

PERTH – ANDOVER BAPTIST CHURCH

PROPER CONDUCT POLICY

Having received Christ as my Lord and Savior, and in recognition of God's covenant toward us, I understand and agree to this proper Conduct Policy.

1. I resolve to minister within the church and within the world as a servant of Jesus Christ under God, and according to Scriptures.
2. I agree with and understand Perth-Andover Baptist Church's statement of faith. (Appendix 2)
3. I agree with, understand and will abide by Perth-Andover Baptist Church's Policy for the Prevention of Child Abuse and Harassment.
4. I have read, understand and will abide by the guidelines for proper displays of affection between leaders/helpers and children and youth.
5. I will keep all information I encounter in my role as a ministry leader or helper, confidential.
6. I understand that Perth-Andover Baptist Church is responsible for the safety of any person entrusted into my care, and thus I will cooperate fully with the church leadership (Pastors, Board of Deacons, and Christian Education Committee) in the fulfillment of my duties.
7. If, at any time, I find, that for any reason, I am unable to support the policies, procedures, or doctrines of the Perth-Andover Baptist Church, I will gracefully and quietly resign my position.
8. I authorize a Police Check and a Child Abuse Registry check.

Name: (Please Print) _____ Date: _____

Signature: _____

Witness: _____

PERTH-ANDOVER BAPTIST CHURCH
Suspected Child Abuse
REPORT FORM

Date: _____

Name of Child: _____
Last First Middle

Address: _____

Telephone: _____ Medicare #: _____

Name of Person Filing Report: _____

Nature of suspected abuse:

☐ Physical ☐ Sexual ☐ Emotional ☐ Neglect ☐ Family Violence

Allegations made by the child. (Include facts, physical signs and course of event where necessary. Use the back of this page, if needed.) _____

Action Taken (include date and time): _____

The above information will serve as a guide and will be necessary if a formal report is made by appropriate agency. All information is to be kept **STRICTLY CONFIDENTIAL**.

Signature of Reporting Person: _____

Signature of Pastor and/or Deacon: _____

PERTH-ANDOVER BAPTIST CHURCH

Suspected Child Abuse FOLLOW UP REPORT FORM

Date: _____

Name of Child: _____
Last First Middle

Address: _____ Telephone: _____

Name of Person Who Filed Original Report: _____

Name of Person Receiving Report: _____

Conclusions of Initial Report: _____

Action Taken (Include Date and Time): _____

The above information will serve as a guide and will be necessary if a formal report is made by appropriate agency. All information is to be kept **STRICTLY CONFIDENTIAL**.

Signature of Reporting Person: _____

Signature of Pastor and/or Deacon: _____

PERTH-ANDOVER BAPTIST CHURCH
Waiver and Medical Release Form
OVERNIGHT EVENTS, SPECIAL EVENTS AND FIELD TRIPS

Activity: _____ Date: _____

Person in Charge: _____ Telephone: _____

Name of Child: _____ Age: _____

Address: _____ Telephone: _____

Emergency Contact: _____ Telephone: _____

Does your child have any life threatening allergies? Please explain: _____

Does your child have any severe allergies? Please list: _____

Is your child bringing any medications with him/her? Please list: _____

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

If yes, please explain: _____

In the event that medical attention is required, what is your child's

Medicare Number: _____

Name of Family Physician: _____ Telephone: _____

Precautions are taken for the health and safety of your child, but in the event of accident or sickness, Perth-Andover Baptist Church, its staff and/or volunteers are hereby released from any liability.

In the case of medical emergency, I hereby give permission to the physician selected by Perth-Andover Baptist Church staff and /or volunteer to hospitalize, secure proper treatment for and to order injection, anesthesia or surgery for my child as named above. You will be notified immediately in the event of such emergency

Parent/Guardian's Signature: _____ Date: _____

Appendix 1

DISCIPLINE

The pastor is to live an exemplary life. Standards enjoined by Scripture should be applied to every aspect of the minister's life. Failure to approximate to the requirements of Scripture will be cause for concern and may lead to examination of fitness to continue in office. This procedure will normally begin in the local church. Failure to act on the part of the local church could lead to action by the Board of Ministerial Standards and Education. Final appeal in the matter of discipline lies with the Examining Council. All discipline is for the purpose of restoration to fellowship and, where possible, to ministry.

