaders should be in place and the open door policy followed.
5. Preschool Classes--All preschool rooms are to be staffed with at least one female adult worker to better facilitate observance of washroom guidelines.
6. Safety--During the allotted times for child and youth ministry, Ministry Leaders or volunteers should periodically check main entrances, classes and washrooms for any safety or security concerns.
7. Discipline--Consideration must be given to a child's dignity and vulnerability in exercising discipline. Actions and words must be guided by gentleness, respect, and understanding. Discipline will be carried out through instruction, training and correction. Physical punishment of any kind will not be used. Workers experiencing difficulty and lack of response with an individual child, will seek assistance and advice through the program leader.

8. Family Protection--Family ministry teams work well together and should be encouraged; however, for the protection of the family unit, we recommend the presence of at least one other unrelated volunteer.

9. PROPER DISPLAYS OF AFFECTION

Touch is an essential responsibility in nurturing lives. Volunteers need to be aware of, and sensitive to, differences in sexual development, cultural differences, family backgrounds, individual personalities and special needs. Physical contact with children should be age and developmentally appropriate but should never occur when alone with a child or youth. The following guidelines are meant to be genuine and positive displays of God's love.

1. Appropriate Touch- Love and caring can be expressed in the following ways, by:
 - a. i) Bending down to the child's eye level and speaking or listening to him/her in a kind, caring manner;
 - b. Taking a child's hand and leading him/her to an activity;
 - c. Putting an arm around the shoulder of a child who needs quieting or comforting;
 - d. Taking both of a child's hands as you say, "You did such a good job!" or "I'm so glad to see you again. We've missed you!" etc.
 - e. Patting a child on the head, shoulder or back to affirm him/her;
 - f. Holding a child by the shoulders or hand to keep his/her attention as you redirect behaviour;
 - g. Gently holding a child's chin to help him/her focus on what you're saying;
 - h. Holding a preschool child who is crying.
2. Inappropriate Touch- You must avoid:
 - a. Kissing a child, coaxing a child to kiss you, extended hugging or tickling;
 - b. Touching a child in any area that would be covered by a bathing suit (except when assisting a child with toileting as previously outlined), or inner thigh.
 - c. Carrying older children or having them sit on your lap.

*You must never be alone with a child unless you have parental consent. See 5.E.2

3. Youth Ministry Considerations- Anyone working with a youth group will not pursue a dating relationship with a young person of that group. Workers should always be sensitive to young people with 'crushes' and should always be aware that young persons are prone to develop infatuations towards persons in leadership. Should a relationship occur, the matter should be brought to the attention of the Youth Pastor, Senior Pastor or designate Immediately.

10 SPECIAL EVENTS AND OVERNIGHT POLICIES

Leaders are encouraged to plan special activities in their homes or involve their pupils in

field trips and service projects. The following precautions need to be followed with these activities.

1. Field Trips and Special Events

- a. Activities conducted away from the church property should be pre-approved by the church leadership.
- b. Parents should be notified at least one week in advance of the outing.
- c. Proper written consent and medical release forms are required for each child.
- d. All trips and outings must be supervised by at least two approved, unrelated adult leaders.
- e. When transporting children is necessary, all drivers must possess a valid drivers license, current automobile insurance and must operate the vehicle in a safe manner, including not texting while driving. Workers should never be alone with a child or young person in their vehicle. The number of passengers must never exceed the number of seat belts.

2. Overnight Events

Church sponsored overnight activities may be permitted subject to the following guidelines:

- a. All overnight activities must be pre-approved by church leadership.
- b. Proper written consent and medical release forms are required for each child.
- c. All overnight activities should have a minimum ratio of one leader for every five children. There must be a minimum of two leaders at all times. When only two leaders are required, they must be unrelated. Each leader should have an assigned group for whom he/she will be responsible during the overnight event. All supervising leaders must be approved volunteers.

11 Equipment/Facility Requirements

If and when the church plans to build or to renovate, the following items are to be kept in mind where children's' classrooms are involved:

1. Windows

- i) Large interior windows that allow for easy viewing by parents and supervisors.
- ii) Doors with windows which also provide for easy viewing. Site lines through these windows should remain unobstructed at all times.

2. Washrooms

- i) Toilets in the preschool area prevent the need for children to leave the room. Windows on preschool washrooms enable helpers to assist the child while in view of the adults.
- ii) Child size toilets make it possible for children to use the washroom with little Assistance.

3. Nursery Facilities

- i) Change tables should be in full view.
- ii) Nursery doors should remain closed to prevent anyone from entering unnoticed.
- iii) Nursery sleeping rooms should have a window in the door or ½ door and a radio transmitter into the adjoining room.
- iv) There should be no baseboard heaters.
- v) Electrical outlets must be covered or out of reach of children.
- vi) Cribs and toys must meet safety standards.

4. Emergency Exit

- i) An emergency exit plan with maps and procedures should be visible in each room.
- ii) All workers need to be familiar with the emergency exit plan.
- iii) Procedures should be reviewed annually for fire emergencies.

5. First Aid Supplies/Training

- i) A first aid box must be kept on hand and it's contents reviewed regularly by an assigned member of the qualified first aid worker list.
- ii) A review of those leaders, church members and church adherents holding first aid certificates and who are willing to be a part of the first aid worker list should be made before fall programs commence. There should be a certified first aid worker for every 35 children in the program.
- iii) Any first aid training required should be brought to the attention of the Ministry leader who will arrange to provide qualified teachers.

12 Recruitment of Paid Staff and Volunteers

A. MINISTRY VOLUNTEER APPLICATION FORM (Appendix 1)

The volunteer application form must be completed for all positions involving ministry with children and youth. Completion of this form is for the protection of all workers and to protect the church from legal liability. An inventory list of all workers should be kept on file.

B. REFERENCE CHECK

Three personal references are requested on the V.A.F. References that are acceptable are limited to the following:

- i. Former pastor
- ii. Parents (for minors)
- iii. Teacher (for minors)
- iv. Other volunteer member
- iv. Employer

References will be contacted through a formal letter or phone, by one of the Pastors or Ministry Leader. If references are contacted through a formal letter, each letter must be signed and returned by the references before an interview will take place. If the reference is contacted through telephone a summary of the reference's comments including the date of the contact will be recorded and included in the volunteer's file.

C. INTERVIEW

An interview provides ministry leaders with the opportunity to review the important items from the V.A.F. in a personal setting. This allows ministry leaders to ask follow-up questions and thus enhance their knowledge of the applicant. The interview will also allow the potential volunteer to ask questions about various children's ministries and as well, the reasons behind our child protection procedures.

D. POLICE CHECK

All applicants must complete a police check as part of the V.A.F. All records will be placed in the Personnel File established for that purpose.

E. PERSONNEL FILE

Personnel files are to be considered confidential. Files will be held in the church office filing cabinets and locked. Access to personnel files will be given to ministry leaders, members of the church board or pastoral staff. Files will be destroyed five years after termination of the service, salaried or volunteer.

13 Incident Reporting Procedures

If you have any concerns regarding the safety of a child, you should report to your Ministry Pastor. He will then work with you in contacting the appropriate child protection agency and/or the police. The Pastor will ensure that the Senior Pastor is informed and the church's legal advisor is contacted. Where a Pastor is involved in the allegation, the Fellowship office will also be advised. Any person who has reasonable grounds to believe that a child is in need of protection is legally required to report the matter to a social worker in the local Children's Aid Society (C.A.S.). A person who knowingly fails to report these circumstances is in violation of the law and may be found to have committed an Offense.

