

Serving at Water Brooks Church

How can I get involved?

Please review the Servant Requirements and review the Statement of Faith of Water Brooks Church. If there is anything that you do not agree with, before you proceed to fill out the questionnaire, please make an appointment to speak to pastor Ryan to discuss these differences.

You can contact Pastor Ryan at pastorryan@waterbrooks.church or by phone 208-781-3075

“Can two walk together, unless they are agreed?” Amos 3:3

If you agree with the Statements of Faith and have completed the prerequisites, please continue by filling out the questionnaire.

Lastly, return the completed questionnaire to Pastor Ryan at church or you can email him at pastorryan@waterbrooks.church

If you are filling out this form to serve in the Children’s Ministry, Youth Ministry, or any other ministry that involves the elderly or minors, we will be doing a national criminal background check.

Water Brooks Church

Dear Brother or Sister in Christ:

Congratulations on your decision to serve the Lord here at Water Brooks.

The desire to serve is a natural and proper response to the work of Christ within you. Where to serve becomes the big question. This Ministry Questionnaire has been designed to help us to get to know you better to assist you in determining your place in the Body of Christ. Each of us has a unique blend of experience, talents, traits, gifts, and past tragedies that God will use to accomplish His work.

The Apostle Paul uses the “Body” as a metaphor to describe how the local church should function. Each one of us is a unique part of the body of Christ, and just like our human bodies each part has a specific purpose. The motivation for our service is to be our love for the Lord Jesus Christ. As we are in love with Jesus and serving His people there is a tremendous joy that we experience. Jesus said, the greatest in the kingdom is the servant of all.

You might be surprised to see a background consent and waiver among the forms, which we have asked you to complete. Please let me encourage you not to let this form intimidate you. Because many of our areas of ministry involve children, and other groups which require these background checks, we have found it necessary to have all ministry volunteers screened since so many times we have a need to call upon one area of ministry for help in another. I also want to encourage you that just because you may have something in your background that preempts you legally from serving in an area of ministry we feel that no one has sinned so greatly that the blood of Christ cannot make a place for you to serve in the Body of Christ. We may not be able to offer certain avenues of ministry because of legal prerequisites (Romans 13), but we can find a ministry area in which God will be glorified through the gifts and talents He has given you. Trust God and He will prove faithful in placing you exactly into the area for which He designed you in the Body of Christ.

Enjoy the excitement and challenge of this truth as you complete the enclosed Ministry Questionnaire and find the destiny of your mission for God.

In Christ,

Pastor Ryan Scheibel

Senior Pastor

Water Brooks Church Statement of Faith

What We Believe

The Bible

We believe the Bible to be the inspired and only infallible, authoritative Word of God. Therefore, our ministry emphasizes the exposition of God's Word from Genesis to Revelation, line upon line, precept upon precept. We believe the 66 books of the Old and New Testaments to be the full record of God's self-disclosure to mankind. Different men, while writing according to their own styles and personalities, were supernaturally moved along by the Holy Spirit to record God's very words, inerrant in the original writings. Therefore, those applying themselves to study its literal, historical-grammatical context can accurately understand God's Word. Scripture is fully trustworthy as our final and sufficient authority for all of life

(2 Timothy 3:16-17; 2 Peter 1:20-21).

The Triune God

We believe in the one living and true God, eternally existing (John 17:3) in perfect unity as three equally and fully divine Persons: the Father, the Son, and the Holy Spirit (Matthew 28:19-20). Each member of the Godhead, while executing distinct but complementary roles in redemptive history, has precisely the same nature, attributes, and being, and is equally worthy of the same glory and honor and obedience

(John 1:1-4; Acts 5:3-4).

God the Father

We believe God the Father created all things in six literal days for His glory according to His own will (Revelation 4:11), through His Son, Jesus Christ. He upholds all things by the Word of His power and grace, exercising sovereign headship over all creation, providence, and redemption (Colossians 1:17; Hebrews 1:3).

