



Identify and respond to children, young people, women and men at risk.

Student Notes

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Student Name:

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CRC INTERNATIONAL CHARTER

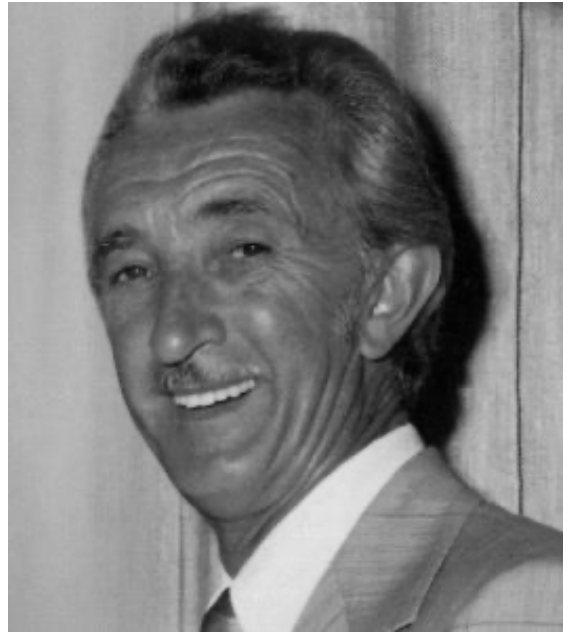
Tribute to the Founder

Born in Western Australia in 1920, Pastor Leo Cecil Harris was called by God and used in a profound way. As a boy he experienced the joy of salvation and was wonderfully filled with the Holy Spirit in 1927. It soon became evident that God had a ministry call upon the young man as he began to serve God with zeal and determination.

By his late teens and early twenties Leo Harris was involved in fruitful ministry across Australia and New Zealand. Whilst in New Zealand in 1944 Leo Harris received a clear call to return to Australia. Leo Harris arrived in Adelaide in September 1945 where he launched the first meetings of what became a strong and influential Pentecostal Church.

On the 4th of November 1945, the first Sunday service was held in the lower hall of Kings Theatre, King William Street, Adelaide. The ministry of Leo Harris soon proved to be Apostolic as new ministries and churches were birthed under his leadership. The international movement now known as CRC Churches International was birthed under his leadership.

Leo Harris, who through his unique abilities and apostolic ministry was used by God to establish and give leadership to this CRC Movement of churches which commenced in New Zealand and Australia in the 1940s. He was recognised as the President of this Movement until his ascent to glory on 24th September 1977.



1. Preamble

The CRC Churches International has been raised up by God as a Movement of local churches, ministries and ministers with a purposeful spiritual vision, mission, ministry and set of shared core values. These succinctly expressed statements reveal our deeply held beliefs and underpin and guide all of our various activities.

Our Movement (previously known in Australia as the National Revival Crusade 1945-1952; Commonwealth Revival Crusade 1952- 1963; and Christian Revival Crusade 1963-1998) began during World War II, by the late Leo Harris offering hope to the nations of Australia and New Zealand, whose very existence was being threatened. The CRC was birthed with a passion to reach lost people with the Gospel of Jesus Christ and to Crusade for a Christian Revival with a unique approach to ministry. In this Charter we state those convictions that give this Movement its distinctive and identifying features. The principles expressed in the Charter are the basis for affiliation with, and continuing fellowship in, CRC Churches International.

2. Missions

Our CRC Movement today, is a vision driven and values-based Movement, with a far-reaching ministry focus to reach into every nation and touch all the people groups of our world as Jesus directed in Matthew 28:19-20.

In the mid-1980s our CRC Movement started with missions to Papua New Guinea, then in the 1990s CRC missions reached out into the Philippines, Solomon Islands, Fiji, Vanuatu and Sri Lanka. In the first decades of the 21st Century the CRC Movement had spread into North and South America, Europe, Asia, the Middle East and Africa. With the continuing expansion of the CRC into numerous nations throughout the world, it is anticipated that other national CRC Movements will be invited to join this Movement of CRC National Churches.

The Australian CRC Churches has taken on a vision "To see a CRC Presentation in every nation of the world by 2045" (the century of the CRC in Australia).

3. Our Vision And Mission

- 3.1. Our vision is to help expand the Kingdom of Jesus Christ on earth by creating Bible-based, contemporary local churches and ministries (Acts 1:8).
- 3.2. Our mission is to exalt Jesus Christ in all that we think, say and do, and to extend His influence throughout the world by:
 - Proclaiming Christ's Gospel with the expectation that supernatural signs will follow as the normal New Testament pattern (Mark 16:15-20);
 - Planting Christ-centred churches that are autonomous, interdependent and self-propagating (Acts 14:21-28);
 - Promoting Christ-glorifying Christian communities which outwork the miraculous and character transforming ministry of the Holy Spirit (Acts 2:42-47);
 - Producing Christ-following disciples who seek to obey the Great Commandment and Great Commission (Matthew 22:36- 40; 28:18-20).

4. Our Core Values

Word Based

- 4.1. **We believe that God will work through His living, authoritative and relevant Bible. We show this value by:**

- *Ensuring that all our theology, ministry practices and organisational policies and processes are Biblically based;*
- *Continually reforming ourselves, our local churches and our Movement by aligning ourselves to God's Word.*

- 4.2. **Multiplying Churches**

We believe in the God-inspired multiplication strategy of covering the earth with churches. We show this value by:

- *Ensuring our churches are autonomous and interdependent for the purpose of reproducing new churches;*
- *Continually releasing our people to outwork the Great Commission blueprint for New Testament revival as mandated by Jesus.*

- 4.3. **Interdependent Ministries**

We believe in connected, cooperative and accountable ministers and churches. We show this value by:

- *Ensuring our church leadership teams avoid the extremes of both independence and dependence, through responsible and accountable practices;*
- *Continually looking to Jesus as the Head of the church, to call and anoint the right men and women to lead the churches of our Movement.*

- 4.4. **New Creation Message**

We believe in the liberating power of the New Creation Message that secures and strengthens our foundations in Christ. We show this value by:

- *Ensuring that we teach "rest" in the finished work of Christ's death on the cross and His resurrection on our behalf, and in the reality of Christ in us through the person of the Holy Spirit;*
- *Continually enforcing our authority in Christ and appropriating all the privileges we now possess as members of God's Family.*

- 4.5. **Gospel of Grace**

We believe in a Gospel-centred and grace-pervading Christian message that must never be added to or changed. We show this value by:

- *Ensuring that we maintain our abiding conviction that Jesus Christ can save and transform anyone who places their full trust in Him;*

- *Continually embracing repentance and obedience as integral aspects of our response to God's grace.*

4.6. Stable Spirituality

We believe in a balance between the 'Word' and the 'Spirit' as we express our dependence on Jesus Christ. We show this value by:

- *Ensuring that we equally value the Word of God and the Spirit of God as absolutely essential for the growth and stability of all believers, ministers and churches;*
- *Continually assessing that works attributed to the Holy Spirit align with the inspired Word of God.*

4.7. Contemporary Ministry

We believe that our churches should be creative and culturally relevant while remaining doctrinally pure.

We show this value by:

- *Ensuring that we prayerfully and wisely adapt and change our worship modes, outreach methods and organisational processes;*
- *Continually monitoring that we maintain our Biblical beliefs and principles as we effectively relate to our constantly changing society.*

4.8. Harmonious Relationships

We believe in pursuing unity and walking in love in our churches and amongst our ministers. We show this value by:

- *Ensuring that integrity and right relationships are paramount, so we can experience the Godly power and spiritual synergy of dedicated teams;*
- *Continually working at love and unity, doing all in our power to strengthen and develop the ties that bind us together.*

4.9. Dynamic Faith

We believe in a forward moving and daring faith that undergirds everything we do for Jesus Christ. We show this value by:

- *Ensuring that we move in a faith realm that prays, believes and acts according to the Holy Spirit's confirmed leading;*
- *Continually affirming that faith is the means by which our potential authority in Christ is outworked in real spiritual power.*

4.10. Selfless Service

We believe in the call and cost of Christ-appointed ministers who willingly embrace sacrificial servanthood as a way of life. We show this value by:

- *Ensuring that CRC Ministers know the depth of spiritual passion that comes from an authentic call of God;*
- *Continually desire a crown without a cross. encouraging people to value the cost of being a servant of Jesus, resisting the temptation to desire a crown without a cross.*

5. Our Ministry Focus

Dynamic Churches

We will resource our churches and their leadership teams to grow, be healthy and reach their God-given potential.

5.1. Church Planting

We will align ourselves with Christ's master-plan for world evangelisation by Spirit-led church planting.

5.2. Ministry Training

We will provide Christian education for all age groups and work towards releasing the divinely bestowed ministry-gifts of Christ into full operation within the church.

We will facilitate the identification of new ministers, invest in their training, entrust them with ministry opportunities and release them to fulfil their God-given call.

5.3. World Missions

We will embrace Jesus' Great Commission as our first priority, accepting the responsibility for developing a world missions' vision in our churches. We will support and engage in missionary enterprise in other lands with a view to establishing indigenous local churches and ministry ventures.