Children's Aid Society: 519-455-9000 London Police: 519-661-5670

Abuse or neglect need to have already occurred for a child to be in need or protection. Any inappropriate conduct or relationships between volunteer workers/paid staff and a youth or a child must be confronted immediately and investigated. Prompt warnings must be issued when appropriate; and the situation monitored very closely. The

leader/volunteer's services should be terminated immediately, for continued violation of sufficient gravity. Ministry leaders should note when a youth or child appears aloof or withdrawn, or exhibits a marked personality change. This may indicate a problem which needs attention.

In the case of an alleged incident which occurred in the church, involved people in the church or occurred in the community and actual allegations the following guidelines apply:

i) Report the incident immediately to the church C.A.S. representative (Senior Pastor or designate) who will inform the C.A.S. and/or Police. The church's lawyer should also be contacted if necessary.

ii) Contact the victims parent or guardian.

iii) Document all your efforts at handling the incident.

As soon as possible after the incident becomes known: · Do not prejudge the situation but take allegations seriously and reach out to the victim and the victim's family. Showing care and support help to prevent further hurt. Extend whatever pastoral resources are needed and remember that care and safety of the victim is the priority.

Treat the accused with dignity and support. If the accused is a church worker, that person should be temporarily relieved of his or her duties until the investigation is finished. If the person is a paid employee, arrangements should be made to maintain or suspend his or her income until the allegations are cleared and substantiated.

In these matters it is important to keep the information restricted to those who need to be advised; therefore, all suspicions of abuse should be directed only to the Ministry Pastor or Senior Pastor. It is the responsibility of the pastoral staff to contact the C.A.S. and/or the Police.

When the child comes to you, be sure to take his or her word seriously. Don't deny the problem, but stay calm and listen to the child. Give emotional support, reminding the child that he or she is not at fault. Tell the child that he or she was right to tell you about the problem. Do not promise the child that you will not tell anyone.

Response strategy to allegations of abuse should include: · All allegations to be taken seriously. Situations must be handled forthrightly with due respect to people's privacy and confidentiality. · Full cooperation must be given to civil authorities under the guidance of the church lawyer. · Adequate care must be shown for the well being of victims. · The victim should not be held responsible in any way. · Always have adequate records of worker's applications, references and screening forms. They should be up to date and accessible for at least 5 years. *The spokesperson for the church should be only the Senior Pastor or his designate.

8. Annual Review/Training Team

The Elders board will annually appoint a three person team comprised of church members who will be responsible for:

1. Annually reviewing the Child Protection Policy and recommending changes to the Elders board.
2. Annually meet with children and youth Ministry Leaders to review the policy, obtain feedback about the policy and encourage compliance with the policy.
3. Annually leading a volunteer training event for all those serving in children and youth ministries.
4. Maintaining confidential files of all volunteers.

APPENDIX 1

KNOLLWOOD BAPTIST CHURCH Children and Youth Ministry Volunteer Application

Full Name: _____ Date: _____

Address: _____

Phone: _____ Work: _____

Email: _____

Occupation: _____

How did you come to know Christ as your Saviour?

Background Information

How long have you attended Knollwood? _____ Baptized? __yes__no

Member? __yes__no

What is your present involvement at this church and/or community?

What position(s) are you interested in becoming involved

in? _____

—

—

—

Have you ever worked in a church ministry or other community programs involving

children or youth? Please give names and phone numbers.

- 1. _____
-
- 2. _____
-
- 3. _____
-

List and courses or training that would equip you for Christian Ministry, such as workshops, first aid, etc.

—

—

Have you read our church’s policies on child and youth safety and protection against abuse?

Yes _____ No _____

What questions do you have about these policies?

Have you ever been convicted of any criminal offense or a crime involving actual or attempted abuse of a minor? Yes _____ No _____

Are you prepared to consent to a criminal records search?

Yes _____ No _____

If no, please explain.

Individuals with a criminal record will be reviewed on a case by case basis by the Pastoral team and Elders Board. Records, which contain convictions of a sexual nature will not be considered. Records of a violent nature will be reviewed as would cases of records of a non-violent nature including but not limited to, impaired driving, mischief or thefts.

References

Please provide the names of three individuals, excluding relatives, whom we will contact. Include at least one reference outside of KBC (Knollwood Baptist Church). 1.

Name _____ Relationship _____

Phone Number _____

2. Name _____ Relationship _____

Phone Number _____

3. Name _____ Relationship _____

Phone Number _____

Statement

The information contained herein is correct. I authorize any references listed to provide any information requested pertaining to my character and fitness to participate in children's and/or youth ministry of the church.

Should my application be accepted, I agree to be bound by the constitutions or bylaws, policies and procedures of KBC, including disciplinary processes, and to refrain from any conduct unbecoming in the performance of my responsibilities on behalf of the church.

Signature _____ Date: _____

- For Office Use Only

€ Interview and/or reference checks required

€ Interview and/or reference checks NOT required

Additional Comments

Signature- Pastor Signature- Ministry Leader

Date Date

APPENDIX 2

INTERVIEW QUESTIONS

(THESE INTERVIEW QUESTIONS SHOULD BE ADDED IN ADDITION TO ANY QUESTIONS YOU MAY HAVE ABOUT THE VOLUNTEER APPLICATION)

1. Are you prepared to attend seminars or workshops on nursery/children/youth ministry as prescribed by the church? _____

2. Do you have a current driver's license? _____

If yes, the driver's license number is: _____

(Adult survivors of child abuse must meet with the Senior Pastor before working in the nursery/ children/youth ministry on behalf of this Church. Accordingly, this question may be discussed with the Senior Pastor in confidence rather than answering. Failure to answer the question to the Ministry head/interviewer this form will not automatically disqualify an applicant from serving in such nursery/ children/youth ministry.)

3. What are the other churches (names and addresses) have you attended regularly during the past five years?

—

—

4. What previous church work involving babies/children/youth have you done? List each church's name and address, type of work performed, and dates. Attach a separate page, if necessary.

CHURCH & ADDRESS POSITION/MAJOR RESPONSIBILITY YEAR(S)

5. What previous non-church work involving babies/children/youth have you done? List each organization's name and address, type of work performed, and dates. Attach a separate page, if necessary.

ORGANIZATION & ADDRESS POSITION/MAJOR RESPONSIBILITY YEAR(S)

6. List any gifts, callings, training, education, or other factors that have prepared you for nursery children/youth work. Attach a separate page, if necessary

7. Have you been a victim of abuse/molestation?

APPENDIX 3

FOLLOW-UP FORM

FOR NURSERY/CHILDREN/YOUTH MINISTRY APPLICANTS

CONFIDENTIAL

REFERENCE FOLLOW-UP

DATE & TIME OF CONTACT:

METHOD OF CONTACT:

(i.e. telephone, letter, face-to-face conversation)

PERSON CONTACTING THE REFERENCE:

1. NAME OF APPLICANT: _____

2. REFERENCE CONTACTED: (identify both the organization/church and the person/minister contacted)

3. NATURE OF REFERENCE'S RELATIONSHIP TO APPLICANT (i.e. employer)

4. HOW MANY YEARS HAS THE REFERENCE KNOWN THE APPLICANT?

5. SUMMARY OF CONVERSATION:

(Summarize the reference's remarks concerning the applicant's fitness and suitability for nursery/children/youth work.

i.e. What experience does the applicant have working with babies/children/youth? i.e. Are there any concerns about the applicant's commitment to nursery/children/youth ministry or about the applicant's personal background which would affect his or her ability to minister or which would place babies/children/youth at risk?)

Signature of Person Inquiring Date

APPENDIX 4

Request for Off-Site Event

*This letter of request needs to be given to the Senior Pastor, his designate or Chair of the Elders' board 6 weeks prior to the potential event.