God the Son

We believe that Jesus Christ, the eternal Son, moved by love in accordance with the will of the Father, took on human flesh (John 1:1, 14, 18). Conceived through the miraculous work of the Holy Spirit, He was born of the virgin Mary. He, being fully God and fully man (John 14:8-9), lived a sinless life and sacrificially shed His blood and died on the cross in our place accomplishing redemption for all who place their faith in Him.

He arose visibly and bodily from the dead three days later and ascended into Heaven, where, at the Father's right hand, He is now Head of His Body the Church, the only Savior and Mediator between God and man, and will return to earth in power and glory to consummate His redemptive mission (1 Timothy 3:16).

God the Spirit

We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ during this age. He convicts the world of sin, righteousness, and judgment. He draws the unredeemed to repentance and faith, and at salvation imparts new spiritual life to the believer, bringing that person into union with Christ and the Body of Christ. The Holy Spirit sanctifies, seals, fills, guides, instructs, comforts, equips, empowers, permanently indwells at salvation, and bestows spiritual gifts to the believer for Christlike living and service (John 16:8; 13:15; Titus 3:5; Ephesians 1:22; 4:11-12; Romans 8:9-17; 12:4-8; 1 Corinthians 3:16; 12:4-5, 11-13, 19; Galatians 5:25; Hebrews 2:1-4; 2 Corinthians 12:12).

The Church

We believe that upon placing one's faith in the Lord Jesus Christ as Savior, the believer is made part of the

Body of Christ, the one universal church, of which Jesus Christ is the Head. The Scriptures command believers to gather locally in order to devote themselves to worship, prayer, teaching of the Word, fellowship, the ordinances of baptism and communion, service to the local body through the development and use of talents and spiritual gifts, and outreach to the world to make disciples (Ephesians 1:22–23; Acts 2:42–46; 1 Corinthians 14:26; Matthew 28:18–20). Wherever God’s people meet regularly in obedience to this command, there is the local expression of the church under the watchful care of a plurality of elders. A church’s members are to work together in love and unity, intent on the ultimate purpose of glorifying Christ (Ephesians 4:16).

Salvation

We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as the substitutionary atonement in our place, and that salvation is found in none other than Jesus Christ. Jesus Christ’s death on the cross was the sole and complete payment for sins, fully satisfying God’s righteous wrath, for each person that turns from sin in repentance and places their faith in Christ alone by grace alone. At salvation each person is made a new creation by the Holy Spirit, declared righteous before God, and secured as an adopted child of God forever. Genuine faith continues in obedience and love for Jesus Christ with a life eager to glorify God and persevere to the end (Romans 8:37–39; 2 Corinthians 5:21; 1 Corinthians 12:13).

Things to come

We believe in and expectantly await the glorious, visible, personal, premillennial return of the Lord Jesus Christ. The blessed hope of His return has vital bearing on the personal life, service, and mission of the believer (1 Thessalonians 4:13–18). We believe in the bodily resurrection of both the saved and the lost. The lost will be raised to judgment and experience eternal wrath in Hell. The saved will be raised to eternal joy in the new Heaven and new earth in the manifested presence of God (Acts 1:3, 9; Hebrews 7:25–26).

Baptism and communion

We believe that Christian baptism is a public declaration of the believer’s salvation in Christ, identifying with Christ in His death, burial, and resurrection symbolized by immersion in water. The Lord’s Supper is the united commemoration by believers of Christ’s death until He comes and should be preceded by a careful self-examination (Acts 2:41; Romans 6:3–6; 1 Corinthians 11:20–29).

Our purpose and calling

We believe that God created mankind—male and female—to glorify Himself and enjoy His fellowship. We believe it is the aim, duty, and privilege of every believer and local church fellowship to glorify God by responding as active participants in the Great Commission call of Jesus Christ to go and make disciples of all nations (Matthew 28:19).

We exist to know God and make Him known.

The Mission

The mission of Church at the Water Brooks is the same mission Jesus gave His followers: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you." Matthew 28:19

Water Brooks Church Mission Acronym

Word of God, Worship & Win = It is our Bread and Butter. We love God's Word that teaches us about Jesus and how to live; we love to worship Jesus for all He has done for us, and we love to win others to Jesus!