5.4. Youth and Children

We will impact the youngest of our generation for Jesus by inspiring and equipping our churches to have spiritually effective ministries for children and youth.

5.5. Evangelism

We will propagate the message of the Word of God and engage in evangelism by all means, such as public meetings, and whatever mediums are available.

5.6. Kingdom Citizens

We will encourage an attitude of Christian fellowship toward all believers in Christ and will honour all civil governing authorities according to the Scriptures.

5.7. Family Values

We uphold the family as the basic social unit of society established from a monogamous, legally-performed life-long marriage between a man and woman, in which there is constant love, continual care, mutual respect, Godly order, submission and sexual intimacy.

6. The CRC and The Church Universal

We recognise that, within the framework of the Church Universal, there is the necessity to be associated with churches and ministries of common faith, values, vision, mission and leadership. The CRC is such a Movement and believes that association with such churches and ministries should enhance.

7. The Local Church

7.1. We accept the New Testament portrayal of the Church Universal organised into autonomous, interdependent and self-propagating local churches. Our concept of the local church is that of a loving Christian community that is:

- Autonomous - self-governing, having full authority to manage its own affairs; and self-ministering, having sufficient ministry-gifts to lead its congregation according to the Ephesians 4:11-16 pattern;
- Interdependent - relationally connected, cooperative and accountable to the CRC Movement;
- Self-propagating - seeing itself as a base for outreach activities as expressed in the Vision and Mission of the CRC, conducted either on its own local initiative or in cooperation with other local churches;
- Governed by Overseers - served by Deacons or any other such Helpers; and

7.2. **Composed of people who:**

- Are saved through faith in the Lord Jesus Christ; Are committed to be baptised in water by immersion; and baptised in the Holy Spirit;
- Are in submission to the spiritual oversight as they shepherd, disciple and lead the local church; and
- Hold membership in no other local church.

8. Principles of Fellowship

- 8.1. We accept that fellowship finds expression on various levels of life and activity, such as fellowship between people and God; within a local church; between local churches in a group like the CRC; and with the Church Universal on both a personal and local church level.
- 8.2. Fellowship is preserved only when privileges are counterbalanced by the following indispensable factors:
 - Loyalty within our CRC Movement and to its values, vision, mission and ministry is maintained;
 - Contribution to our CRC Movement is made from the resources of each of its members;
 - The discipline of our CRC Movement is accepted, each assuming the responsibilities and restrictions resulting from his/ her loyalty to the CRC and its ideals.
 - We accept that the principles of fellowship are violated when any one member takes independent action knowing that it is contrary and harmful to the interests and desires of the local church, our CRC Movement, or in the Church Universal.

9. Ministerial Policy

- 9.1. The following policy is accepted as governing all ministry functioning in and for the CRC.
- 9.2. Only credentialed persons, or those endorsed by their recognised leadership authority, may officially represent the CRC.
- 9.3. It is expected of such persons that they give due respect to the churches to which they are invited and at all times maintain the highest ideals of Christian fellowship and ministerial and financial ethics. A reciprocal policy by persons visiting CRC churches is expected and appreciated.
- 9.4. CRC platforms are open to all ministers approved by the respective local oversight, subject to the Principles of Fellowship.
- 9.5. While CRC churches are encouraged to give generous financial assistance to visiting ministers, such ministers should be requested not to solicit funds, nor to seek names and addresses of members for follow-up purposes, without the approval of the local oversight.
- 9.6. It is expected that visiting ministers will avoid presenting any doctrine, publicly or privately, to any member of a church, knowing that it is contrary to what is normally taught in the church concerned; or to distribute, materials unless approved by the oversight of the church.

10. Financial Ethics

- 10.1. Inasmuch as finance plays an important part in the activities of local churches, we accept that the highest possible standard of ethics must be maintained in view of the following considerations:
 - Responsibility to Jesus Christ as His stewards;
 - Faithfulness to the people who have entrusted their offerings;
 - A good testimony before the community as a whole;
- 10.2. In practically outworking this principle, and to ensure we are beyond reproach in this area, it is expected that:
 - A proper accounting system shall be adopted as required by the civil authorities;
 - The financial affairs of the local church shall be managed by officers who are accountable to the Oversight of the local church;
 - Books of accounts and balance sheet shall be duly audited each year by a non-member of the church and presented to the members for their endorsement.

11. Declaration of Faith

The CRC believes in and presents the following basic truths:

- *In the Bible as the inspired Word of God.*
- *In God, the Creator, who has revealed Himself in the Persons of the Father, Son and the Holy Spirit;*
- *In the Divinity and sinless Humanity of Jesus Christ, and in His miraculous ministry, His suffering and death on the Cross as the only Saviour for the sins of the world, and His resurrection from the dead;*
- *That Jesus will return to the earth as its final Judge of the living and the dead;*
- *That all people fall short of God's perfect standard and can only find forgiveness through faith in the saving work of Jesus Christ;*
- *That all people who have put their faith in Jesus Christ will witness a transformation in their lives, exemplified by repentance and holiness of conduct;*
- *In Christian Baptism, by full immersion in water, of those who have personally placed their faith in Jesus Christ;*
- *In regularly celebrating the Lord's Supper, remembering Jesus Christ's saving work;*
- *In the Baptism in the Holy Spirit, with the normal initial evidence of speaking in unknown languages;*
- *In the miraculous gifts of the Holy Spirit;*
- *That God heals the sick today through active faith in His grace;*
- *In the power of prayer;*
- *In God's community of believers, the church and its responsibility to spread the message of the Gospel to all people and nations.*

12. Alterations to the International Charter

Alterations, additions to, or repeal of any of the provisions of this Charter shall be made:

- by a majority resolution of the National Executive of the CRC Member Nations;
- and subsequently approved by the Australian National Executive after tabling at the next Australian National Council meeting.



Safeguarding Individuals – Children, Women and Men

1. Introduction

CRC is a not-for-profit organization in the category of non-governmental organization (NGO). It is concerned with working with churches and communities in development, including but not limited to aspects pertaining to Church ministry, promotion of the Gospel, establishment of Bible schools, health, education, adult literacy, child rights, adolescent girls' protection and empowerment, women and youth empowerment, environment protection, biodiversity conservation, poverty reduction and alleviation, disaster prevention and management, epidemic and pandemic prevention and control, and the like.

We work with such communities to overcome developmental obstacles through the projects we start and implement with them. Initially, we do so by using available self-help resources within the community. Then we seek external assistance for things and/or resources beyond the ability of the community. Doing so enables communities to do something positive about identified development obstacles instead of merely watching themselves continue to suffer or complain, when they actually have some ability, within their means, to check and/or control the situation before external assistance from Government or donors reaches them, to assist them in/with things beyond their ability. We empower them to do so by providing them with needed skills and training, alongside of bringing awareness and awakening campaigns.

Among other things, child and vulnerable adults' rights are one of our utmost priorities. In our quest to ensure they are observed and practised in our organization and the communities we work with; we hereby promulgate a standard which is the same as our organization's Child and Vulnerable Adults Protection Policy. Likewise, the fact that the civilized international community through the United Nations Convention on the Rights of the Child (CRC) also supports child rights and the accompanying protection of children and vulnerable adults.

We strongly support that it be a prosecutable offence in courts of law, with severe punishment meted out to culprits. At the same time, CRC supports the precedence of child and vulnerable adults abuse prevention over prosecution of culprits, because prevention is better than cure; though in practice the two ought to go hand in hand. CRC also considers Child Abuse a violation of human rights and abhors it due to the way it causes emotional, physical, and spiritual trauma to its victims. Therefore, this policy is our organization's deliberate effort to protect children and vulnerable adults as a deterrent measure and is our organization's resolve.

Implementation of the policy will also afford CRC, its leaders, staff, consultants, contractors, partners, volunteers and visitors, an opportunity to learn from the gained experiences of others for use in contributing to the existing body of knowledge for protecting children and vulnerable adults.

CRC has a "zero tolerance" towards child and vulnerable adults abuse, harassment, or neglect. This is also a manual for use by CRC workers, volunteers, supporters, leaders, employees, consultants, partners, and visitors regarding the protection of children and vulnerable adults, by equipping them with dos and don'ts.

Therefore, the policy is for guiding its leaders, staff, consultants, visitors, partners, and volunteers who have been entrusted with providing care to children and/or youths under eighteen years of age and vulnerable adults, when interacting with them on behalf of the CRC.

2. What Does the Bible Say About Children?

Children have significance in God's plan and there are numerous Bible verses about children being a blessing. The account of Jesus taking the children in His arms is recorded several times in the Bible. We can follow Jesus' example by showing a child that he or she has value in our eyes and in the eyes of God.

- i. Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them. Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." When he had placed his hands on them, he went on from there. — Matthew 19:13-14
- ii. Children are a heritage from the Lord, offspring a reward from him. Like arrows in the hands of a warrior are children born in one's youth. Blessed is the man whose quiver is full of them. They will not be put to shame when they contend with their opponents in court. — Psalm 127:3-5

Children are a heritage and a reward.

Jesus calls us to care for children; they are valuable to Him! In many places around the world, children are abused, neglected, and discarded. They may be sold for profit into the sex industry or sold as slaves to work in horrible conditions.