Name of

Group/Class: _____

_ Age of Group/Class: _____

Date of Event: _____ Is this event an overnight event? Yes No

Location of

Event: _____

_ Event Supervisor: _____

Other Event Helpers/Assistants:

Description of Event:

Signature of Event Supervisor: _____

Date: _____

Trip Approved Trip Disapproved

Comments/

APPENDIX 5

SAMPLE LETTER OF PERMISSION FOR OFF-SITE EVENTS

Dear Parent/Guardian:

On _____, the _____

_ (date) (Group Name)

of Knollwood Baptist Church, London, ON, are having an event away from the Knollwood Baptist Church Property.

The event will be at _____.

(location of event)

The cost of the event is _____.
 The event will begin at _____ and will be finished at _____. (start time)
 (end time) Your child will need to have the following with
 them: _____. (list of necessary items such as birth certificate, health
 card etc.) We would like to have your child be a part of this event. If you have any questions you
 can reach me,
 _____, at _____ or
 _____. (your name) (your phone number) (your email or bus. Phone)

Sincerely, _____

Child's Name: _____

Child's Health Card Number: _____

Parents Name: _____

Parents Signature: _____

Phone Numbers we can reach you in case of emergency:

Cell: _____ Other: _____

APPENDIX 6

Incident Report Form

*It is important to report to the parent/guardian of children any incidents that resulted in
 an injury regardless of how serious the incident may or may not have been. Even if there
 are no visual appearances of injury it is necessary to make the parent aware of the
 incident.

Date: _____

Time of Incident: _____

Individuals Involved:

1. Name: _____ Victim Aggressor Other Male Female

2. Name: _____ Victim Aggressor Other Male Female

3. Name: _____ Victim Aggressor Other Male Female

Details of Incident:

Injuries Sustained to

Child: _____ Not Applicable

Reported

by: _____ Signature: _____

Date: _____

Witnessed by: _____ Signature: _____

Date: _____
(*witness so Signature, not incident)

APPENDIX 7

LEGAL REPORTING OBLIGATIONS UNDER ONTARIO LAW

Legal counsel must be obtained prior to enacting any process or procedure to ensure compliance with Ontario law (21).

PUBLIC RESPONSIBILITY TO REPORT A CHILD IN NEED OF PROTECTION

Every person, including a volunteer, who believes on reasonable grounds that a child is or may be in need of protection must report promptly the belief and the information upon which it is based to the local Family and Children's Services (22). No one is exempt from this responsibility.

SPECIAL RESPONSIBILITIES IMPOSED ON PROFESSIONALS AND OFFICIALS TO REPORT ABUSE

The Child and Family Services Act gives professionals a particular reporting responsibility as they may have a special awareness of children who may be in an abuse situation. A professional or official who, in the course of his or her professional or official duties with respect to a child, has reasonable grounds to suspect that a child is or may be suffering or may have suffered abuse shall promptly report the suspicion and the information upon which it is based to the local Family and Children's Services (23). A pastor having suspicion of abuse, either personally or through a communication with a church worker, has the obligation set out in Section 72 (3) of the Child and Family Services Act.

PROFESSIONALS AFFECTED

The professional duty to report affects the following persons (24).

1. a healthcare professional, including a physician, nurse, dentist, pharmacist and psychologist;
2. a teacher, school principal, social worker, family counsellor, priest, rabbi, other member of the clergy, operator or employee of a day nursery, a non-volunteer youth and recreation worker;
3. a peace officer and a coroner;
4. a solicitor; and
5. a service provider and an employee of a service provider.

The exact text of Sections 72(2), through (5) of the Child and Family Services Act appears in Appendix 5.

PROFESSIONAL CONFIDENTIALITY

The professional's duty to report under the Child and Family Services Act, *supra* overrides all provisions of any other Act. A professional must report abuse even when the information may be confidential or privileged (25).

The only exception is that the privilege that may exist between a solicitor and his or her client can not be compromised (26).

PENALTY FOR FAILURE TO REPORT

Failure to report is an offense under the Child and Family Services Act. Examples of corresponding penalties include, but are not limited to, the following:

A professional who in the course of his duties fails to report child abuse pursuant to the Child and Family Services Act, *supra* s. 72 (3) and a director, officer or employee of a corporation (i.e. an incorporated church), who authorizes, permits or concurs in such failure to report by the corporation is guilty of an offense and on conviction is liable to a fine of up to \$1,000.00 (27).

Any person who fails to report child abuse pursuant to the Child and Family Services Act, *supra* s. 72 (2) and a director, officer or employee of a corporation (i.e. an incorporated church), who authorizes, permits or concurs in such failure to report by the corporation is guilty of an offense and on conviction is liable to a fine of up to \$2,000.00 or to imprisonment for a term of not more than three years, or to both (28).

PROTECTION FROM LIABILITY

If a civil action is brought against a person who made a report in accordance with the provisions of the Child and Family Services Act, *supra*, such person will be protected unless he or she acted maliciously or without reasonable grounds for the belief or suspicion (29).

APPENDIX 8

TEXT OF CHILD AND FAMILY SERVICES ACT SECTIONS 72(2), (3), (4), and (5)

(2) A person who believes on a reasonable grounds that a child is or may be in need of protection shall forthwith report the belief and the information upon which it is based to a society.

(3) Despite the provisions of any other Act, a person referred to in subsection (4) who, in

the course of his or her professional duties, has reasonable grounds to suspect that a child is or may be suffering or may have suffered abuse shall forthwith report the suspicion and the information on which it is based to a society.

(4) Subsection (3) applies to every person who performs professional or official duties with respect to a child including,

(a) a healthcare professional, including a physician, nurse, dentist, pharmacist and psychologist;

(b) a teacher, school principal, social worker, family counselor, priest, rabbi, clergyman, operator or employee of a day nursery and youth and recreation worker;

(c) a peace officer and a coroner;

(d) a solicitor; and

(e) a service provider and an employee of a service provider.

(5) In clause (4) (b), "youth and recreation worker" does not include a volunteer.

Church Discipline Policy

Christ's exhortation to watch over one another and to bear one another's burdens in the spirit of meekness and love shall be foremost in the minds of the Board in fulfilling their responsibility for the Discipline of Members. The primary aim of Discipline shall be the restoration of the offender to fellowship with God and with the Church. The Church has not only the right but the duty to practice such Discipline in a Christian manner. In administering Discipline, care shall be taken that the Members of the Church carry a worthy witness of their faith before the world both for the sake of the Spiritual life of each Member and Adherent and for the testimony of Jesus Christ and the Church.

1. Resolution of Dispute Among Members and Adherents

Disputes amongst Members and Adherents should, as much as possible, be resolved in accordance with principles set out in Matthew 18:15-20, Luke 17:3, Galatians 6:1, and 1 Corinthians 5:1-5. Without limiting the generality of the said passages of Scripture, the following procedure should, as much as possible, be adopted where a dispute occurs amongst Members or Adherents (defined hereafter collectively as an "Individual")

- an Individual who believes that he has been wronged by another Individual for whatever reason shall approach such Individual with an explanation of the wrong which is alleged to have occurred.
- if the Individual so approached does not listen to the Individual who has approached him or her, or if the matter is not resolved, then the Individual who is alleged to have been wronged shall approach the Individual who is alleged to have caused the wrong in the presence of one or two other Individuals of which at least one must be an Elder.

- if the Individual who is alleged to have done the wrong still does not listen or if the dispute is not resolved, then the Individual who is alleged to have been wronged shall refer the matter to an Elder.
- the Elder, shall then confront the Individual who is alleged to have caused the wrong in an attempt to resolve the dispute, failing which the matter shall be referred to the Board.