The foregoing provisions respecting the handling of complaints of moral failure involving sexual misconduct shall apply, in so far as practical, to all other disciplinary proceedings including, but not limited to, the handling of complaints of moral failure involving other areas of misconduct.

MORAL FAILURE

I. Nature Of The Pastoral Ministry

For a proper understanding of the policy and guidelines set forth here, two things must be highlighted about the nature of the pastoral relationship.

- A. The pastoral relationship is built on trust. Where this trust is betrayed or compromised by sexual misbehaviour, or even questioned by rumour, damage follows in all areas of the church's ministry. Members, counselees, colleagues and adherents must be able to expect dependable pastoral oversight without the intrusion of sexual misconduct. Where this does happen, a complainant should know there are standards in place for assessing and resolving the situation. Enforceable guidelines that enhance and preserve trust in the pastoral office must underlie all relationships.
- B. In our society, by virtue of education, ordination, recognition, title, status or reputation, the pastor and/or counsellor is in a position to exert power, vis-a-vis the person *under pastoral care*. The relationship between them is an unequal one. One holds a position of power, the other, of vulnerability; therefore, no sexual liaison/contact is proper, whether or not he/she was functioning in his/her clerical/counsellor role at the time. NOTE: Clergy (especially) and counsellors should view themselves as holding their professional status continually.

II. Definition of Terms

- A. The term, *Minister* or *Pastor*, means any leader appointed, inducted, ordained, installed, recognized, or employed by a church or agency of the Convention of Atlantic Baptist Churches and who is accredited by Convention.
- B. The term, *Candidate for Ministry*, includes any one who has been accepted by the Board of Ministerial Standards and Education for the purpose of pursuing preparation for the ministry and is currently working toward that goal.
- C. *Sexual misconduct* is any sexual contact outside the marriage relationship between a minister, pastor, or candidate for ministry, and his/her parishioner, counsellee, colleague, employee, or any other person.
- D. The term *sexual contact* includes sexual intercourse, genital contact, fondling or sexually suggestive language, whether in a heterosexual or homosexual (lesbian) context, regardless of who initiates the sexual contact. It shall also include any behaviour with sexual overtones, e.g. gesture or comment, that is directed toward anyone whether uninvited or by mutual consent. (Note: Normal dating relationships between a single minister and a single parishioner are not included. However, such a relationship must be discreet.)
- E. *Committee of the Board*, is defined as a committee composed of the members of the Board of Ministerial Standards and Education, appointed at the discretion of the Chair in consultation with the Executive Minister.

III. Role of The Board Of Ministerial Standards and Education

- A. The Board of Ministerial Standards and Education is the *keeper of the standards* on behalf of the churches within CABC. Those defined in the above section entitled "Definition of Terms" are therefore accountable to the Convention Assembly through the Board of Ministerial Standards and Education for maintaining and upholding Biblical and professional standards of Christian ministry.
- B. Where there is a complaint of sexual misconduct against a minister, whether on the part of a local congregation, or an alleged victim, or a third party claiming reasonable knowledge of such behaviour, the written complaint should be directed to the Executive Minister of Convention who, in turn, shall confer with the Chair of the Board. In consultation, they shall appoint a committee of the Board to investigate the complaint.
- C. The named committee shall not be fewer than four (4) members, one of whom shall be the Chair of the Board or designate. There shall be male and female representatives on the committee.

- D. The Chair of the Board shall have the authority to add persons who have special training and experience in dealing with the circumstances.

IV. Responsibilities of the Special Committee/Board

A. Toward the Complainant(s)

1. Request from the complainant(s) a written statement, together with any corroborating evidence of the allegation;
2. Meet with the party(s) alleging sexual misconduct;
3. Secure permission to use the written statement in meeting later with the accused;
4. Compile accurate and complete written records of all meetings and interviews;
5. Allow for an advocate to accompany the complainant during committee proceedings;
6. Assure the complainant(s) of confidentiality within the committee/board process;
7. Respond to the complainant(s) with sensitivity and love. Early in the process an appropriate pastor or lay leader may be named and offered to the victim(s) to provide a pastoral presence and to interpret the process being undertaken by the Board of Ministerial Standards and Education.