Jesus has committed children into our arms of protection.

- i. See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. — Matthew 18:10
- ii. A good person leaves an inheritance for their children's children, but a sinner's wealth is stored up for the righteous. — Proverbs 13:22
- iii. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. — James 1:27

Deuteronomy 10:18 says that God "executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing." James reiterates that truth in the verse above and shares that the responsibility to care for widows and orphans is ours as well.

It is a tremendous blessing to love, serve, and protect the most vulnerable in this world and share God's love with them. He is the greatest Protector of all.

Teaching about Children

God instructs us to place value on teaching children to know and love Him.

- i. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. — Deuteronomy 6:6-7
- ii. People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them. — Mark 10:13-16

God wants us to be examples and teach the children about Him - to leave God's wisdom as an inheritance. God specifically commanded the Israelites to teach their children all He had done for them. He wanted the future generations to have the greatest inheritance - godly wisdom!

Love for a Child

God's Word often compares a mother's love for her child to His love for His people. Take Isaiah 66:13 for example, "As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem."

- i. A woman giving birth to a child has pain because her time has come; but when her baby is born, she forgets the anguish because of her joy that a child is born into the world. — John 16:21
- ii. She is clothed with strength and dignity; she can laugh at the days to come. She speaks with wisdom, and faithful instruction is on her tongue. She watches over the affairs of her household and does not eat the bread of idleness. Her children arise and call her blessed; her husband also, and he praises her: "Many women do noble things, but you surpass them all." Charm is deceptive, and beauty is fleeting; but a woman who fears the LORD is to be praised. — Proverbs 31:25-30
- iii. Can a woman forget her nursing child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. — Isaiah 49:15

Children Are a Gift from God

God created the family, and children are a gift from Him. In fact, the Bible says that offspring are a reward from Him! Because of this, God cares about how children are raised and nurtured. Children are a gift from God.

- i. People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." — Luke 18:15-17
- ii. Children's children are a crown to the aged, and parents are the pride of their children. — Proverbs 17:6
- iii. An argument started among the disciples as to which of them would be the greatest. Jesus, knowing their

thoughts, took a little child and had him stand beside him. Then he said to them, “Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.” — Luke 9:46-47 (Mark 9:35-37)

- iv. At that time, the disciples came to Jesus and asked, “Who, then, is the greatest in the kingdom of heaven?” He called a little child to him and placed the child among them. And he said: “Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. And whoever welcomes one such child in my name welcomes me.” — Matthew 18:1-5

Each of us—from the youngest to the oldest—has been created in His image. These verses teach us that Jesus values the person, not his or her status or age. God gave His Son for both the poor and the wealthy, the young and the old. All people are uniquely designed to bring Him glory.

Nurture of the Child

Children are a heritage of the Lord, and the fruit of the womb is a gift - Psalm 127:3

The church and its members are called to:

- i. receive, nurture, and treasure each child as a gift from God
- ii. acknowledge and support the role of parents as primary nurturers of children
- iii. proclaim the Gospel to children in ways that empower them to receive and respond to God's love
- iv. give high priority to planning and preparation for all children's ministry and to the support of parents and those who minister with them
- v. include children as full participants in the worshipping community and in the Church's common life of prayer, witness, and service

Ministry to the Child

Then Jesus took the children in His arms, placed His hands on each of them and blessed them - Mark 10:16

The church and its members are called to:

- i. Love, shelter, protect and defend children within its own community and in the world, especially those who are abused, neglected or in danger.
- ii. Nurture and support families in caring for their children, acting in their children's best interest, and recognising and fostering their children's spirituality and unique gifts.
- iii. Embrace children who seek Christian nurture independently of the participation of their parents/guardians in the church and other activities.
- iv. Advocate for the integrity of childhood and the dignity of children at every level of our religious, social, political, educational, and economic structures.

Ministry of the Child

A little child shall lead them - Isaiah 11:6

The church and its members are called to:

- i. Receive children's unique gifts
- ii. Value the influence of a child's faith within his/her own family
- iii. Value children's ministry within their own family network
- iv. Foster community beyond the family unit, in which children, youth and adults minister to each other, and partner together in serving Christ in the world
- v. Appreciate children's abilities and readiness to represent Christ and His Church; to witness for Him wherever they may be; and according to the gifts given to them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and decision-making of the church

3. Managing Challenging Behaviours

Children are truly a gift from God – but sometimes they can have some challenging behaviour.

The aim should always be to give children and CRC workers, volunteers, or supporters a clear process to help them deal with challenging behaviour. This process will provide a consistent method of dealing with behaviour, which all CRC workers, volunteers or supporters will be comfortable in implementing. CRC workers, volunteers or supporters will need to take into account the age and the developmental stage of children in the program or activity.

The strategies will include the following requirements:

- i. At no time will a CRC worker, volunteer or supporter physically strike a child with his/her hand, or any other part of his/her body, or with an implement of any kind.
- ii. The CRC workers, volunteers or supporters will ensure that at no time will a child be put at physical, emotional, or spiritual risk by disciplinary action.
- iii. If a child is not compliant, a warning will be given, outlining to the child the nature of the disciplinary action that will follow if they continue to not comply.
- iv. At all times, a process of reconciliation will be provided.
- v. At all times, the love of Christ and the reconciling grace of God is to be employed.
- vi. In circumstances where the immediate safety of the child or other children is in question, the CRC workers, volunteers, or supporters will move immediately to secure that child, or the other children; or remove the child or children involved to a secure and safe environment.
- vii. If isolation of the child from the program or activity is implemented as a disciplinary action, the child must be isolated within the area which is deemed to be safe, and within easy supervision of at least one CRC worker, volunteer, or supporter.

Discipline is not what is done to a child, but for a child. The goal is to lead them to the transforming power of Jesus.

The most effective way of encouraging children to comply is by way of positive reinforcement. In addition, children need to be given clear boundaries and to be informed of the consequences of challenging behaviour, e.g., aggression.

4. Child and Vulnerable Adult Protection

A child is any person “under 18 years of age”; and a “vulnerable adult” is any person who may be unable to take care of themselves or to protect themselves against harm or exploitation.

Child protection and the protection of vulnerable adults has become a significant issue in today's society, and the Christian Church is not immune to the problem. Every effort should be taken to minimise the potential for abuse of children and vulnerable adults, as we are told in Proverbs 31:8 *“Speak up for those who cannot speak for themselves.”*

Jesus clearly demonstrated His loving concern for all in Matthew 18, and we must take seriously Paul's direction: Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He bought with His own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number, men will arise and distort the truth in order to draw away disciples after them. So be on your guard! - Acts 20:28-31.

Therefore, any person working with children or vulnerable adults will be required to undergo this training, screening, and application process before they can work with children or vulnerable adults within the **CRC**. To assist in carrying out this duty of care, each person needs to follow this policy and assist in protecting our children and vulnerable adults.

5. Statement of Commitment to Child Safety

The following is a minimum standard that is to be upheld before being accepted to work with children and vulnerable adults:

- i. embed a culture of safety for children and vulnerable adults;
- ii. deliver services and activities which support children and vulnerable adults' safety and the prevention of abuse;
- iii. provide and submit to induction, training, and supervision to ensure children and vulnerable adults are protected; identifying abuse or risk areas, both real or suspected; detect and report any inappropriate behaviour, misconduct;
- iv. ensure all safety concerns and allegations are treated seriously in accordance with the law, including contacting authorities as appropriate;
- v. actively listen to and support children and vulnerable adults to promote their participation and empowerment.

6. Definitions of Child Abuse and Symptoms of Child Abuse

A widely held definition for abuse of children and vulnerable adults is: 'the proportion of harm to children or vulnerable adults that results from human action that is proscribed, proximate and preventable.'

The following is a guideline to assist with recognition of child and vulnerable adult abuse; it is not intended to be exhaustive. The presence of one, or even several indicators, does not prove that abuse exists. However, the repeated occurrence of one indicator, or the presence of several indicators in combination, should alert observers to the possibility that a child is being abused. Note that some illnesses or birth defects may produce similar symptoms.

Child abuse can be categorised in eight ways:

Physical abuse

Commonly characterised by physical injury resulting from practices such as punching, beating, shaking, biting, bruising or otherwise harming. All children and vulnerable adults need loving guidance, but physical abuse is beyond acceptable punishment and is the intentional act of inflicting physical injuries.

Behavioural Indicators

Some of the behavioural indicators which may suggest possible physical abuse:

The child or vulnerable adult is unusually wary of physical contact with adults, unduly frightened of a parent or another adult, and gives unlikely, implausible explanations of injuries. The child or vulnerable adult may be overly compliant, shy, withdrawn, passive, uncommunicative, hyperactive, aggressive, disruptive, and destructive towards themselves and others; running away; criminal behaviour; drug abuse; and acting-out behaviour.

Physical Indicators

Bruises, welts, fractures, burns/ scalds, abdominal injuries, head or brain injuries, lacerations, abrasions to the head, face and mouth, human bite marks, multiple injuries.