2. Circumstances Giving Cause for Discipline

A Member shall be deemed to be under the Discipline of the Church if the Board determines by Resolution that any of the following circumstances have occurred:

- a Member has evidenced unethical or immoral conduct or behaviour that is unbecoming of a Christian and contrary to Biblical principles.
- a Member's conduct evidences an unwillingness to either comply with, adhere to or submit to the Scriptural authority and procedures set out in the Church Constitution herein.
- a Member has propagated doctrines and practices contrary to those set forth in the Statement of Faith or the general teachings of the Church.
- a Member has wronged another Individual causing discord or dissension in the Church, with or without malicious intent, that is not repented of, nor has been resolved through the mechanism for dispute resolution.

3. Procedure for Discipline

- No allegation giving rise to disciplinary action against a Member (defined hereafter collectively as an "individual") pursuant to Article VII.7b above shall be considered by the Church unless such allegation is first set out in a signed written statement given to Pastor or an Elder, setting out the nature of the allegation and an explanation of the basis upon which it is made.
- If the Elders' Board determine on a preliminary basis that the written allegation is invalid, then the allegation shall be dropped and no further disciplinary action against the individual shall be proceeded with.
- If the Elders' Board determines on a preliminary basis that the written allegation requires further investigation, then the individual against whom the allegation is made shall be deemed to be under the Discipline of the Church and shall not be entitled to withdraw as a Member without the consent of the Elders' Board.
- The Elders' Board shall then convene a hearing to consider the allegation. The individual shall be given fourteen (14) days written notice by registered and regular mail at his or her last known address (which period of time shall include the date of mailing but shall exclude the date of the hearing), of the date, time and place at which the hearing shall be held. The notice shall contain a copy of the written allegation and advise the individual that the allegation will be considered by the Elders' Board at the hearing. The individual shall be entitled to formulate a response to the allegations prior to the hearing.

- The hearing shall be conducted as a board of inquiry by the Elders' Board, with an Elder appointed to act as Chairperson of the hearing. The Elders shall have responsibility for carriage of the hearing and shall make the determination concerning whether an individual is to be disciplined at the end of the hearing and if so, what discipline is to be imposed, which decision shall be deemed to be the decision of the Elders' Board. The Board of Elders shall be responsible to ensure that due process and procedural fairness as provided for in this General Operating By-law is complied with in relation to all aspects of the hearing and that any recommendations of discipline are duly and fairly implemented.
- The hearing shall not be open to the public nor to the Members or non-member Attendees of the Church. The individual shall be entitled to be accompanied at the hearing by two Members who may act as observers during the hearing but who shall not be entitled to participate there at.
- Both the individual and the Elders' Board may call any witnesses or evidence that is relevant to the allegation being made. No party to the hearing shall be represented by legal counsel. However, the Elders' Board may require that the Church, at the expense of the Church, retain a lawyer or other person with experience in the law of evidence, to act as an adjudicator to determine the admissibility of evidence before the hearing.
- There shall be an equal allocation of time for the presentation of evidence by both the Elders' Board and the individual. The Elders' Board may designate a time limitation on the hearing, provided that such limitation is applied equally to the presentation of evidence both by the Elders' Board and the individual and provided further that notice of such limitation of time is first given to the individual at least three hours before the hearing is required to end.
- All evidence presented before the hearing shall be kept confidential, except such summary facts that the Elders' Board determines need to be given to the Membership of the Church at a subsequent Meeting of Members.
- At the end of the hearing, the Elders' Board shall convene in private to deliberate on the evidence presented. A two-thirds majority vote by the members of the Elders' Board present shall be required to conclude that the allegation is true; failing which the allegation will be deemed not proven, with the result that the individual shall no longer be subject to disciplinary proceedings by the Church and shall be immediately reinstated as a Member in good standing.
- In the event that the Elders' Board determines that the allegation is true, the Elders' Board shall decide the appropriate disciplinary action to be implemented, which decision shall be determined by a two-thirds majority vote of the members of the Elders' Board present. Disciplinary action shall be determined and implemented with the intent of both protecting the integrity of the ministry of the Church and restoring the individual into fellowship pursuant to Luke 17:3 and Gal. 6:1.
- If the disciplinary action determined by the Elders' Board involves termination of Membership, the loss of any rights of Membership, removal from an elected position within the Church, or any other similar disciplinary measure that is

determined in the sole opinion of the Elders' Board by a two-thirds majority vote of the members of the Elders' Board present to be a serious action (referred to as a "serious disciplinary action") such serious disciplinary action shall not be implemented until such time that it has first been referred to and approved by the Membership pursuant.

- Termination of Membership as a serious disciplinary action shall be deemed appropriate only where no other alternative is available.
- In the event of a non-serious disciplinary action, the Elders' Board may implement such disciplinary action that it deems appropriate by a two-thirds majority vote of the members of the Elders' Board then present without referral to the Membership, including but not limited to the removal of the individual from a teaching position within the Church, the prohibition of the offending conduct or behaviour, the requirement that an apology be given, or the requirement that the individual evidence an attitude of submission to the authority of the Church or a spirit of contrition. The decision of the combined Board on a non-serious disciplinary action shall be communicated to the individual either orally or in writing together with the reasons thereto as soon as is practical after the decision has been made. The Elders' Board, however, may in its sole discretion refer any non serious disciplinary action to the Membership at any time for approval.
- In the event of a serious disciplinary action or in the event that the Elders' Board wishes to refer a non-serious disciplinary action to the Membership for approval, the Elders' Board shall give fourteen (14) days written notification by registered and regular mail to the individual at his or her last known address (which period of time shall include the date of mailing but shall exclude the date of the Membership Meeting) of the date, time and place of the Membership Meeting at which such matters will be considered. The notification to the individual shall set out the recommendation of Discipline together with a succinct statement of the reasons for such recommendation.
- The individual shall be entitled to attend the Membership Meeting to hear the discussions thereat and to speak on his or her own behalf. Neither the individual nor the Church may be represented by legal counsel and the Membership Meeting shall not be open to the public or non-member attendees of the Church. The Membership Meeting shall be chaired by the Chairman and shall be for the sole purpose of determining the appropriateness of the recommendation of the form of Discipline from the Elders' Board or for substituting another form of Discipline as the Membership shall determine in their sole discretion. Any decision by the Membership with regards to Discipline shall require a two-thirds majority vote of the Members present. The meeting shall not be a trial de novo, (i.e., a re-trial) of the allegations and as such, only matters pertaining to the recommendations of Discipline and the appropriateness of such recommendation shall be considered.
- The Chairman shall endeavour to verbally advise the individual of the decision of the Membership Meeting forthwith after a vote by the Members is made. In addition, the Church shall promptly send written notification of the decision made

by the Members of the Church by registered and regular mail to the individual at his or her last known address within ten (10) days of a decision having been made together with a succinct summary of the reasons thereof.

- The decision of the Members of the Church on the type of Discipline to be administered shall be final and binding. In the event that the decision of the Membership is to terminate the individual's Membership in the Church, then the individual shall automatically cease to be a Member of the Church upon the date that the decision by the Members is made.
- No pronouncement on the matters of Discipline by the Church shall be made unless given orally from a prepared text at a Members Meeting and only after careful and sober consideration has first been made by the Elders' Board to avoid, as much as possible, undue or unnecessary embarrassment to the individual or to the Church as a whole.
- An individual who has been disciplined or whose Membership has been terminated shall not be barred from public worship unless his or her presence is disruptive to the peaceful proceedings of the public worship service as determined in the sole opinion of the Elders' Board; in which event such individual agrees that he may be removed from such public worship service without the necessity of legal action, whether or not such individual is at that time a Member of the Church.
- In the event that an individual who has been disciplined or whose Membership has been terminated attends any other church and that other church does not seek a letter of reference from the Church, then the Pastor or any Elder shall be authorized but not required to verbally advise the other church that the individual in question has been disciplined by the Church.