B. Toward the Accused

1. Meet promptly with the accused;
2. Present the complaint to the accused, including the written statement;
3. Outline carefully to the accused the process followed by the committee, including the presumption of innocence;
4. Hear his/her response to the complaint;
5. Request a written statement of his/her response;
6. Share his/her response with the complainant;
7. Where possible, grant the accused the right to confront the accuser;
8. Inform the accused that the committee will present a full report, with recommendations, to the Board of Ministerial Standards and Education for action.
9. Assure the accused of confidentiality within the committee/board process;
10. May provide counsel to the accused and the church or agency regarding continuance of service by the accused.
11. Where necessary and possible, require evaluation and/or treatment carried out by a counsellor or therapist specially qualified to deal with sexual offenses and sensitive to issues of professional ethics.

C. Toward the Church or Agency

1. A letter shall be written by the Board of Ministerial Standards and Education to the church or agency board, relating to the charges, their resolution and action taken.
2. A representative of the Board of Ministerial Standards and Education shall be available to meet with the congregation or its board, or the agency board, and communicate the result of the process with special attention to the disciplinary action taken and its implications.
3. The Regional Minister shall be available to assist the congregation or agency in ways necessary to address their concerns so as to bring healing to their brokenness.

V. Response of The Board Of Ministerial Standards

- A. Where there are insufficient grounds for concern that sexual misconduct has taken place, the Board shall take the following action:
1. Make every effort to exonerate the accused in the eyes of his/her peers, congregation and community, if deemed necessary;
 2. If the person is exonerated, a statement of exoneration may be made if the accused so chooses;
 3. In the situation where the accused has not necessarily acted unethically but has shown poor professional judgement, the Board may issue a "Statement of Advice";
 4. Note in the minutes that, in the judgement of the Board, the accused has been cleared of all allegations;
 5. Where the allegations are substantiated, but the misconduct is considered to be minor or an isolated lapse of good judgement on the part of the accused, the Board may suspend his/her credentials temporarily and advise counselling for a period of time.
- B. Where there are sufficient grounds to conclude that sexual misconduct has taken place, the Board shall take the following action:
1. If the misconduct is considered a wilful breaching of sexual ethical behaviour, the Board may suspend his/her credentials indefinitely, require the individual to undergo therapy at the hands of a competent counsellor or therapist, and may impose other disciplinary measures as the Board may deem suitable;
 2. If the misconduct is considered a wilful breaching of sexual ethical behaviour, the Board may suspend his/her credentials permanently, encourage the individual to undergo therapy at the hands of a competent counsellor or therapist, and may impose other disciplinary measures as the Board may deem suitable;
 3. If, in the judgement of the Board, there has been unethical conduct which has resulted in substantial harm to others, the church and the ministry, there will be a permanent suspension from ministry. Protection of others from harm and the protection of the integrity of the ministry are paramount.
 4. If the misconduct involves acts of a criminal nature, or contact with minors, the Board shall comply fully by reporting such incidents to the proper civil authority. In such cases, the offender's credentials may be suspended permanently.

- C. The Board shall be prepared to help arrange for competent counselling for both victim(s) of sexual misconduct and for the accused and his/her family members.

NOTE: Such arrangement implies no liability on the part of the Board or the Convention of Atlantic Baptist Churches.

- D. Appeal may be made directly to the Board of Ministerial Standards and Education. Final appeal may be made to the Examining Council for Ordination.

VI. Goals in Disciplinary Action

- A. Once the offence has been identified, all disciplinary action should lead the offender to genuine repentance by recognizing and admitting the gravity of the offence.
- B. The ultimate goal is restoration to acceptable ministry. Where this is not possible or feasible, the goal is to reclaim the offender to wholesome life within the Christian community.
- C. It is necessary to recognize the tension between the need for forgiveness and acceptance on the one hand, and accountability and justice-making on the other. The disciplinary process must, therefore, **undergird morality** and **effect justice** and not simply expose the parties to harsh and unloving treatment. Those ministering to an offender must remind him/her and be reminded themselves of the depth of God's grace and the cost of God's forgiveness in Christ.