Sexual abuse

Occurs when someone in a position of power to the child or vulnerable adult uses that power to involve the child or vulnerable adult in any sexual activity. It can also occur amongst peers. This can include a range of behaviour and includes sexual suggestion, voyeurism, pornography, exhibitionism, mutual masturbation, fondling, incest, oral sex, or penetration.

Behavioural Indicators

Inappropriate sexual activity i.e., rubbing against an adult, fear of being alone with a particular adult, sexual themes in artwork, stories, or play. Showing a level of sexual knowledge beyond their years, repressive behaviour, strong fear about going home, sleep disorder, inhibition to play, serious difficulty relating to peers and or adults, self-destructive behaviour, suicidal, constant complaint of headaches or abdominal pains, bedwetting, difficulty walking, frequent infections, appearance of material goods, obsessive talk about someone.

Physical Indicators

Bruises, bleeding in the genital area, complaints of soreness in the genital areas, pregnancy, genital infections, and bruises to breasts, buttocks, lower abdomen or thighs, sexually transmitted disease.

Emotional abuse

Tends to be a chronic behavioural pattern directed at the child whereby their self-esteem and social competence is undermined or eroded over time. This includes the failure to acknowledge emotional needs, either intentionally or through ignorance. It is a failure to supply a nurturing, security, the love and care they require for normal development. This can range from physical rejection to simply ignoring a child or vulnerable adult, who sometimes can experience emotional abuse after being exposed to a dysfunctional environment, which includes domestic violence.

Behavioural Indicators

Anxiety delayed or distorted speech, regressive behaviour e.g., soiling, wetting, extremely low self-esteem, aggressive or demanding behaviour, depression, sleep disorders, rocking, or an inability to mix with others, changes in behaviour.

Physical Indicators

All abuse causes emotional distress, but emotional abuse is the specific term applied to behaviour that destroys a child's or vulnerable adult's confidence (e.g., rejection, verbal abuse). There are few physical indicators for emotional abuse, although emotional abuse can be accompanied by physical abuse.

Neglect

Characterised by the failure to provide for the child's or vulnerable adult's basic needs necessary for their development i.e., clothing, shelter, nutrition, medical care, dental care, and education. This can occur through direct and deliberate action or by omission, ignorance, or deliberate inaction to care for the child, and is one of the most frequent practices of child abuse.

Behavioural Indicators

Easily drawn to adults, truancy, delinquency, poor achiever at school, reluctance to go home, steals food, starved of attention, constantly sleepy or hungry, clothes dirty.

Physical Indicators

Poor physical care i.e., bad teeth, untreated sores, gum disease, unwashed, nappy rash, underweight, fatigue, inadequately dressed in relation to weather, bloodied underwear, living in unsanitary conditions, lack of heating, infestation of rodents.

Medical neglect

Failure to provide appropriate **medical** care. This could occur through a failure to acknowledge the seriousness of an illness or condition when a reasonable person's response would be to seek care, or the deliberate withholding of appropriate care.

Behavioural Indicators

Can include malnutrition, begging, stealing or hoarding food, poor hygiene, matted hair, dirty skin or body odour, unattended physical problems, comments from a child that no one is home to provide care.

Physical Indicators

Extremely dirty or unbathed; inadequately supervised or left alone for unacceptable periods of time; malnourished; may have severe nappy rash or other persistent skin disorders or rashes, resulting from improper care or lack of hygiene.

Family violence

Family violence is when someone behaves abusively towards a family member. It is part of a pattern of behaviour that controls or dominates a person and causes them to fear for the safety and wellbeing of themselves or others.

Behavioural Indicators

Aggressive behaviour and language, depression, anxiety and/or suicide attempts, appearing nervous and withdrawn, difficulty adjusting to change, regressive behaviour in toddlers, delays or problems with language development, bedwetting, 'acting out' - for example, cruelty to animals.

Physical Indicators

Unexplained bruising and other injuries; bruises of various ages; head, neck, and facial injuries; injuries on parts of the body hidden from view (including breasts, abdomen and/or genitals), especially if pregnant; 'accidents' occurring during pregnancy; miscarriages and other pregnancy complications; chronic conditions including headaches, pain and aches in muscles, joints and back; sexually transmitted disease, etc.

Human trafficking

(Including forced marriage)

The trade of humans for the purpose of forced labour, sexual slavery, or commercial sexual exploitation for the trafficker or others.

Human trafficking is the trade in people, especially women and children, and does not necessarily involve the movement of the person from one place to another. Traffickers may be male or female and of varying ages,

socioeconomic status, occupations, and levels of involvement with the victim (e.g., trafficking is sometimes perpetrated by members of the victim's community, including family members and acquaintances).

Behavioural Indicators

Appearing malnourished; showing signs of physical injuries and abuse; avoiding eye contact with authority figures/law enforcement; poor social interaction; sexual exploitation (including pornography and prostitution); delinquent or aggressive behaviour; arriving late at school or leaving early; poor or deteriorating relationships with peers; increased inability to concentrate in school and/or sudden deterioration in school performance; unhealthy or inappropriate sexual behaviour; being frightened of some people, places or situations; being secretive; sharp changes in mood or character; having money or things they can't or won't explain; physical signs of abuse, like bruises or bleeding in their genital or anal area.

Physical Indicators

Victims of trafficking may appear evasive, fearful, depressed, nervous, or submissive. A domineering and/or unrelated male or female adult may accompany a child or vulnerable adult victim. A controlling male or female may also accompany an adult victim. May include physical exhaustion and chronic back, visual, or hearing problems from work in construction, agriculture, or manufacturing. Individuals presenting the following may warrant further screening: anxiety, delayed or distorted speech, regressive, aggressive, or demanding behaviour, depression, sleep disorders.

Sexual exploitation

(Including pornography and prostitution)

This is perpetrated by act or acts committed through non-consensual abuse or *exploitation* of another person's *sexuality* for the purpose of *sexual* gratification, financial gain, personal benefit or advantage, or any other non-legitimate purpose.

Behavioural Indicators

Abuse, neglect, and exploitation can take many forms. Being aware of common indicators may improve your ability to recognise and respond to them. Although no single behaviour is an absolute indicator of abuse, neglect and exploitation, some examples are included below.

Physical Indicators

Bruises, bleeding, or other physical trauma in genital or rectal area; foreign bodies in genital, rectal or urethral openings; abnormal dilation of the urethral, vaginal, or rectal openings; itching, inflammation, or infection of urethral, vaginal, or rectal openings.

7. Characteristics of an Abuser

Offenders frequently present as "respectable, good and caring people." They may be exemplary in their public life, which they may use as an excuse for their private life. Nevertheless, many offenders are disturbed people, and some have serious psychological problems. A substantial number have themselves been victims of abuse in their earlier years.

A characteristic on its own does not suggest a person is an abuser. But we must be diligent in observing the actions and reactions of people.

Indicators in an Activity

- i. Majority of abusers' relationships are with children or vulnerable adults with whom they are over-friendly.
- ii. Have low self-esteem or poor self-image.
- iii. May be adamant about joining the children's ministry team and be seen wandering around the children's areas, etc.
- iv. May remove themselves midway through an activity to have time with children or vulnerable adults.
- v. May give articles of their clothing to a child or vulnerable adults as gifts, i.e., hat, jacket, etc.
- vi. Carry photos of children other than their own, saying these children love him/her.
- vii. Give extreme affection to children or vulnerable adults, i.e., front-on close hugging and touching.
- viii. Withdrawn.
- ix. Can be single or married, experiencing marital problems.
- x. Over-emphasise morality and can be legalistic and inflexible – an indicator of their own situation.

- xi. Strong denial of any offence, despite convincing evidence.
- xii. Convincing in protests of innocence - defence mechanism. (Denial may also be the plea of the innocent, so care must be taken).
- xiii. Avoids screening process, e.g., applies to join areas where children are, but does not hand their application form back, due to fear of detection.
- xiv. Attempts to engineer opportunities to be alone with a child, e.g., babysitting (targets single parents), child-minders at conferences.
- xv. Taking a child or vulnerable adult shopping or on an outing.
- xvi. Dislikes submission to authority, prefers to work alone, is negative when sexual abuse topics are raised.
- xvii. Can be an extrovert, introvert, married, single, old, young, rich, poor, and any nationality.
- xviii. Relates more to children, perhaps not so capable with people of their own age.
- xix. Voices opinion on sex education, 'children not taught properly.'
- xx. Breaks boundaries imposed – whether personally or as a matter of policy.

8. Policy Statement

The CRC believes that all children under the age of 18 and vulnerable adults have a right to protection from abuse or exploitation. Whilst diverse cultures may have various levels of tolerance, the CRC will not tolerate any child or vulnerable adult abuse or exploitation, as it goes against the very beliefs, values, and aims of our organization. We have the responsibility of ensuring that all our staff, volunteers, consultants, contractors, and partners are given clear guidance about the code of behaviour and the practice required of them, at all times, whenever they are in contact with children.

9. Background

At CRC activities, child and vulnerable adult protection means having a set of services in place, designed to protect children and young people who are under the age of 18 years and vulnerable adults. All children and vulnerable adults should be protected against any discrimination or acts that may have a negative effect on them, taking into consideration their age and evolving capacities. In addition, no person shall employ or engage a child or vulnerable adult in a contract of service which requires the child or vulnerable adults to work at night. In order to safeguard the child and vulnerable adults, it is also prohibited to employ or engage a child or vulnerable adult in any hazardous work.