Waiver, mediation and arbitration

Notwithstanding anything else contained herein, Membership in the Church is given upon the strict condition that disciplinary proceedings or any other proceedings or matters arising out of the Church Constitution shall not give a Member cause for any legal action against either the Church, the Pastor, any Associate Pastor, any staff Member of the Church, any Elder, any Officer, or any Member of the Church, and the acceptance of Membership in the Church shall constitute conclusive and absolute evidence of a waiver by the Member of all rights of action, causes of action, and all claims and demands against the Church, the Pastor, Associate Pastor, any staff member of the Church, any Elder, any Officer or any Member of the Church in relation to disciplinary proceedings or any other proceedings or matters arising out of the Church Constitution or involving the Church in any manner whatsoever and this provision may be pleaded as a complete estoppel (i.e. the prevention of an action) in the event that such action is commenced in violation hereof.

In the event that a Member is dissatisfied with any matters of procedure involving that Member and the Church as set out in the Church Constitution, then if that Member does not violate or

circumvent the waiver contained in .8 or attempt to do so, then that Member may seek to have their concerns resolved through a process of Christian mediation whereby the Member appoints one Mediator, the Church appoints another Mediator, and the two Mediators so appointed jointly appoint a third Mediator. The three Mediators would then meet with the Board and the Member in an attempt to mediate a resolution, provided, however, that such mediation shall not be binding upon either the Church or the Member in question. If the matter is not resolved through mediation, then the mediators shall arbitrate and decide all issues in accordance with the provisions of the Arbitrations Act of Ontario and the award of the mediators in their role as arbitrators shall be final and binding upon the parties and the judgement once given may be entered by any Court having jurisdiction. All costs of the mediators appointed in accordance with this section shall be borne equally by the Member and the Church.

Confidentiality Agreement Policy

All employees with access to records or documents or information in whatever form, which contain confidential information are responsible for maintaining the integrity of those records.

Employees of Knollwood Baptist Church who have access to confidential information are:

1. Not to make or permit unauthorized access to this information
2. Not to release confidential information to any person except authorized employees as authorized by their supervisor or required for their responsibilities.
3. Not to make personal use of confidential information, which has come to them in the conduct of their duties.
4. Not to remove any official record from the office where it is kept except in the performance of their duties, (includes originals or photocopies of any documents).
5. To report any violations of the integrity or confidentiality of any records or documents to their supervisor.

Ethical Conduct Policy

Knollwood Baptist Church, the "Church" is a Christian organization serving its members. The Church can effectively serve its community only if its employees maintain a personal lifestyle and standards of morality consistent with Scripture and which provide a positive example.

The purpose of this policy is to put in writing the previously unwritten expectations and

terms and conditions of employment relating to ethical conduct by employees including volunteer staff.

The Church holds life to be sacred and the family model as endorsed by Jesus as fundamental.

Employees are required to avoid conduct that is unethical or immoral or behaviour that is contrary to biblical principles including, without limiting the generality of the above:

- (1) substance abuse including the abuse of tobacco, alcohol and drugs;
- (2) extra-marital sexual relationships (adultery);
- (3) premarital sexual relationships (fornication);
- (4) reading or viewing of pornographic material;
- (5) homosexual relationships;
- (6) theft or fraud;
- (7) physical aggression;
- (8) abusive behaviour;
- (9) sexual assault or abuse; (see the Child Protection Policy)
- (10) harassment; (see the KBC Harassment Policy)
- (11) lying, deceit or dishonesty; and
- (12) criminal activity.

If an employee violates or breaches these requirements, the Church shall take appropriate disciplinary action including, where appropriate, suspension or termination of employment.

Emergency Contingency Policy

Pastor or his designate checks the answering machine phone messages when he first arrives. If any threats are recorded, clear the building and contact appropriate emergency personnel.

Sunday Services

An Elder or designate, will be assigned to sit in the hallway as the emergency person. The emergency person's responsibility will be to watch outside of the auditorium to monitor and to be the primary person to enact the evacuation plan. The emergency person will pull the fire alarm to alert the Church to clear the premises, phone emergency services and relay the situation and address, then participate in the evacuation plan.

If the emergency person is unable to perform the duties, then the head usher becomes the emergency person.

The emergency evacuation plan is the same as the fire evacuation plan.

Harassment Policy

Preamble

One of the fundamental tenets of evangelical Fellowship Baptists is that we believe the Bible to be our final authority in both faith and practice. Scripture provides a higher standard than that expressed in this policy and employees are expected to live by that higher standard. This policy provides minimal general guidelines and establishes a mechanism to permit someone to act if he or she feels they are being harassed and personal confrontation has not alleviated the situation.

Policy

Knollwood Baptist Church, the "Church," is committed to providing employment free from harassment. The Church will take appropriate disciplinary action against any employee (including volunteer staff) who subjects another employee to any form of harassment. The name of a reporter or circumstances related to the report will only be disclosed to the extent that it is necessary for the purpose of investigating the report or taking disciplinary measures.

Definition

Harassment includes: the engagement in a course of vexatious comment or conduct that is known or ought reasonably to be known to be unwelcome; suggestive or unwelcome remarks of a racial, ethnic, personal or similar nature; sexual advances, solicitation or physical contact made by one person to another whether or not he or she is in a position to grant or deny a benefit to another, such as advances from a supervisor to an employee; a reprisal by a person against the person who rejected his or her advance, such as termination or demotion of an employee because the employee refused such an advance; and an act or course of conduct that would reasonably be regarded as harassment.

Procedures

If an employee believes that he or she is the subject of harassment of any nature, he or she should ask the harasser to stop the behaviour immediately and document the place, date and time the incident happened. An employee may also report the incident to any member of the Pastoral Staff or to the Board of Elders. Where a report of sexual harassment is made, the Pastoral Staff or Board of Elders or his or her designate (the "decision maker") shall attempt to meet with the reporter. If the reporter does not wish the matter to go further and if the matter does not warrant further action, the investigation shall end. If the reporter does wish the matter to go further or if the matter warrants further action, the decision maker shall fully investigate the matter including attempting to meet with the person against whom the allegation has been made. If the allegation is proven, the decision maker shall take appropriate disciplinary action. Where the proposed disciplinary action includes a suspension or termination of employment and

the decision maker is not the Pastoral Staff or Board of Elders, the proposed disciplinary action shall be approved by one of them before becoming final.

Summary

It is very important that all employees feel comfortable about the environment at the Church. All employees share in the responsibility of keeping the workplace free from harassment. To that end, every employee can be confident that any matters relating to proven harassment in any form will be handled in confidence and without fear of reprisal.

Missions Policy

FORWARD

1. We as a church believe that it is our responsibility and have as our desire to fulfill the Great Commission as found in Matthew 28:19-20 by being actively involved in the work of missions.
2. We believe that the primary responsibility of missions is to reproduce biblically based local churches which will glorify God by lovingly and joyfully performing the work of the ministry and edifying of the Body of Christ (Eph. 4:11-16).
3. We believe that the local church has been established by God to reach the lost on both the local and worldwide levels. Thus, missions, both locally and abroad, is the central
4. reason for which the church has been formed and through which it will accomplish its purpose.

The purposes of the church may be stated as follows:

- a. The church must meet for common worship, prayer and praise to God.
- b. The church must impact its community by means of evangelism, which is to be carried out by the membership, as led by the pastoral staff.
- c. Believers must be taught the Word of God systematically.
- d. The spiritual leaders of the church must shepherd the flock through edification, exhortation and love.
- e. The church must seek to meet the needs of believers, especially those of the local assembly.
- f. The church must seek to reproduce itself locally and abroad, through the sending of qualified individuals to establish biblically based churches.
- g. We believe that the work of missions is to be carried out by those who have been commissioned by their local church for that specific purpose.