Always Love. It is our mission to love people unconditionally like Jesus did. The command to love is the most repeated command in the New Testament, appearing at least 55 times. If we don't love people, nothing else matters. Love draws people to Jesus like a powerful magnet.

Team work to make the dream work. We believe that God has gifted us all with various talents and abilities to use to reach others for Jesus. As the pastor, God has gifted Ryan to serve, teach and train people up in the ways of the Lord, in order to equip them to go out and minister to others with their God given gifts. We know that we are all different parts of the Body of Christ and that means we all have different gifts and talents that God will use to build up others. Ephesians 4:11, "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ." Often times churches are like sporting events with just a few people in the game and the rest of the people are just bystanders watching. We want to break the 20/80 rule as we believe God wants us all to be in the game serving Him!

Evangelize. Encouraging preaching that calls people to repent & follow Jesus as their personal Lord and Savior.

Restore broken lives. The church is like a hospital full of broken and hurt people seeing Jesus as our great physician. In all we do, we want to point people to the almighty counselor/physician who is Jesus!
We counsel people with God's Word.

Build disciples. We want to take Jesus' great commission seriously to build disciples by teaching them about following Jesus. We plan to do this with our 4 discipleship training classes that we will teach quarterly that are geared to bring people to spiritual maturity.

Rescue sinners. Jesus didn't come for the healthy he came to seek and save lost people. Jesus was moved with compassion for people without a shepherd, that were lost and struggling in the world. We want to reach the unchurched, we want to see people come to Jesus.

Outreach events. We want to have special events for the community at Easter, Christmas, Harvest and other times of the year. We hope to be a light in the community to point people to Jesus!

Online Presence. We want to use our online platform to make Jesus famous, bring Him glory and honor, and share His good news with others!

Keep on learning. All leaders are learners and the moment you stop learning you stop leading. You are never wasting your time when you sharpening your ax by learning about Jesus. We want to be a community of learners and doers of Gods Word.

Small groups The first thing Jesus did when he started his public ministry was start a small group! We want to have fellowship with one another in small groups.

Water Brooks Church
Ministry Questionnaire

Attention:

Please read Water Brooks Church Statement of Faith carefully.

Do you agree with it without reservation? _____ Date: _____

Personal Information

Please print clearly

Name: _____ Birth Date: _____ Age: _____

Address: _____ Apt.No _____

City: _____ State: _____ Zip Code: _____

Home Phone: _____ E-mail _____

Cell Phone: _____

Trade or profession: _____

Place of Employment _____

Marital Status: _____ Spouse's Name (if applicable) _____

Children: _____ Names and ages (if applicable) _____

When are you available to serve? _____

How long have you walked with the Lord? _____

How long have you fellowshiped at Water Brooks Church? _____

How often do you attend? _____

Have you been water baptized? _____ When? _____ Where? _____

Do you currently serve as a volunteer in any areas? _____ if yes

where? _____

What ministry would you like to serve in? _____

Which statement best describes you? (Check one)

- ☐ I have no experience in serving in this area of ministry, but am eager to learn
- ☐ I have very little experience, but I am learning
- ☐ I have a lot of experience in this area

Everyone who serves at Water Brooks Church must:

- Be born again and have a clear testimony
- Honor Jesus Christ as the number one priority in your life
- Be reliable, dependable, committed
- Agree with Water Brooks Church Statement of Faith with no reservations

Background Information

Briefly, give your testimony. When did you become a Christian and how has your life changed?

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

Describe your devotional life spiritually. Where are you are reading right now and what the Lord is teaching you?

What part does prayer play in your life?

What, if any, Christian authors, books, pastors or teachers have influenced you most?

Please list or describe your spiritual gifts. What indications in your life confirm these gifts?

Please list or describe your talents, skills, hobbies, etc:

Please list any Bible College, Adult Education Classes, workshops and/or retreats, you have attended:

Is there anything else we should know about you? Perhaps you would like to discuss a circumstance God allowed to occur in your life that equipped you to minister to others?