10. Responsibilities

This policy will be used by CRC workers, volunteers or supporters and all other people working for and on behalf of, including Board members, partners, volunteers, contractors, and consultants. The policy sets out guidelines pertaining to the expected behaviour of CRC workers, volunteers, or supporters, when in contact with children and vulnerable adults at a CRC site or outside.

Among other things, the policy further details the complaint mechanism, child and vulnerable adult protection reporting procedures, dealing with disclosure, suspicion and accusation, good practice when working with children, prevention of abuse and raising awareness of the policy, etc.

Increased awareness of the extent of child and vulnerable adult exploitation and abuse around the world means that the CRC must have robust policies and practices to protect children and vulnerable adults. For the purpose of this policy, child and vulnerable adult abuse means contravention of the rights of the child or vulnerable adult that causes physical, moral, or emotional harm, including beatings, insults, discrimination, neglect, sexual abuse, and exploitative labour.

11. Employment of a Child

The CRC, staff, volunteers, consultants, contractors, and visitors must ensure and adhere to the following, regarding employment of children:

A child's right to work

A child is any person below the age of eighteen years.

Therefore, in CRC activities, any person under that age shall be considered a child who is only supposed to do light work. In which case, light work is work which is not likely to be harmful to the health or development of the child and does not prevent or affect the child's attendance at school or other training.

Prohibition of exploitative labour

Since it is illegal to employ or engage a child in any kind of exploitative labour, the CRC prohibits the same. However, any child lawfully employed or engaged by it or its partners or contractors or consultants shall be protected against any discrimination which may have a negative effect on him/her, taking into account his/her age and evolving capacities. Labour shall be construed as exploitative if:

- i. It deprives the child of his/her health or development. Child development in relation to the welfare of the child shall mean the process of change during which a child will be able to reach his physical, mental, emotional, and social potential. The CRC recognizes that the development of such dimensions is simultaneously achieved through continued lifetime interaction with the environment.
- ii. It exceeds six hours a day.
- iii. It is inappropriate for his/her age, e.g., working in a bar or pub, mining and quarrying, portering of heavy loads, etc.
- iv. The child receives inadequate remuneration not equal to the value of work done.

Prohibition of night labour

A child shall not be employed or engaged in a contract of service performance of which shall require him/her to work at night. Night work shall be construed to constitute work between the hours of 20.00 and 06.00.

Prohibition of forced labour

It shall be illegal to induce, procure, demand, or impose forced child labour. According to the law, forced labour includes bonded labour or any other work exacted from a person under the threat of a penalty. Forced labour shall not, however, include work that forms part of the normal civic obligation, minor communal services performed by the members of a community in the direct interest of that community.

Prohibition of hazardous employment.

It shall be unlawful to employ or engage a child in any hazardous work, which places him/her at a risk of suffering physical or mental injury. For the purpose of this policy, work shall be construed as or considered to be hazardous when it poses a danger to the health, safety, or morals of a person. Hazardous work may include the following: going to sea, mining and quarrying, portering of heavy loads, manufacturing industries where chemicals are produced or used, working in places where machines are used, working in places such as bars, hotels, and places of entertainment.

12. Prohibition Of Sexual Exploitation

It shall be unlawful to employ or engage a child or vulnerable adults in any work or trade that exposes him/her to activities of a sexual nature, whether paid or not.

Definition of sexual exploitation

Sexual abuse is defined as follows:

- i. It can be physical, emotional, or sexual.
- ii. Misuse of power where a person takes advantage of another, using the authority or power he/she has over vulnerable people. Vulnerable people include persons at risk of being taken advantage of such as adults with physical or mental disabilities and children.

Physical Abuse

Physical abuse shall be another form of sexual exploitation as long as physical force or action that results, or could result, in injury to a child or youth is used. It is more than reasonable discipline. Sometimes injury is caused by over-discipline. Injuring a child or youth is not acceptable to the CRC, regardless of differing cultural standards on discipline.

Emotional Abuse

Emotional abuse is another form of sexual exploitation. Emotional Abuse is a pattern of hurting a child's or

vulnerable adult's feelings to the point of damaging his/her self-respect. It includes verbal attacks on the 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

Sexual Abuse shall also be another form of sexual exploitation. It occurs when a child or youth or vulnerable adult is used by somebody for sexual stimulation or gratification. Sexual activity between children or youth or vulnerable adults is also sexual abuse if older or more powerful children or youth take sexual advantage of those who are younger or less powerful.

Sexual abuse includes behaviour that involves touching and non-touching aspects.

Types of sexual abuse that involve touching include:

- i. Fondling – This includes the suggestion that an adult should see and/or touch a child's or vulnerable adult's body to monitor development.
- ii. Oral, genital, and anal penetration
- iii. Intercourse
- iv. Forcible rape

Types of sexual abuse that do not involve touching include:

- i. Verbal comments
- ii. Pornographic videos
- iii. Obscene phone calls
- iv. Exhibitionism
- v. Allowing children either to hear about or witness sexual activity.

What to do if you suspect that a child or vulnerable adult is being abused physically, sexually, or emotionally

- i. Keep calm. Do not say or show that you are shocked and try to act normally.
- ii. Do not investigate and do not question the child. If a child reports exploitation or abuse directly to you, you should only ask questions in order to get just enough information to frame the complaint.
- iii. Do not challenge parents, carers, or teachers about their concerns.
- iv. Record all the details that support their suspicion. You should report the issues as soon as possible to your supervisor; sign, date and keep a copy of the report submitted to the supervisor and the CRC Executive.
- v. Agree with the supervisor about what action should be taken.
- vi. Never ever agree to keep a secret with regard to cases of child or vulnerable adult abuse. You must inform your supervisor and the CRC Executive.

13. Neglect

Child or vulnerable adult neglect is among the most frequently reported form of abuse, and the most lethal. Neglect is the failure to provide for the shelter, safety, supervision, and nutritional needs of the child. Child neglect may be physical, educational, or emotional neglect. The CRC abhors child neglect and will do everything in its power to prevent it.

Physical neglect

Physical neglect includes the following:

- i. Refusal of or delay in seeking health care, abandonment, expulsion from home or refusal to allow a runaway to return home, and inadequate supervision.
- ii. Educational neglect that includes the allowance of chronic truancy, failure to enrol a child of mandatory school age in school, and failure to attend to a special educational need.

Emotional neglect

Emotional neglect also includes such actions as marked inattention to the child's needs for affection, refusal of or failure to provide needed psychological care, spousal abuse in the child's presence, and permission given for drug or alcohol use by the child.

14. Harassment

Children or vulnerable adult harassment covers a wide range of offensive behaviour. It is commonly understood as behaviour intended to disturb or upset. In the legal sense, it is behaviour which is found threatening or disturbing. The CRC is against any form of harassment.

15. Prohibition Of Discrimination

The CRC upholds the right of children to live free from any discrimination. Therefore, no CRC worker, volunteer, supporter, consultant, contractor, or visitor is allowed to discriminate against a child on the grounds of gender, race, age, religion, language, political opinion, disability, health status, custom, ethnic origin, rural or urban background, birth, socio- economic status, being a refugee or any other status.

16. Rules When Working with Children or Vulnerable Adults

The CRC beliefs and values states it is important to regulate behaviour when working with children and vulnerable adults, to avoid abuse or exploitation of children.

Prohibited behaviour.

Anyone working with or for the CRC must not at any time:

- i. Hit or otherwise physically assault or physically abuse children or vulnerable adults.
- ii. Have sexual intercourse or engage in any sexual activity with anyone under 18 years of age, regardless of the age of consent locally. Mistaken belief in the age of the child shall never be a defence;
- iii. Act in ways that may be abusive or may place a child or vulnerable adult at risk of abuse or exploitation;
- iv. Have a child/child with whom they are working to stay overnight at their home, unsupervised, or spend excessive time alone with children;
- v. Condone, or participate in behaviour of children or vulnerable adults that is illegal, unsafe, exploitative, or abusive;
- vi. Act in ways intended to shame, humiliate, belittle, or degrade children or vulnerable adults, or otherwise perpetrate any form of emotional abuse.

Therefore, it is inappropriate to:

- i. Take children to CRC workers, volunteers, or supporters' home, especially where the child or vulnerable adults are expected to be alone with a CRC worker, volunteer, or supporter.
- ii. Develop relationships with children or vulnerable adults which could in any way be deemed exploitative or abusive.
- iii. Use language, make suggestions, or offer advice, which is inappropriate, offensive, or abusive.
- iv. Behave physically in a manner that is inappropriate or sexually provocative.
- v. Have a child sleep in the same room or bed with a CRC worker, volunteer, or supporter.
- vi. Do things of a personal nature for children or vulnerable adults, which they can do for themselves.
- vii. Discriminate against, show different treatment to, or favour particular children or vulnerable adults to the exclusion of others.

Good practice when working with children and vulnerable adults.