PURPOSE OF THE MISSIONS POLICY

The main purpose of this policy is to set up the guidelines by which Knollwood Baptist Church, in general, and Knollwood's Missions committee, specifically, will understand and effectively carry out their roles before God. It is designed:

1. to give us a clear sense of direction concerning the missionary involvement of Knollwood Baptist Church.
2. to allow us to reach some decisions on issues relative to missions on a biblically sound basis rather than an emotional or impulsive basis.
3. to assist us in being wise stewards of our missionary dollars.
4. to provide us with an objective criteria for determining our mission's involvement as it relates both to agencies and individuals.
5. to enable us to be consistent in our dealings with agencies, missionaries and candidates.

THE MISSIONS COMMITTEE

The Missions Committee has been established to give direction to the total missions program of Knollwood Baptist Church.

1. The composition of the Committee:
 - a. The minimum committee shall consist of:
 - i. a chair who shall be an Elder,
 - ii. the Senior Pastor and/or his delegate,
 - iii. at least three other church members.
 - b. The size of the Committee can be increased to correspond with church growth.
 - c. To function most effectively, the Committee shall be comprised of men and women with representation from various age groups within the church.
 - d. All Committee members must be members of Knollwood Baptist Church.
 - e. Members of the Committee will be appointed/ removed by the Elders' Board.
 - f. committee members will serve a 3 year term with at least 1 year off between terms.
2. The responsibilities of the committee:
 - a. It shall endeavour to promote missions awareness by various means.
 - b. It shall interview all missionary representatives, missionaries and prospective missionaries who are or desire to be associated with Knollwood Baptist Church.
 - c. It shall maintain current files on missionary agencies deemed compatible with Knollwood Baptist Church.
 - d. It shall maintain current files on each missionary/ mission agency presently supported by the church, as well as prospective missionaries.
 - e. It shall research and recommend to the Elders' Board the names of qualified agencies and prospects with a recommended support level.

- f. It shall seek to arrange for hospitality for our missionaries or missionary speakers when in this area.
- g. It shall keep our missionaries well informed as to the church's interest and prayer support as well as encourage regular reports from the missionaries to the church family.
- h. It shall actively seek out qualified members of Knollwood Baptist Church to represent our church on the mission field.
- i. It shall, with the assistance of the Senior Pastor and/ or his delegate, be active in arranging prefield ministry opportunities for those candidates who are members of Knollwood Baptist Church.

CRITERIA FOR THE SELECTION OF AGENCIES AND MISSIONARIES

1. At the Agency level or in the case of a church to church partnership:
 - a. The mission agency or church being considered must supply a statement of faith, constitution, and/or doctrinal statement to ensure doctrinal compatibility with Knollwood Baptist Church.
 - b. The mission agency or church should be able to demonstrate integrity in the areas of organization, finances and personnel management.
 - c. The mission agency or church should (except in rare cases of support ministries) have a church planting priority.
2. At the Missionary level:
 - a. The missionary/sister church pastor must satisfy the Missions committee as to his/her conversion and call to the ministry (which includes demonstrating capabilities to perform the projected ministry) .
 - b. The missionary/sister church pastor must give evidence of spiritual growth as well as sincerity and dependability in his/her present ministry.
 - c. The missionary/sister church pastor must complete the Missionary Information Profile and submit it to the Missions committee for consideration.
 - d. The missionary/sister church pastor and family (where appropriate) must have an interview with the Missions Committee.
 - e. The missionary must be associated with an approved mission agency. In the case of a church to church partnership the church must approve the association by a vote following approval of the Elders' Board.

RESPONSIBILITIES OF CONCERNED PARTIES

1. The missionary is expected to:
 - a. hold fast the faith once delivered unto the saints and proclaim it to the lost.
 - b. establish New Testament local churches or render a service in assistance of such ministry.

- c. report to the church concerning the progress of his/ her work in the following manner:
 - i. at the beginning of the year he/she is to draw up the goals he/she is trying to reach in that year.
 - ii. report progress throughout the year (quarterly).
 - iii. provide an evaluation of the year's work at the end of each year.
 - iv. spend time while on furlough (proportionate to the percent of support) reporting activities of the term to the church and be involved in the various ministries of Knollwood Baptist Church.
 - v. meet with the Missions Committee to report on activities and discuss his/her needs and plans for the future.
 - vi. maintain consistent communications with the church (minimum of once every two months) .
 - d. inform the church of specific needs.
 - e. inform the church of emergency needs.
 - f. supply the church with a list of other supporting churches so that a coordinated effort may be made in meeting needs.
2. The mission agency is expected to:
- a. be a liaison between the missionary and the church when necessary.
 - b. inform the church of its missionary's emergency needs or field situation.
 - c. supply, on request, the Missions Committee of the church with pertinent information relative to the missionaries being supported by the church and their field of service.
 - d. supply the Missions Committee with pertinent information concerning any changes relative to the agency's doctrine, financial policy or principles and practices.
 - e. channel funds from the church to the missionary.
 - f. help arrange for missionary speakers upon request from the church.
 - g. represent the missionary before other governments for the church, and administer to the needs of those missionaries.
3. The corporate church is expected to:
- a. intercede consistently for the known needs of its missionaries.
 - b. maintain contact and encourage its missionaries through various means.
 - c. challenge its members with personal involvement in missions through local missionary outreach or short- term overseas ministries.
 - d. give rightful priority to the missions program of the church.
 - e. challenge its members and youth to consider careers in missions.
 - f. provide encouragement and financial support to its members that are presented for missionary service.
 - g. financially support the missionary while on the field and while home on furlough.
 - h. give practical support to the missionary as they prepare to depart for the field and as they return for furlough.
 - i. see that its missionaries get proper rest and relaxation while on furlough to prepare them for another term of ministry on the field.

4. The church members are expected to:
 - a. avail themselves of information concerning the missionaries supported by the church.
 - b. maintain missionary interest in the home through prayer, sharing pertinent information with the family, and entertaining and helping missionaries when possible.
 - c. encourage children to maintain a missionary spirit in their own lives no matter what areas or spheres of life they may enter.
 - d. become personally involved in the missionary organizations within the church.
 - e. cooperate with missionary projects conducted by the church.
 - f. be willing to become personally involved in active missionary service if the Lord so directs.
 - g. clear projects through the Missions committee before instituting or implementing such projects in the church.
 - h. relay pertinent information to the Missions committee so that they may be fully informed of all situations of missionaries, etc.
 - i. respect the privacy of the personal life of the missionary and his family.

PROCEDURE FOR MISSIONARY SELECTION

Note: The steps which follow are in each case sequential; failure to satisfactorily accomplish any step will terminate the sequence.

VOCATIONAL MISSIONARIES

1. Selection from within the Knollwood family
 - a. Ultimately, the church should be the initiator of missionary service on the part of one of its members. This is to say that the church has the responsibility of providing direction, training and general leadership for the member to follow, rather than following the lead of the individual (although there may be some exceptions to this principle.)
 - b. Upon the recommendation of the Pastor, a member may be presented to the Missions committee as a prospect for missionary service. This should occur prior to correspondence with or commitment to a particular mission agency.
 - c. The prospect must meet the criteria listed above as it pertains to evidence of conversion and call to ministry, as well as evidence of spiritual growth and sincerity and dependability in present church ministries.
 - d. The prospect must complete the Missionary Information Profile and return it to the Chairman of the Missions Committee for Committee investigation.