Please list three people who would provide a personal reference:

Name: _____ Phone: _____

Name: _____ Phone: _____

Name: _____ Phone: _____

Consent and Waiver Form

In consideration of my role with Water Brooks Church, its affiliates, integrated auxiliaries, and supporting organizations, and recognizing the importance of my character being above reproach, I HEREBY CONSENT TO THE FOLLOWING:

- Complete in full a Water Brooks Church Consent and Waiver Form.
- Complete in full a Water Brooks Church Background Information Form.
- Allowing Water Brooks Church to screen me through the department of Law Enforcement of any other criminal history records as well as any other historical or background records pertaining to me.
- Allowing Water Brooks Church to verify the information and to contact any personal references listed on the Background Information Form.
- Provide Water Brooks Church with a photocopy of my current state driver's license, official stat identification card, or valid passport.
- Make myself available for a personal interview by a Pastor or overseer of Water Brooks Church.

I HEREBY WAIVE, RELEASE AND HOLD HARMLESS FROM LIABILITY all persons, organizations, and other entitles which provide references or information to Water Brooks Church pertaining to me or my background.

I HEREBY FURTHER WAIVE, RELEASE, AND HOLD HARMLESS FROM LIABILITY Water Brooks Church, it's staff, employees, volunteers, and agents with regard to any decision that it makes on my application for involvement with Water Brooks Church based on the information I provide or that is obtained through the criminal history and background screening process.

I consent to a copy of this Consent and Waiver Form together with the Background Information Form being furnished to any reference that I have provided to Water Brooks Church and to any other person, organization, or entity that Water Brooks Church deems necessary in connection with its investigation of my background, character, or qualification.

PRINT NAME: _____ **DATE:** _____

SIGNATURE: _____

***** NOTIFICATION *****

INTRODUCTION TO WATER BROOKS CHURCH CHILD ABUSE POLICY AND FORMS

Water Brooks Church is implementing a prevention and screening policy for children and youth workers to continuously provide a safe and secure environment for the minors to learn and grow in Christ. We also intend to protect volunteer and compensated workers from any false accusations by providing adequate supervision during church sponsored activities.

Who does this apply to?

Everyone who is involved in children's ministries and youth camps, directly or indirectly, and/or who potentially could be around children on any periodic situation. This is not limited to but would include: pastors, teachers, teacher's aids, overseers, supervisors, janitors, staffers, ushers, etc...

Water Brooks Church will begin providing background checks of everyone who falls into the above category.

Enclosed are packets (forms and documents) addressed to each employee/volunteer of Water Brooks Church involved in the above mentioned categories:

1. Water Brooks Church Child Sexual Abuse Policy for all employees and volunteers;
2. Request for Background Check and Authorization;
3. Screening Form for all employees and volunteers.

Since all of us work in an environment that includes children, all Water Brooks employees and volunteers are required to fill out these forms, undergo a background check, and be aware of this policy and its purposes.

The purposes of this policy are:

1. To establish a familiarity with the problem of child sexual abuse as a general problem in society and the church;
2. To increase awareness of the symptoms and consequences of child sexual abuse;
3. To underscore the church's vulnerability to child sexual abuse;
4. To create an understanding of liability concerns and church policy guidelines pertaining to screening, supervision, and reporting;
5. To provide instruction on worker selection and worker training;
6. To describe the church policies governing ministry to children and youth;
7. To discourage child abuse offenders from infiltrating the children ministries at Water Brooks Church.

The tools that will be used to implement this policy are:

1. Employment/volunteer application forms that insure proper worker selection by supervisors;
2. Screening of all with appropriate forms designed separately for both volunteers and employees;
3. Education in proper supervising procedures and guidelines;
4. How to recognize suspicious behavior;
5. Procedure for responding to inappropriate behavior;
6. A line of reporting procedure;
7. Informing you of the statutory requirements and reporting procedures for church employees and volunteers;
8. Informing you of the mandatory reporting obligations as required by law and the criminal liabilities that are personally imposed upon those who violate this law;
9. Informing the pastor on the exception this law provides to the clergyman-penitent privilege

By way of background, churches have a legal and moral obligation to report any questionable or inappropriate behavior. Child abuse means a physical injury that is inflicted by other than accidental means, cruel or unjustifiable punishment, sexual abuse, unlawful corporal punishment, or neglect of child in out-of-home care. Child care custodians **must** report abuse to a child protective agency when they have knowledge of, or observe, a child whom they know or reasonably suspect has been the victim of child abuse.