Expected behaviour when in contact with children under the age of 18 or with a vulnerable adult:

- i. Be aware of situations which may present risks, to minimize risks.
- ii. Be visible to others when working with children whenever possible.
- iii. Be open. Create and maintain a non-defensive attitude and an open culture in which to discuss any issues or concerns.
- iv. Foster a culture of mutual accountability so that any potentially abusive or exploitative behaviour can be challenged.
- v. Develop a culture where the children can talk about their contacts with staff and others openly.
- vi. Respect each child's boundaries and help them to develop their own sense of rights as well as helping them to know what they can do if they feel there is a problem.

vii. Exercise good practice when working with children during a Pandemic.

17. Child and Vulnerable Adults Reporting Procedures

Child and vulnerable adult protection requires everyone to be vigilant and take responsibility where there is evidence or strong suspicion that children or vulnerable adults are in danger. If there is an urgent protection situation, for example, if in imminent danger of exploitation or abuse, then immediate protective action is recommended. The first priority for anyone, is that the child's or vulnerable adult's protection concerns are reported, and must ensure the immediate safety and welfare of the child or vulnerable adult.

Internal Reporting

It is the responsibility of all who represent the CRC, in whatever capacity, to raise their concerns appropriately. Any person working with the CRC who has concerns regarding possible issues of abuse or exploitation in church projects managed or supported by the CRC, or is aware that an individual working with the CRC is committing abuse or exploitation, must raise these immediately by:

- i. Raise the matter verbally or in writing with the supervisor. The supervisor should then lodge the complaint within 24 hours to the CRC Executive for investigating the matter.
- ii. The individual's supervisor must notify those concerned as soon as the matter is resolved.
- iii. If the CRC worker is not satisfied, he/she should contact the CRC Executive.
- iv. Other persons working with the CRC, should report the matter to the CRC Executive, who should investigate the matter as soon as possible and decide as to whether the matter should be reported to the police.

Responding to complaints made within the CRC, the supervisor is responsible for responding to complaints. In which case, he will accordingly raise the matter verbally or in writing with them. If a concern is raised verbally, that person must put it in writing to the manager concerned within 24 hours, or as soon as possible.

If the complaint is about the supervisor, complaints should be directed to the CRC Executive.

Any concerns raised must be treated with absolute confidentiality and without delay.

If there appears to be a situation of abuse in a partner organization, the supervisor should report the issue to the Board of the partner organization and ask for a follow up report. Failure by the partner organization to address allegations of child or vulnerable adult abuse should lead to a withdrawal of partnership.

External Complaints

Complaints of this nature raised from outside the organization should be resolved using formal complaints procedures.

18. Dealing with Disclosure

The CRC recognizes that disclosure (i.e. when a specific allegation of abuse or exploitation is made against a named individual) and suspicion (i.e. when concern is expressed about abuse or exploitation that may have taken place or be in prospect) should always be investigated and acted upon swiftly. This is because the welfare of children and vulnerable adults is paramount. Any information offered in confidence should be received on the basis that it will be shared with the relevant person in authority; this will in the first instance be the supervisor, but may include other statutory agencies such as the police, depending on the circumstances.

What to do if an allegation of child or vulnerable adults abuse is made against you.

- i. Inform the CRC immediately.
- ii. Record all the details as you know them. Sign, date and keep a copy of a report submitted to your line supervisor and the CRC Executive.
- iii. In order to let a fair investigation to be carried out, when a CRC worker, volunteer or supporter is the subject of an allegation of child or vulnerable adult abuse or exploitation, such a person should ideally be asked to take leave from his/her duty until the investigation is completed.

19. Prevention of Abuse and Raising Awareness of the Policy

Working with Children and vulnerable adults

The CRC will insist that workers, volunteers, and supporters adhere to this Policy. Identifying “I will respect all peoples’ rights, including children’s vulnerable adults’ rights, and will not engage in any form of abuse. With beneficiaries, I will not exchange money, offers of employment, goods, or services for sex nor for any forms of humiliating, degrading or exploitative behaviour. I will use my best endeavours to report any such behaviour or malpractice by others to my line management or through recognised confidential reporting systems.”

Therefore, CRC workers, volunteers and supporters will be made aware that breaches of this policy or Code of Conduct will not be tolerated. It will be dealt with severely in accordance with the disciplinary steps procedure.

Entering into commercial sex transactions or engaging in sexual behaviour

Any CRC workers, volunteers or supporters who enter into commercial sex transactions or engage in sexual behaviour with anyone under the age of 18 or a vulnerable adult, will be considered as having committed a disciplinary offence and will likewise be dealt with accordingly. Since commercial sex and engaging in sexual behaviour with minors or vulnerable adults are viewed as criminal offences, they shall be reported to the nearest government authorities, including the police, whenever they occur.

Committing criminal offences with minors

The CRC workers, volunteers or supporters who commit acts considered criminal or which contravene principles and precepts set out in this policy with children or young people or vulnerable adults, the CRC will take disciplinary action against him/her.

In case volunteers or consultants, contractors or any other persons working for or on behalf of the CRC are found to have committed such acts, the volunteering or consultancy or contracting relationship will be ended and the misconduct reported to relevant authorities.

Guidelines for Incorporating Child Protection into CRC activities.

As a way of incorporating the child or vulnerable adult protection component into all activities they shall:

- i. Plan and organize their activity in such a way that minimizes risk of abuse, exploitation, or harm.
- ii. Promote a culture of openness in relation to safeguarding issues, where any issues or concerns can be raised and discussed.
- iii. Ensure that a sense of accountability exists between CRC workers, volunteers, or supporters so that poor practice or potentially abusive or exploitative behaviour can be challenged.
- iv. Talk to children and vulnerable adults about their contact with CRC workers, volunteers or supporters and encourage them to raise any concerns.
- v. Empower child and vulnerable adult beneficiaries and communicate to them their rights, what is acceptable and unacceptable, and what they can do if there is a problem.
- vi. Communicate to child and vulnerable adult beneficiaries the standards of professional practice and standards the CRC follows.

Guidelines for Managers who receive Reports of Child Abuse or Exploitation

In order to fully abide by this policy, managers who receive reports of child and vulnerable adult abuse or exploitation are advised to follow the following guidelines:

- i. Act without delay. Always take complaints of this nature seriously
- ii. Respect confidentiality. Only pass information on to a person who needs to know, either for the purposes of protecting a child, or investigating the complaint.
- iii. Evaluate the allegation. Many (but not all) will need a formal investigation. If necessary, undertake initial fact finding before conducting a formal investigation.
- iv. If the supervisor decides to investigate, he/she should inform the CRC Executive.
- v. Normal practice is to suspend CRC workers, volunteers, or supporters during such an investigation.
- vi. Protect those involved: witnesses, complainant, and the subject of complaint.
- vii. The supervisor should be the decision maker. Ideally, the CRC Executive should also be informed and involved.

- viii. Follow up. If the allegations are proved beyond reasonable doubt, the supervisor should take appropriate action; for example, reporting the matter to local police, terminating, or dismissing the CRC worker, volunteer, or supporter, ending the relationship with the CRC if the allegation is proven.
- ix. Follow up with complainant if possible.

If the complaint is about a partner organization, the supervisor should work with them to identify a third party for conducting the investigation. If the outcome is that child or vulnerable adult abuse or exploitation has occurred, the partner organization should be terminated, including removing the individual(s) concerned from their position(s) and measures taken to prevent further exploitation and damage. The supervisor should discuss with the Board of the partner organization, including considering referral to the police or other statutory authorities for a criminal investigation.

20. Summarizing the Above

In case the offence is other than child or vulnerable adult sexual abuse, the decision process must be documented and kept on file. The following are criteria to consider when evaluating pertinent information:

- i. The number and type of convictions of the complained about individual.
- ii. His/her age and circumstances at the time of the offence
- iii. The length of time between past criminal activity and the present
- iv. The conduct and circumstances of the individual since the offence, and
- v. The likelihood of the individual repeating the offence.

No person shall work with children or youth or vulnerable adults if he or she

- i. has been convicted of a sexual offence, or
- ii. has been convicted of an assault in which the victim was under the age of eighteen or a vulnerable adult.

The information contained in CRC records will be treated as confidential. Only the CRC Executive is allowed access to the information.

Screening Checklist

A person will be approved to work with children and youth in the CRC after the following steps are completed:

- i. The applicant is a member of the CRC and/or a volunteer with good behaviour and demonstrates regular attendance of CRC meetings. This condition may be waived if the applicant is an employee or a paid staff member.
- ii. The applicant has been provided with a copy of the Policies and Procedures for Children and Youth and vulnerable adults protection policy.
- iii. Applicants complete, sign, and submit to the CRC the Organization Volunteer Application Form.
- iv. The CRC Application Form has been reviewed and approved.
- v. An interview and reference checks are completed as described above.
- vi. The Director signs jointly the screening and reference checks.

You Must:

- i. Treat all people, including children and vulnerable adults, with respect.
- ii. Be a positive role model to all children and vulnerable adults.
- iii. Set clear boundaries about appropriate behaviour between yourself and the children or vulnerable adults.
- iv. Always have another adult present or in sight when doing anything one-on-one with a child or vulnerable adult
- v. Raise any concerns or issues with your supervisor as soon as possible.
- vi. Set boundaries with children so they are safe, have fun and do not hurt themselves or others.
- vii. Manage risk around physical activity.