- e. The prospect and family (if appropriate) will be interviewed by the Missions Committee for the purpose of jointly considering the prospect for missionary service and to determine a missionary agency to which the prospect may be recommended.
 - f. Upon completion of the interview the Missions Committee shall reach a decision regarding the prospect's supportability.
 - g. At any point subsequent to this the prospect may be invited to share his ministry with the church family.
 - h. The Committee shall notify the prospect in writing regarding supportability. If the decision is negative, the reasons for the decision should be communicated in a loving and gracious manner. If the decision is positive, the prospect is upgraded to the candidate level and will be so notified. (This upgrading means that at any subsequent time the candidate can be presented to the Elders' Board for their consideration re: presentation to the church family.)
 - i. The Elders' Board will consider the candidate and if they support the candidate they will recommend to the church family that it accept and authorize the candidate to serve as one of its missionaries.
 - j. Upon acceptance by the church family, the Missions Committee will contact the candidate (if necessary) and communicate the church's decision.
 - k. The Elders board will proceed with contacting the selected agency.
 - l. The candidate will comply with all the procedures and policies of the selected agency.
 - m. When the candidate is accepted by the agency as an appointee to the field, the question of support level will be discussed by the Missions Committee.
 - n. The Missions Committee will assist the appointees (in whatever way possible) in arranging opportunities to share their ministry with other churches.
 - o. When sufficient support has been raised for departure to the field, the church will hold a COMMISSIONING SERVICE for the missionary family.
2. Selection from Outside the Knollwood Baptist Church

Since Knollwood Baptist Church expects sister churches to assist in the support of its missionaries, it is only reasonable to expect that she will receive invitations to participate in the support of those sent out by sister churches. The following sets out the procedure to be followed in such cases. At no point in the process should support be assumed. If the church decides to support a missionary candidate, the candidate will be notified in writing of the decision.

- a. Upon receipt of a request for support from a missionary who is associated with an approved agency, a file shall be established for the missionary.
- b. Steps c) to j) in the previous section (ie. Selection from within the Knollwood family) will then be followed. (In step e) the consideration of an appropriate agency will not be required in this situation. Also the amount of support will be decided by the Elders' Board at the time of their consideration of the candidate and will be presented to the church family at the time of voting.)

3. Short Term Missionaries (other than MAP)
 - a. Prospective short term missionaries may come from within the Knollwood family or from outside the church, either by recommendation of a church leader or by recommendation of a church/Missions committee member.
 - b. Steps c) to j) in the section entitled "Selection from within the Knollwood family" will then be followed. (step e involving the consideration of an appropriate agency may or may not apply in this case. Also the amount of support will be decided by the Elders' Board at the time of their consideration of the candidate and will be presented to the church family at the time of voting.)
 - c. In the case of a sister church partnership where a candidate may be sent for a period of a month or less the candidate should come from within the Knollwood church family either by the recommendation of a church leader /Missions Committee member or by personal request and would be sUbject to steps c) through i) in the section entitled "Selection from within the Knollwood family" and would not normally need to be voted on by the church.

SUPPORT OF MISSIONS

1. The financial support of our missionary program will come from (1) the weekly offerings and (2) Missions Conference offerings.**
2. In order to meet our commitments and to concentrate our efforts toward this goal, all groups connected with the church (such as Sunday School, missionary societies, youth groups, etc.), or individuals desiring to support a specific missionary person/ project, should direct their giving through the church. special gifts which are above and beyond regular offerings are not to be included in church offerings, but should be sent directly to the missionary or his/her agency.
3. All regular support of missionaries, agencies and organizations shall be a church-wide project. Therefore, no organization within the church shall undertake the regular support of any individual or organization without the prior approval of the Missions committee.
4. As an aid in determining the portion of the missionary's total support to be given by this church, the following shall function as a guide.
 - a. Knollwood Baptist Church members: those who are members of Knollwood will receive a minimum support of 50% of his/her individual yearly requirements as well as 50% of his/her individual outfit and passage needs. To be eligible for this level of committed support from Knollwood Baptist Church, the prospective missionary MUST:
 - i. be a member of Knollwood Baptist Church for at least 3 years prior to application to the mission agency. Special cases will be considered individually by the Missions committee.
 - ii. receive approval from the church family before applying for acceptance to serve under a particular mission agency.
 - iii. be affiliated with a mission agency which has been approved by the Missions committee.

- iv. plan to spend a period of time serving in the church during pre-field ministries.
 - v. plan to spend approximately 50% of his furlough time (excluding time set aside for vacation and revitalization) at Knollwood Baptist Church.
 - vi. A non-Knollwood Baptist Church member being supported by Knollwood Baptist Church will receive a minimum of 10% his/her individual yearly requirements. Support for outfit and passage will be up to the discretion of the Missions Committee and sUbject to the approval of the Elders' Board.**
5. When children are born to missionary parents while they are serving on the field, an increase of support will be a portion of the increased need which is in direct proportion to the percent support being given to that missionary at that time.
 6. Missionary support shall be reconsidered annually with attention being given to increase in cost of living. Cost of living increases shall be proposed by the Missions Committee to be included in the annual budget whenever consultation with the missionary and his/her agency dictates such need.
 7. Our contributions toward the missionary's support shall normally begin when the missionary is accepted by the mission agency (acceptance by the church would have taken place prior to this time).
 8. A reserve fund of 10% should be maintained as part of the annual budget, to meet emergencies.

** Should the financial status of the church require that the percentage of initial support be temporarily adjusted, the Elders' Board will make the necessary adjustments until a time when the full support can be rendered. Such adjustments will not be retroactive.

TERMINATION OF SUPPORT OR DISMISSAL OF A MISSIONARY

1. Missionary support may be reviewed for the following reasons:
 - a. The missionary changes the agency under which he/she serves.
 - b. The mission agency changes its doctrinal stand or its philosophy of ministry and service.
 - c. The mission agency terminates the service of the missionary.
 - d. The missionary is on extended furlough, leave, etc.
2. Missionary support may be terminated for the following reasons:
 - a. Deviation from the doctrinal position of Knollwood Baptist Church.
 - b. Conduct out of harmony with the moral standard set forth in the Word of God.
 - c. Failure to function effectively as a missionary.
 - d. Practices at variance with the missions policy of the church.
 - e. Major, irreconcilable differences between the missionary and the mission agency.

3. No missionary shall have his/her support terminated while serving on a foreign field unless he/she refuses to return home, contrary to the request of his/her agency and/or Knollwood Baptist Church.
4. Procedure
 - a. The missionary and agency will be notified in writing of specific changes, and the missionary will be requested to appear for a hearing before the Missions committee of Knollwood Baptist Church.
 - b. After meeting with the Missions committee (or upon refusal to do so), if the committee deems necessary, it may recommend the dismissal of the missionary with the approval of the Elders' Board and the congregation.
 - c. If such action is taken, the missionary has the recourse to a hearing before the Elders' Board and then the congregation.
 - d. Upon a majority vote of the congregation, the missionary will be dismissed and his/her support terminated effective at the time of the congregational vote.

MISSIONARY APPRENTICESHIP PROGRAMS (MAP)

The church, in seeking to carry out its mandate of world-wide evangelism and church planting shall encourage its people to be involved in missions through summer MISSIONARY APPRENTICESHIP PROGRAMS. The following procedure shall be followed.