Child care custodians may be “mandatory” or “permissive” reporters. “Mandatory reporters” are those church employees who are (a) teachers, (b) youth pastors and paid assistants, (c) pastors, (d) involved in a day care center, (e) administrators of the church whose duties require direct contact with and supervision of children. “Permissive Reporters” include volunteers at churches who are in contact with and supervise children, and are “encouraged” to obtain training in the identification and reporting of child abuse.

As a condition of your continued employment and/or volunteer service with the church, these policies must be reviewed and initialed and signed by you where indicated. Since some may be classified as “mandatory reporters,” you must fill out the Request for Criminal Records Check and Authorization. This information will be secured and kept in confidence and handled as prescribed under this law.

Initials: _____

WATER BROOKS CHURCH
CHILD SEXUAL ABUSE POLICY

OBJECTIVES FOR ESTABLISHING A CHILD SEXUAL ABUSE POLICY: _

1. To establish a familiarity with the problem of child sexual abuse as a general problem in society and the church.
2. To increase awareness of the symptoms and consequences of child sexual abuse.
3. To underscore the church's vulnerability to child sexual abuse.
4. To create an understanding of liability concerns and church policy guidelines pertaining to screening, supervision, and reporting.
5. To provide instruction on worker selection and worker training.
6. To describe the church policies governing ministry to children and youth.
7. To discourage child abuse offenders from infiltrating the children ministries at Water Brooks Church

PROCEDURES FOR REDUCING THE RISK OF CHILD SEXUAL ABUSE

I. Proper worker selection.

- A. All workers (both paid employees and volunteers) require some degree of screening.
1. Church Employee Screening Procedures:
 - a. For all church employees who work with or are around minors, including the pastoral staff or children's ministry
 - b. The primary screening procedures require the following forms and procedures be used:
 - 1) church employment application
 - 2) screening form
 - 3) personal interview by immediate supervisor and/or pastor
 - 4) completion of reference checks by immediate supervisor and/or pastor; and
 - 5) criminal records check authorization form, if applicable
 2. Volunteer Worker Screening Procedures:
 - a. To be used only with volunteer church workers (must have been attending our church for at least 3 months and desire to work with youth or children. Examples of these workers would include Sunday School teachers and aides, Youth Camp workers, nursery workers, Jr. High and Sr. High school ministry volunteers, etc.
 - b. The secondary screening procedures require the following forms and procedures be used:
 - 1) screening form
 - 2) personal interview prior to start date by ministry overseer/supervisor (if different person than head of ministry)
 - 3) interview and oral review of the completed screening form by head of ministry.
 - 4) reference checks; and
 - 5) the request for criminal records form (if the volunteer works with children) which will be processed only if deemed necessary.

II. Supervising Procedures And Rules (Sunday school, youth and children clubs, youth camp, and nursery)

A. General Rules:

1. The 2-Adult Policy – at least two adult supervisors should be present during any church activity. One of the adults should be a parent or someone over 21 years of age. All one-on-one cross-gender encounters (i.e. male alone with female or visa versa), discussions and counseling should be avoided. This heightens accountability and eliminates problems of credibility that occur with person-to-person encounters.
2. The Three-Month Policy - volunteers should only be permitted to work with youth or children after they have been regular attendees of the church for a period of three months.