You Must Not:

- i. Be alone with a child or vulnerable adult.
- ii. Engage in rough physical activities.
- iii. Touch a child inappropriately.
- iv. Use inappropriate language e.g., swearing.

- v. Yell at children or vulnerable adults
- vi. Develop a 'special' relationship with a child or children that could be seen as favouritism, such as the offering of gifts or special treatment.
- vii. Do things of a personal nature that a child or vulnerable adult can do for themselves, such as changing clothes.

21. Procedure for Maintaining Records

Personal Files

The application will be kept in a file labelled with the name of the applicant. The file will be stored in a secure location, accessible only to the CRC Executive.

All personal files will be active as long as an individual works with the CRC. All personal files shall be retained at the CRC offices as a permanent record.

List of Eligible CRC workers, volunteers, or supporters

At the beginning of each year and depending on the availability of volunteers and staff ready to work with the CRC, the organization will review and update the main list of screened CRC workers, volunteers, or supporters. An individual should be dropped from the list if he or she did not comply with the rules and regulations of working with the CRC for a continuous period of time.

The CRC Executive will update the list whenever a new applicant is approved.

If the list is lost or is out of date, the CRC Executive shall update the list from the confidential personal files.

CRC workers, volunteers or supporters lists.

At the beginning of each year, the CRC Executive will review and update the complete list.

During the year, as new CRC workers, volunteers or supporters are needed in various areas, it is the responsibility of the CRC Executive to ensure that CRC workers, volunteers or supporters are properly screened.

Relevant CRC leaders must ensure that they have updated their information on working with Children and Youth and vulnerable adults.

22. Procedure for Monitoring Compliance

In addition to maintaining records as described above, the CRC Executive must review these policies and procedures annually to ensure they are effective and relevant.

23. Appropriate Physical Contact with Children and Vulnerable Adults and Verbal Interaction

Appropriate Physical Contact

Touch is an essential responsibility in nurturing lives. Children's, youth ministry and vulnerable adult workers need to be aware of, and sensitive to, differences in sexual development, cultural differences, family backgrounds, individual personalities, and special needs. Physical contact with vulnerable adults and children should be age and developmentally appropriate. The following guidelines are recommended as pure, genuine, and positive displays of God's love:

Appropriate Touch

Love and caring can be expressed in the following appropriate ways, by:

- i. Bending down to eye level and speaking kindly
 - listening carefully to a child/youth.
- ii. Giving handshakes, or high-fives.
- iii. Taking a vulnerable adult or child's hand and leading him or her to an activity.
- iv. Holding a pre-schooler who is crying.

Inappropriate Touch

CRC workers, volunteers or supporters must avoid:

- i. Kissing a vulnerable adult or child or youth,
 - coaxing a vulnerable adult or child or youth to kiss you, and tickling.
 - ii. Touching a vulnerable adult or child or youth in any area that would be covered by a bathing suit (except when assisting a child with toileting, in which case, doors should be left open, and where possible, another adult should be within visual contact)
 - iii. Having older children/youth or vulnerable adults sit on your lap
 - iv. Touching a vulnerable adult or youth's knees or legs
 - v. Prolonged physical contact,
 - vi. Seductiveness or suggestive contact
 - vii. Any physical contact of any kind that is done for the pleasure or satisfaction of the CRC worker, volunteer, or supporter.
- x. Any touching used to express power or control over a child or vulnerable adult**
- xi. Any form of affection unwanted by the vulnerable adult or child or youth.**

Discipline and Classroom Management

Discipline is not something you do to a child. It is something you do for a child. The word discipline does not mean punishment. It comes from the root word disciple, which means training that moulds character, behaviour, and values. Rather than seeking to merely maintain control or keep children quiet, our goal in managing children's behaviour should be to shape their character in such a way that they will become good stewards and good citizens.

Corporal punishment that is strictly prohibited at CRC sites, such as: -

- i. slapping
- ii. hitting
- iii. pushing

Appropriate Verbal Interaction

Love and care can be expressed in the following appropriate ways, with:

- i. positive reinforcement
- ii. appropriate jokes
- iii. encouragement and praise

Inappropriate verbal interaction with children and vulnerable adults must avoid

- i. any form of name calling
- ii. having sexually oriented conversations of a personal nature
- iii. involving youth in the personal problems of workers
- iv. having secret elements of any relationship with vulnerable adults or children or youth
- v. compliments related to physique or body development, cursing
- vi. sexual jokes
- vii. shaming, belittling, derogatory remarks, or harsh language that may frighten, threaten, or humiliate.

24. Privacy & Social Media

Information Sharing and Privacy

- i. As CRC workers, volunteers, or supporters there may be times when you require access to personal information about a participant (e.g., medical information).
- ii. The CRC is committed to protecting the privacy of all people who attend or interact with the CRC by regulating the handling, holding, use, access, and collection of personal information about individuals. Personal information will be securely managed.
- iii. The CRC will use or disclose personal information for the purpose for which it was collected. The CRC may sometimes share non-sensitive, non-personal and de-identified information. At times, we are required and/or authorised to disclose personal information by law.

Photographs and Videos of Children in Church Activities

- i. We recognise that children are in a variety of family and guardian situations, with some requiring identity and/or location protection.
- ii. Care will be taken before posting identifiable images in any form of media.
- iii. Photographs etc. can only be taken by the CRC workers, volunteers, or supporters.

Contact Outside the Youth Program

- i. Ongoing contact with participants should only occur within strict guidelines set by the CRC workers, volunteers, or supporters.
- ii. Communicate with the child in an open manner, keeping in mind what you would be happy for their family to hear or read.

Social Media

- i. The use of social media can pose a danger to participants, CRC workers, volunteers or supporters and the CRC.
- ii. Remember, social media is a public forum; use wise judgement in all situations and make sure your communication is above reproach.
- iii. You represent the CRC at all times – whether offline or online. Always demonstrate loyalty to the CRC and to each other. Be sensitive when linking to content, as redirecting to another site may imply an endorsement of its content. Do not create competing web properties with CRCs official web presence. If you encounter disparaging remarks about the CRC, please contact your supervisor or the CRC Executive.
- iv. Honour differences – all people bear God’s image and are worthy of the dignity inherent in that identity. The CRC does not tolerate unlawful discrimination.

Do Not

- i. Do not air personal grievances – social networks are never a good place to air personal grievances. If conflict arises in an official CRC sponsored social network, never attempt to correct a point in a public forum.
- ii. Disclose or post confidential CRC information.
- iii. Do not share non-public financial information.
- iv. Do not share personal information about CRC workers, volunteers, or supporters etc.

25. Approval Guidelines

Kinds of criminal convictions that disqualify an individual to work with vulnerable adults or children or youths:

- i. A criminal conviction for a sexual offence involving a minor
- ii. Paedophilic behaviour (molestation of a pre-adolescent child), regardless of how long ago it took place
- iii. Convictions for incest, rape, assault involving minors, murder, kidnapping, child pornography, sodomy, and any other physical abuse of a minor
- iv. Other crimes that are not enumerated in this policy related to misconduct with minors.

26. Procedures for Amending this Policy, Procedures, Monitoring, and Implementation

This policy will be reviewed regularly from the date of implementation.

- i. The review process will be initiated by the CRC Executive.
- ii. Where changes in child protection legislation occur that directly affect this policy the Director will be the one responsible for effecting inclusion of the changes in the policy.
- iii. This Policy and procedures shall be controlled by the CRC Executive and can be amended at any time the need arises.

27. Equity, Equality and Working together.

The Bible teaches that it is important how other people are treated. Showing a positive attitude towards people from a variety of different races and faith backgrounds presents an opportunity to follow the teaching and example of Jesus. God’s word is very clear in telling us that all people are created equal, and every single person can be a child of God, receiving the full inheritance of heaven. We can look toward the Bible to learn how to love and serve everyone no matter what their age, colour, or ethnicity, gender, or nationality. “So, God created human beings,

making them to be like himself.” Genesis 1:27

The teaching and example of Jesus shows that any kind of prejudice, racism, discrimination or simply treating people in an inferior way is not acceptable. Jesus preached about discrimination and judgment based on outward appearances is unacceptable. No physical or financial trait changes the way God sees that person, treats that person, and loves that person. God did not create a different patriarch for the different races. All peoples come from Adam, and he is the Father of the human race. Nor did God create women to be subordinate to men. “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, **for you are all one in Christ Jesus.**” Galatians 3:28

Everyone is important to God and included in His plan of salvation, so people should not discriminate and treat others unfairly. Jesus, our perfect example of a righteous man, welcomed all with open loving arms, and he commands us to do the same. Therefore, everyone is equal in the eyes of God and should not be made to feel inferior because they may be different to someone else. “So, in everything you do, do to others what you would have them do to you.” Matthew 7:12

Equity

Equity is an important part of biblical justice. However, it is not given an exact definition in the Bible. The main Hebrew word for equity (*mê-šā-rîm*) conveys ideas like uprightness, straightness, levelness, fairness, truth, order, and integrity. In other words, equity looks towards what a law was intended to do and seeks to judge on that basis, not judge solely based on what the letter of the law says.