There can be no cheap grace. The seriousness of the offence must be matched by the seriousness of forgiveness granted. The readiness of the offender to assume responsibility for his/her actions and willingness to make restitution where possible should be one step toward restoration. To restore or reinstate an offender without demanding genuine and costly change in his/her life is simply to deny the trauma of the victims. It may also invite repetition of the offence in another context.

Section 5 – Doctrinal Statement of the Basis of Union

1. **The Scriptures:** The Holy Scriptures of the Old and New Testaments have their authority from God alone, and are given to us by divine inspiration. They are the only perfect, supreme, infallible and sufficient standard of faith and practice.
2. **God:** There is one true and living God; He is an infinite Spirit; self-existent, omnipresent, omniscient, omnipotent, good, wise, just, and merciful. He is the creator, preserver, and sovereign of the universe; He is inexpressibly glorious in holiness, and worthy of all honour, confidence, and love. In the Godhead there are three persons in one – the Father, the Son and the Holy Spirit, who are equal in every divine perfection and who execute distinct but harmonious offices in the great work of redemption.
3. **Jesus Christ:** Jesus Christ, the Son of God, is the person of the Trinity who, by virtue of His sacrificial work, is the world's Redeemer and the Saviour of all who believe. He is at present the intercessor of all His people at the right hand of the Father, and is to be the Judge of all men.
4. **The Holy Spirit:** The Holy Spirit is the third person of the Trinity by whom all saving, comforting, and sanctifying power is exerted upon human hearts.
5. **State and Fall of Man:** Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in an actual transgression, and bringing all under the reign of condemnation and death.
6. **Atonement:** The perfect life, vicarious death and resurrection of Jesus Christ have removed the obstacles in the way of the Holy Spirit's regenerating power and of the Father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God.
7. **Regeneration:** In regeneration a new life principle is begotten in the soul of man by the Holy Spirit through the word of truth, producing a disposition to joyful obedience to Christ and to holy conduct in life.
8. **Repentance:** In repentance the sinner, having seen his sin, being moved by the energy of the Holy Spirit, is led to grieve for and hate it as an offense against God, and apprehending the grace of our Lord Jesus Christ, he lovingly returns to God to walk in the way of His commandments.
9. **Faith:** Faith is a conviction of the intellect that God will perform all that He has promised and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of salvation as revealed in the gospel and is a condition of justification and of cleansing from the pollution of sin and of all subsequent gospel blessings.
10. **Justification:** Justification is an act of God wherein He accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.
11. **Sanctification:** The Scriptures teach that sanctification is the process by which, according to the will of God, Christians are made partakers of His holiness; that it begins its beginning in regeneration, and that it is carried on in the hearts of believers

Appendix 2

- by the presence and power of the Holy Spirit, in the continual use of the appointed means: the Word of God, self-examination, self-denial, watchfulness and prayer.
12. **The Lord's Day:** We believe that the first day of the week is the Lord's Day and is our normal day for corporate worship.
 13. **Gospel Church:** We believe that a Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by His laws; and exercising the gifts, right and privileges invested in them by His Word. In more general sense the word Church is used to designate all whose names are written in the Lamb's Book of Life. The only scriptural officers are bishops or pastors, and deacons, whose qualification, claims and duties are defined in the epistles of Timothy and Titus.
 14. **Baptism:** This is the immersion of believers in water into the name of the Father, Son, and Holy Spirit, in which are represented their death to the world, the washing of their souls from the pollution of sin, their resurrection to newness of life, the burial and resurrection of Christ, their resurrection in the last day, and their engagement to serve God.
 15. **The Lord's Supper:** The Lord's Supper is an ordinance of Christ to be observed by the churches in the manner indicated by Him in Matthew 26:26-30.
 16. **Death:** At death our bodies return to dust, our souls to God who gave them. The righteous being then perfected in happiness are received to dwell with God, awaiting the full redemption of their bodies. The wicked are cast into Hades reserved unto judgment of the great day.
 17. **Resurrection:** There will be a resurrection of the bodies of the just and of the unjust: the righteous in the likeness of Christ, but the wicked to shame and everlasting contempt.
 18. **Judgment:** There will be a judgment of the quick and dead, of the just and unjust, on principles of righteousness, by our Lord Jesus Christ at His second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fullness of eternal life and joy.