Initials: _____

3. Sunday School and Children's Ministry Policies and Guidelines - the senior pastor, Board of Trustees and head of children's ministry will develop as soon as possible a set of guidelines and procedures that in the most practicable fashion meets the objectives as expressed in this policy memorandum.
 4. Maintenance and Review of Completed Screening Forms. - Each supervisor of (nursery, children's ministry, youth clubs, Youth Camp, etc.) should make sure that each present worker and new worker has filled out a child prevention screening form. The completed forms should be returned to their supervisor for review and then sent to the church office for filing in the given employees or volunteers personnel records.
- B. Recognizing Suspicious Behavior
1. Procedure for Responding to Inappropriate Behavior
 - a. Immediate response - church employees and volunteers should immediately address any inappropriate conduct or relationships between an adult worker and a child.
 - b. Immediately inform your supervisor and/or pastor and insure that they are involved with you in addressing and investigating the situation.
 2. Factors Indicating Possible Abuse/Inappropriate Behavior:
 - a. physical signs of abuse and molestation:
 - lacerations and bruises
 - irritation, pain, or injury to the genital area
 - difficulty with urination
 - discomfort when sitting
 - torn or bloody underclothing
 - venereal disease
 - b. behavioral signs:
 - anxiety when approaching church or nursery area
 - nervous or hostile behavior toward adults
 - sexual self-consciousness
 - "acting out" of sexual behavior
 - withdrawal from church activities and friends
 - c. verbal signs - statements from the child such as:
 - telling of repeated nightmares
 - "I don't like [a particular church worker]"
 - "[A church worker] does things to me when we're alone."
 - "I don't like to be alone with [a church worker]"
 - "[A church worker] fooled around with me."

III. **Statutory Requirements and Reporting Procedures For Church Employees and volunteers.**

- A. Reporting Obligations
1. The church has a legal and moral obligation to report any questionable or inappropriate behavior. Under Idaho law, with some limited exceptions, "child abuse" means a physical injury that is inflicted by other than accidental means, cruel or unjustifiable punishment, sexual abuse, unlawful corporal punishment, or neglect of child in out-of-home care. Child care custodians **must** report abuse to a child protective agency when they have knowledge of, or observe, a child whom they know or reasonably suspect has been the victim of child abuse. Child care custodians may be "mandatory" or "permissive" reporters. "Mandatory reporters" are those church employees who are (a) teachers, (b) youth pastors and paid assistants, (c) pastors, (d) involved in a day care center, (e) administrators of the church whose duties require direct contact with and supervision of children. "Permissive Reporters" include volunteers at churches who are in contact with and supervise children, and are "encouraged" to obtain training in the identification and reporting of child abuse.

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- B. Line of Reporting – Water Brooks Church policy requires that a Senior Pastor (or in his absence, his representative associate pastor, receive reports on known or suspected child abuse. Under Idaho Law, the Pastor must or shall cause to be informed a child protective agency as soon as possible by telephone. Within 36 hours of receiving the information, the Senior Pastor must prepare and send a written report to the agency.
- C. Contents of Report - the telephone report must include the name of the person making the report, the child's name, present location, nature and extent of injury to the child, and any other information that led the person making the report to suspect child abuse, or that the agency requests.
- D. Liability for Failure to Report - a pastor is subject to criminal prosecution and conviction for failure to report known or suspected child abuse.

IV. Procedure for Responding to Actual Allegations of Abuse

- A. All allegations needed to be taken seriously and reported to his or her supervisor AND pastor. Remember, you are the person responsible, both legally and spiritually, to inform AND fill out the report.
- B. Investigation Procedure:
 - 1. Protocol - situations must be handled forthrightly with due respect for people's privacy and confidentiality.
 - 2. Do not confront the accused until the safety of the child or youth member is secured.
 - 3. If the accused is a church worker, that person should be relieved temporarily of his or her duties until the investigation is finished. Accused church workers shall have no contact with children while allegations are pending.
- C. Immediately contact church attorney.
- D. Contact the proper civil authorities following the guidance of the insurance company and attorney.
- E. Full cooperation to be given to all reasonable and lawful requests from civil authorities.
- F. Following verification of allegations, adequate care must be shown for the well being of the victim(s), including joining with the children's or youth pastor in immediately informing the parents of the child of the situation, **if verified**.
- G. The child victim should not be held responsible in any way.
- H. Maintain adequate records:
 - 1. adequate records of workers' application, references, and screening forms. They should be up-to-date and accessible.
 - 2. document all efforts at handling the incident.
- I. Designated spokesperson - the senior pastor or legal representative will speak for the church. He will present a clear position statement of the church position which states the church policies and establish safeguards against sexual abuse. He will not engage in denial, minimization, or blame.