Equality

The word “equality” also appears a number of times throughout the Bible. It can denote equal amounts of something measurable like money, goods, or time (as in Exodus 30:34 and Ezekiel 4:5). It can also refer to using the same standard for everyone, such as weights and measures used in trade (Leviticus 19:35-36, Deuteronomy 25:13-16, Proverbs 20:10). Or, it can refer to comparing the qualitative attributes of two persons or things, like status or beauty (Isaiah 46:5, Ezekiel 31:8, Philippians 2:6).

Throughout the Bible, the principle of equality can also be plainly seen. Humans share a fundamental equality with one another, being created equally in God’s image (Genesis 1:26-27, Proverbs 22:2, Job 31:15), having all committed sin (Romans 3:23) and all needing redemption through Jesus Christ (Acts 15:11, Romans 10:12). When discussing justice and the law, there are instances where strict equality is required and everyone is treated similarly (Exodus 30:15, Leviticus 19:15) and instances where that is not the case (Leviticus 5:7, 5:11, 14:21).

Woman

The Bible clearly teaches that women are on an equal footing with men when it comes to operating and functioning in any ministry and does not forbid women from being involved in any particular area of ministry within the body of Christ.

The principles of submission and being accountable apply for all who are in ministry, regardless of age, and whether they are female or male. Every church and every minister needs to be accountable to his fellow ministers and to the Executive.

Therefore, we see that there are no grounds on which women should be excluded from exercising any ministry role within CRC Churches International or from fulfilling any office, whether in the local church or Executive.

As women comprise about 50% of the membership of our CRC churches, it would be recommended that women would fill 50% of the roles within the churches as they identify the Call of God they have on their lives.

Harassment

Harassment is uninvited and unwelcome attention. It is deliberate verbal or physical/sexual behaviour towards a person that is uninvited, unwelcome, humiliating or intimidating.

It can be leering at a person with the express purpose of embarrassing and humiliating their personal dignity and which interferes in their capacity to carry out their work duties.

Touching or holding a person who has not given their permission and has clearly expressed that they do not want this to happen again.

Telling sexually suggestive or smutty jokes in a person’s presence when they have clearly expressed their disapproval of this occurring again.

Unsolicited kissing, pinching or pressurising a person so as to force an embrace or a hug.

Continually asking a person to go out with them after they have definitely said "no".

This can be seen when a leader causes a person to become dependent on them. Even if that person is a willing partner, this behaviour is viewed as an abuse of authority, and is a violation of trust and is deemed harassment from the person in the position of power and authority.

What should a person do if they feel they are being harassed?

Tell the harasser straight away that one does not want him/her to behave in that way.

Immediately let a superior of both yourself and the perpetrator become aware of this incident, then record and date the incident and its reporting.

The accountability structures of the CRC Churches International are as follows:

The Senior Pastor of the local church or the Oversight/Board of Elders of that local church.

The Executive of the CRC Churches International where the incident has occurred.

Local law enforcement.

It is recommended that action be taken as quickly as possible after an offence has occurred. Harassment is not only against the law of the land, as already stated, but it is strongly condemned in the Bible and in the ministerial and fellowship ethics of the CRC Churches International. Therefore, none of the people in our churches and workplaces should have to tolerate harassment.

Our Christian witness and testimony before the world demands that every case of sexual harassment be handled in a responsible and just manner by the officers and committees of the CRC Churches International.

Core Values:

- i. Scripture is our authoritative guide for faith, life, and practice.
- ii. Patriarchy (male dominance) is not a biblical ideal but a result of sin.
- iii. Patriarchy is an abuse of power, taking from females what God has given them: their dignity, and freedom, their leadership, and often their very lives.
- iv. Christ's redemptive work frees all people from patriarchy, calling women and men to share authority equally in service and leadership.
- v. God's design for relationships includes faithful marriage between a man and a woman, celibate singleness and mutual submission in Christian community.
- vi. The unrestricted use of women's gifts is integral to the work of the Holy Spirit and essential for the advancement of the gospel in the world.
- vii. Followers of Christ are to oppose injustice and patriarchal teachings and practices that marginalize and abuse females and males.

28. Vision

The CRC Churches International looks forward to working together with people from all over the world to establish the ministries that will serve the community and strengthen and support society.

As you have now attended this training, we believe this will open the door to an ongoing relationship with the CRC. This will enable us to build friendships that will be stable and strong, forming effective working relationships for the future. This process of friendship and partnership does take time as there are a number of steps that must be completed before moving on to the next phase in the journey.

As you read on you will see there is an overview of what the journey may look like, please note that each country has different requirements that may result in needing extra time to process everything so thereby making the journey a little longer.

The CRC Churches International looks forward to working together as a brotherhood of churches and ministries in all the nations of the world, recognizing that each local church and ministry is to be self-propagating and self-funding. The CRC Churches International is NOT a funding body but through the International Missions Bible College (IMBC) operates as a support and training entity to help fulfill the Great Commission to "go into all the world" Matt 28:19.

The CRC has a vision to have a presence in every nation by 2045.

If you are interested in investigating being part of the CRC family, below is the summary of the major steps to follow to lead to becoming partners with the CRC Churches International and under the covering of CRC Churches International:

- a. The CRC representative will follow-up and talk to you about:
 - i. Your current local church:
 - a) Are you the founder of the church/ministry?
 - b) What is your role?
 - c) How long you have been a member? Etc.
 - d) If you did not plant the church or are the senior minister: you will be asked who your covering ministry is, and if it is possible for the CRC representative to contact that ministry.
 - ii. Your current Covering:
 - a) Do you have a covering minister?
 - b) Are you part of a denomination?
 - iii. Your Theological training
 - a) What Biblical training you have?
 - b) Would you be willing to undertake our IMBC training?
- b. As we move forward on this journey of building our friendship, there will need to be a number of things put in place to ensure smooth running of each local church in your country who comes on board to partner with the CRC:
 - i. Link with other CRC pastors.
 - ii. Complete the IMBC Certificate and Diploma in Ministry and Theology training.
 - iii. Apply to become a CRC pastor after completing the IMBC training.
 - iv. Apply to have your church or ministry become a CRC church or ministry after key Leaders or Elders have completed a minimum IMBC Certificate in Ministry and Theology training.
- c. Students, Pastors and Leaders wanting to apply for either a Local or National CRC Minister's Credential:
 - i. To apply for CRC Local Ministers Competencies, a minister:

Only a student who has a call of God (who may already be pastoring/leading a Church or Ministry), and is wanting to be identified, and recognised by CRC Churches International and has successfully completed the certificate course is eligible to apply to receive their CRC Local Minister's credentials.
 - ii. To apply for CRC National Ministers Competencies, a minister:
 - *must have successfully completed CRC International Missions Bible College (IMBC) Certificate of Ministry and Theology (or higher). AND*
 - *Must have successfully completed CRC International Missions Bible College (IMBC) Diploma of Ministry and Theology (or higher). OR*
 - *Must have successfully completed an equivalent Certificate Ministry and Theology (or higher) Course with a recognised training institute. ALSO*
 - *The National Ministers Competencies must be completed by the candidate along with a current CRC Churches International Pastor who will sign each of the four (4) competency areas if the candidate meets the criteria.*
- d. A church or ministry can apply to be recognized as a CRC church or ministry.

If a minister has been credentialed as a Local or National CRC Churches International Minister and they are leading the church or ministry, then that Minister may notify the church or ministry that they can apply to be recognized as a CRC church or ministry.

NOTE: that every CRC church or ministry MUST be led by a Credentialed CRC Minister, and understands that as a CRC church or Ministry, the CRC Executive now has a right and responsibility to work with assisting CRC

Boards and Elders.

Once the friendship between the CRC movement and you and your CRC interim executive committee has developed to this point, we are ready to become CRC partners in the journey together to reach every country with the gospel by 2045.

- e. This is an exciting new journey that you and your nation has started, and we look forward to journeying with you through each phase, we will be here to answer any questions that you may have. As we take this journey, we are learning with you as we take each step together to achieve the goal of establishing the CRC and training up safe and stable workers to go into the fields that are ripe unto harvest to bring the lost to Christ.

Ecclesiastes 4:9-12 Two are better than one, because they have a good return for their labour: If either of them falls down, one can help the other up. But pity anyone who falls has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

There are many different types of mission groups that run programs in many countries across Africa, with most just giving a handout to the local people. CRC Missions International is different because we are not about funding building churches or bible schools or even housing, our focus is on training and preparing the individual to achieve all God has created them for.

CRC Missions International subsidizes the CRC International Missions Bible Colleges (IMBC) with the expectation that the student will also contribute to their studies and once they have successfully completed their IMBC Certificate and Diploma will go into the ministry and will in turn go out serving their community, plant churches, bring the lost to Christ and train up the next generation of leaders for the Kingdom of God.

CRC Churches International and CRC Missions International's focus is, first and foremost, on the great commission of going into the world and preaching the gospel to all creatures and making disciples of every nation and teaching them to obey our Father.

Matthew 28:19-20 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age."

Mark 16:15-16 And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.

God bless you in your ministry and service to God.





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