1. Criteria for MAP involvement
 - a. The prospect must give clear evidence of salvation, spiritual growth and service involvement at Knollwood Baptist Church.
 - b. The prospect must be recommended to the Missions committee for participation in the program by a leader in the church (Pastor, Elder, SS Teacher, Awana leader, Youth leader, etc.)
 - c. The prospect's parents/guardian must give approval for participation in the program.
 - d. The prospect must recognize the nature and seriousness of the program, his/her accountability to (1) the local church and (2) mission field leadership, and agree to submit to all direction from such leadership.
2. Expectations form MAPPERS
 - a. Fulfill all responsibilities and obligations of the program as set down by the Agency arranging the MAP program.
 - b. Maintain a daily diary/journal for the period of the MAP experience, recording challenges, spiritual growth, ministry involvement, answers to prayer, etc.
 - c. Prepare a written report of the experience upon completion of the program to be submitted to the Missions committee.
 - d. Give a presentation to the church family upon return from the field.
3. Procedure for Selection

- a. The name of the prospective MAPPER shall be submitted to the Missions Committee by someone in a leadership position at Knollwood Baptist Church (Pastor, Elder, SS Teacher, Awana leader, Youth leader, etc.)
- b. The Committee shall review all names submitted and after conferring with the recommending leader(s) shall obtain parental permission for participation in the program.
- c. The prospective MAPPER shall be approached by the Missions committee to discuss the opportunity and evaluate the prospect's interest in pursuing the opportunity.
- d. If the prospect is favourable to the program, he/she shall be encouraged to complete an application to the appropriate agency for a specific location.
- e. Before the application is submitted to the agency, the Missions Committee shall recommend acceptance of the prospect as a MAP candidate to the Elders' Board.
- f. Upon Elders' Board approval, the person shall be presented to the church family as a MAP candidate. Acceptance as a MAP candidate is also approval to support in accordance with the guidelines set forth under the following section.
- g. Upon acceptance by the church family, the MAP candidate will obtain pledges of prayer support from members of thirty different families of Knollwood Baptist Church.

4. Support for MAPPERS

Because of the nature and purpose of the MAP program, the church may set aside a portion of the Missions budget each year for the support of the MAP program.

The budgeted amount shall be divided among the MAP candidates to cover as much of their support as possible. (The general rule of thumb will be to cover 100%; therefore, under normal conditions the next item should not apply.) If the budgeted amount is not sufficient to cover the full amount of support needed by each MAPPER, the MAPPER will have the responsibility of raising the difference.

GUIDELINES FOR PASTORAL VISITS TO THE MISSION FIELD

1. Philosophy and Purpose of pastoral visits to the mission field

We believe that one of the best ways to promote missions at the local church level is to provide the Pastor with a regular exposure to the mission field. This will not only heighten his concern for the lost and missions, but will also increase the impact he will have in transferring his burden to the church family.

2. Parameters for Pastoral visits to the field

- a. The Pastor shall be encouraged to visit the mission field once every five years.
- b. The cost for such visits shall be a budgeted item within the respective years.
- c. The visit should not be viewed as a holiday: it will be a time for:

- i. first hand evaluation of our mission's activity as a local church.
 - ii. information gathering re: the specific mission field(s) visited.
 - iii. ministry to those missionaries visited.
 - iv. participation in ministry on the field (preaching, teaching, counselling, etc.)
 - d. The Pastor shall provide the church family with a ministry report of his visit. This report should be two-fold:
 - i. a written report to be incorporated into the church library.
 - ii. an oral report during a regularly scheduled service emphasizing missions.
- 3. Procedure for Pastoral visits to the mission field
 - a. The Pastor and Missions committee shall jointly consider the appropriate field for a specific visit. This should be done at least eighteen months prior to the planned visit.
 - b. The Pastor and/or Missions committee shall contact the Field Representative of the appropriate agency for assistance in working out the details and itinerary of the planned visit. This would include location, accommodations, opportunities for ministry, etc.
 - c. Upon finalization of the above, the cost of the trip will be determined and incorporated into the next year's missions budget. Cost for such a trip will include items such as airfare, transportation while on the field, meals and accommodations (if the Pastor stays with a missionary family, the amount should be given to that family to underwrite their additional expenses and not to be a financial burden to them), as well as a gift for each host family.

REVISION OF THE POLICY

1. This policy may be re-evaluated at any time at the discretion of the Missions committee, the Elders' Board or the church family.
2. When re-evaluation shows the need for revision, the revision shall be performed by the Missions committee.
3. All revisions recommended by the Missions Committee shall be presented to the Elders' Board, who upon approval shall recommend acceptance of the revision(s) to the church family.

Petty Cash Policy

Policy's Objective:

To eliminate the need for cheques for small expenditures

To reimburse individuals on a timely basis

To ensure the appropriate allocation of expenditures in the accounting records

To safeguard the petty cash fund

Procedure:

Disbursements from Petty Cash

For expenditures that are less than \$100, individuals can take their receipts to the church's Office Administrator during regular office hours to be reimbursed. If outside of regular church office hours the only others permitted to provide petty cash are the Pastors, Elders' Board Chair and Finance Committee Chair.

In order to be reimbursed, the individual must have an original itemized receipt for the goods or services purchased.

A Petty Cash Voucher will be prepared that includes the following Items:

- Date of reimbursement
- Name of individual
- Type of expense (Sunday School, Maintenance, After Church Fellowship, etc)
- Amount of reimbursement
- Signature of individual
- Signature of person giving out the Petty Cash (Office Administrator, Pastor, Finance Chair)

Upon completion of the voucher, it will be stapled to the receipts provided and the appropriate cash will be disbursed to the individual.

Reimbursements will be subject to the rounding rules to avoid the use of Pennies if the one cent coins are not available.

Replenishment of Petty Cash

When the petty cash box is running low on Cash then the Office Administrator will summarize the vouchers on a cheque request form and submit the cheque request form along with the vouchers and receipts to the church treasurer for reimbursement.

The cheque will be issued to the cheque requestor and that person will cash the cheque at the bank and put the cash in the petty cash box.

Sabbatical Policy

Benefits for the Church

Find a new appreciation for their pastor

- In his absence they realized all the tasks and assignments
- Congregations will often lessen their dependence on the pastor
- Sabbaticals help retain pastors
- Churches find a refreshed pastor upon his return.

Benefits for the Pastor

- Pastors grow into a deeper relationship with God
- They have time to decompress from the pressures, demands and expectations of ministry
- Pastors have time to clearly evaluate their calling and fit
- They have a new commitment to their calling
- A new self-awareness grows as a pastor's personal relationship with God deepens
- A healthy pastor is more apt to minister in grace
- Longer pastorates can be expected

Our church recognizes the calling and commitment of our pastors to the tasks of shepherding the church of Jesus Christ. We therefore establish this policy of sabbatical to honour, esteem and bring encouragement to our pastoral staff for further ministry to our congregation and community.

A sabbatical for pastors at Knollwood Baptist Church shall be as follows:

1. Approval for a sabbatical for full-time pastors is made by the Board of Elders. Submission will be made 12 months prior to the beginning of the leave time.
2. A minimum of five years must be served, after which a request for a sabbatical can be made.
3. Time allocated for a sabbatical shall be up to three months, or accrued at 1.5 days per month of service. This time must be taken all at once. Vacation time may be added to the accrued time to extend the length of leave. The accrual of 1.5 days per month of service will be reset to zero following a sabbatical leave.
4. Full salary and benefits will be paid during the leave.
5. A full plan, including provisions for interim staffing, as well as financial considerations, shall be developed by the pastor and the Board of Elders.
6. Upon return, the staff member shall give a report to the Board of Elders and the congregation on what was achieved during the leave.
7. The pastor on leave agrees to serve the church upon return for one full year or more. Should the pastor leave voluntarily, prior to the one full year being served, then a portion of the salary and benefits paid during the leave will be returned to the church based on

the prorated portion of the time left in the full year. The Board of Elders reserves the right to waive any repayment due under this clause.

8. Accrued leave time is forfeited when a pastor resigns. The Board of Elders may waive this in case of a tendered resignation.

Vacation Policy

Carry Over Vacation Expectations

- Employees are expected to take their full vacation entitlement in the calendar year. If this is not feasible due to work demands, Knollwood's position is that a minimum of 80 hours of paid time off must be taken each year.
- The minimum of 80 hours is required under the Ontario ESA
- Approval to carry over hours in excess of the minimum 80 hours is subject to approval of the Senior pastor and Chair of the Elders' Committee.
- All carry over vacation hours approved will be forfeited on March 31 if not scheduled and used. There will be NO exceptions.
- Approval should only be given based on the churches ability to accommodate this request in the upcoming year.