Initials: _____

Water Brooks Church
Children and Youth Workers' Prevention and Screening Policies

Water Brooks Church is implementing a prevention and screening policy for children and youth workers to continuously provide a safe and secure environment for the minors to learn and grow in Christ. We also intend to protect volunteer and compensated workers from any false accusations by providing adequate supervision during church sponsored activities.

1. **Why Churches And Church Leaders Are Sued** - Most of the lawsuits filed against churches for acts of child molestation have alleged that the church was legally accountable either on the basis of *negligent hiring* or *negligent supervision*. Both theories of liability are pivotal issues. The term *negligence* generally refers to conduct that creates an unreasonable risk of foreseeable harm to others. It connotes carelessness, heedlessness, inattention, or inadvertence. Negligent hiring simply means that the church failed to act responsibly and with due care in the selection of workers (both volunteer and compensated) for positions involving the supervision or custody of minors. A church may exercise sufficient care in the hiring of an individual, but still be legally accountable for acts of molestation on the basis of negligent supervision. Negligent supervision means that a church did not exercise sufficient care in supervising a worker. 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 only for those injuries that result from their negligence. Victims of molestation who have sued a church often allege that the church was negligent in not adequately screening applicants or for not providing adequate supervision.
2. **Answers to Pertinent Questions in Relation to Child Abuse**
 - A. What constitutes an occasion for reporting child abuse?
 - B. What reporting channels should church workers use to report abuse?
 - C. What information must the report include, and who receives the report?
 - D. What are church workers' liabilities for failure to report?
 - E. Does reporting child abuse violate the clergyman-penitent privilege?
3. **Discussion**
 - A. Occasions for Reporting - “child abuse” generally means a non-accidental physical injury, cruel or unjustifiable punishment, sexual abuse, unlawful corporal punishment, or neglect of a child in out-of-home care. Child care custodians must report abuse to a child protective agency when they have knowledge of, or observe, a child whom they know or reasonably suspect has been the victim of child abuse. Reporters may be “mandatory” or permissive.” Mandatory reporters include childcare custodians, teachers, employees of public or private youth centers, day care centers, foster parents, and employees and administrators of public or private organizations whose duties require direct contact with and supervision of children. Permissive reporters include any person who has knowledge or reasonable suspicion of abuse. Church volunteers are permissive reporters, which means they are “encouraged” to obtain training in the identification and reporting of child abuse.
 - B. Reporting Channels - Organizations may establish internal procedures for reporting provided that they are consistent with the Child Abuse and Neglect Reporting Act. For example, the organization cannot impose any sanction for reporting child abuse, nor can it require that mandatory reporters disclose their identities beyond the requirements of the law. The internal procedures may, however, facilitate reporting and apprise supervisors and administrators of the report.

Initials: _____

- C. Contents and Routes of Reports - The telephone report must include:
- (1) the name of the person making the report;
 - (2) the name, present location, nature and extent of injury to the child; and,
 - (3) any other information that led the person making the report to suspect child abuse, or that the agency requests. As for the written report, the Department of Justice publishes forms that must be used to report abuse. In addition to the information contained in the telephone report, the written report calls for a narrative description of the abuse or its discovery, any history of similar incidents, and certain biographical information about the parties involved. A copy of the written report form is attached. Upon receipt of the report, Child Protective Services reports the incident to local law enforcement agencies and the district attorney having jurisdiction over the matter. Similarly, if a law enforcement agency or district attorney's office receives the report, then they will notify Child Protective Services. The reporting law is designed to ensure that all appropriate authorities receive notice of the report, regardless of which agency first received the report.
- D. Liability for Failure to Report - Mandatory reporters are subject to civil liability for failure to report. In addition to civil liability, mandatory reporters are subject to criminal prosecution and conviction for failure to report child abuse. Because the pastors are mandatory reporters as "employee[s] of...a private organization whose duties require direct contact and supervision of children," they would face criminal prosecution and civil liability for failure to report. Church volunteers are permissive reporters, which may preclude imposing criminal or civil liability on them for failing to report. On the other hand, church volunteers have an obligation to report abuse to a Pastor. Failing to fulfill that duty could expose church volunteers to civil liability.

Initials: _____

BY MY SIGNATURE BELOW, I AGREE AND ACKNOWLEDGE THAT I HAVE READ AND UNDERSTAND THIS POLICY MEMORANDUM AND AGREE TO FULLY COMPLY WITH ANY AND ALL REQUIREMENTS AND OBLIGATIONS THAT MAY BE PLACED UPON ME AS SET FORTH IN THIS POLICY MEMORANDUM BY VIRTUE OF MY EMPLOYMENT/VOLUNTERING WITH CHURCH AT THE WATER BROOKS, INC. WATER BROOKS CHURCH.

DATED: _____

BY: _____

By my signature below I acknowledge that I have been given a copy of this "Child Sex Abuse Policy" Memorandum.

By: _____

WATER BROOKS CHURCH Screening Form For Employees/Volunteers

Confidential

This form is to be completed by all employees and volunteers for any position involving the supervision, custody of or possible interaction (even in limited circumstances, including ushers, maintenance workers and janitors) with minors. This is not an employment application form. As a paid employee or volunteer, you are required to complete this screening form. It is being used to help the church provide a safe and secure environment for those children and youth who participate in our programs and use our facilities.

SCREENING CRITERIA AND STANDARDS:

1. Persons convicted of child sexual abuse cannot be employed or volunteer to serve in the children's or youth ministry or otherwise have opportunity on church grounds to interact with minor children.
2. The Water Brooks church family loves and accepts adult survivors of sexual and physical abuse. It is our hope and desire that survivors of abuse recognize the need to discuss their desire to work with or around children or in the youth ministry with a pastor or supervisor as part of their involvement and service in this ministry. It is our hope and desire that those who serve in the ministry of Water Brooks Church recognize the need and value of obtaining and screening all employees and/or volunteers of the church and its related ministries in order to be diligent and be proper stewards of the minors and young children entrusted to our care and supervision.
3. Employees/volunteers must never try to violate the "Two Adult Policy," which prohibits employees/volunteers from being alone with children or youth.
4. Employees/volunteers should report abusive or inappropriate behavior to their immediate supervisor, and the Senior Pastor or Associate Pastor.
5. Employees/volunteers MUST read the "Water Brooks Church Child Sexual Abuse Policy" before completing this form.

PERSONAL INFORMATION:

1. Date _____
2. Name _____
Last First Middle
3. Present address: _____
 1. City _____ State _____ Zip _____
 2. Home Phone _____ Cell Phone _____
4. Have you ever been convicted of or pleaded guilty to a crime, which was a felony or, if a misdemeanor was the crime associated with involvement with or care of a minor?
☐ Yes (If yes, please explain --- (attach a separate page, if necessary)
☐ No

7. Do you have a current driver's license (for ascertaining acceptable and safe drivers for transporting our children)?
☐ Yes
☐ No
☐ Current IDAHO I.D. card
If yes, please state the license number, class, date issued, and any restrictions:

8. Has your license ever been suspended or revoked for any reason?
☐ Yes
☐ No
If yes, please explain the circumstances, including date, place (including county where case was heard, if applicable), reason for revocation or suspension, whether your license was restored, and under what conditions, if any:

APPLICANT'S STATEMENT

I acknowledge that I have read and understand the information, guidelines and procedures contained in "Water Brooks Church Child Sexual Abuse Policy," which was given to me with this screening form. The information contained in this form is correct to the best of my knowledge. I further state that **I HAVE CAREFULLY READ THE FOREGOING INFORMATION AND KNOW THE CONTENTS THEREOF AND I SIGN THIS DOCUMENT AS MY OWN FREE ACT.** I understand this is a legally binding agreement.

Applicant's Signature _____ Date _____

Read, reviewed and filed by:

Pastor Ryan Scheibel
Senior Pastor

Approved by:

Pastor Ryan Scheibel
Senior Pastor