

# SAFEGUARDING POLICY & PROCEDURES

We promise to be keen to nurture, protect and safekeep everyone associated with the Church, especially Children and Youth. This policy and the procedures will help us do that.



CROSSROADS  
INTERNATIONAL CHURCH OF BASEL

Crossroads  
International  
Church of Basel

# Safeguarding Policy & Procedures

## Table of Contents

Chapter 0 – Definitions .....	2
Chapter 1 – Safeguarding Statement.....	4
Our safeguarding responsibilities .....	4
Safeguarding contact points within the church.....	5
Putting our policy into practice.....	5
Chapter 2 – Safeguarding Procedures .....	6
2.1 What to do if Abuse is suspected or disclosed .....	6
2.2 Responding to concerns, allegations, suspicions.....	7
2.3 Allegations against Workers .....	9
2.4 Abuse of Trust .....	10
2.5 Concerns brought against Children or Youth.....	10
2.6 Pastoral Care .....	10
2.7 Safe recruitment .....	11
2.8 Safety training .....	12
Chapter 3 – Behavioural guidelines .....	13
3.1 General rules .....	13
3.2 Ratios.....	14
3.3 Children or youth without adult supervision.....	14
3.4 Cyber Safety .....	15
3.5 Videos and Photographs .....	15
3.6 Bullying.....	16
3.7 Miscellaneous .....	17
Enclosure 1 What is abuse? .....	18
Types of abuse .....	18
Signs and symptoms of Abuse and Neglect .....	19
Enclosure 2 – Guidance on reporting .....	20
Enclosure 3 Safeguarding Incident Form .....	23

## Chapter 0 – Definitions

In this policy, the following terms have the following meaning. The terms will be spelled with a capital in the text of this policy.

- ‘The Church’ or ‘Church’: the Swiss Verein Crossroads International Church of Basel, governed by the Board of Elders.
- ‘Board of Elders’ or ‘Elder Board’: the governing board of the Church, whose members are duly appointed according to the statutes of the Swiss Verein.
- ‘Elder’: one of the persons that form the Elder Board and as such functions as a governor of the Verein.
- ‘Children’: any child that partakes in any of the activities organised by the Children’s Ministry and Little Blessings in the Church context.
- ‘Youth’: any child/teenager that partakes in any of the activities of the youth group(s) organised by the Church.
- ‘Worker’: anybody working with any of the Children or Youth in the context of any of the activities of the Church, whether in a volunteer capacity or in a paid capacity as a Staff member of the church. It includes the paid staff members of the playgroup Little Blessings.
- ‘Volunteer’: anybody that fulfils a role within the activities or governance of the Church that is appointed and recognised as such and is accountable to the accountability structure within the church, without being paid for the labour as a Volunteer.
- ‘Church Staff’ or ‘Staff’: anybody that works for the Church and whose labour is executed in the context of a labour contract between the Staff member/employee and the Church as employer.
- ‘Concern’: the formal notification by someone (often a Worker) of the Contact Person that there is a suspicion of abuse and/or breach in safeguarding of Children or Youth.
- ‘Allegation’: much the same as Concern, but with the notion that someone is indited in the Concern.
- ‘Contact Point’ or ‘CP’: the member of the Safeguarding Team who is the first Contact Point for people bringing Concerns or Allegations.
- ‘Senior Pastor’ or ‘SP’: the head of Staff and first-responsible for the daily operation of the church. The Senior Pastor is employed by the Church and accountable to the Board of Elders. The Senior Pastor is a member of the Safeguarding Team.
- ‘Chair of the Elders’ or ‘CofE’: the chairperson of the Board of Elders, as mentioned and described in the statutes of the Church, and as such a member of the Safeguarding Team.

- ‘Safeguarding Team’ or ‘ST’: the team that handles all Concerns or Allegations that are brought to the team and decides on what to do with them.
- ‘Statutory Officials’ or ‘Statutory Authorities’: the organisations that are appointed by law to handle specific situations and often to whom reports have to be made about possible situations of abuse, such as the police, child protection agency, social services, etc.
- ‘Abuse’: active violation of safeguarding of Children and Youth, as further defined and described in this policy
- ‘Neglect’: passive violation of safeguarding of Children and Youth, as further defined and described in this policy.



## Chapter 1 – Safeguarding Statement

The vision of Crossroads International Church of Basel is to be a Christ-centred Church reaching, building and equipping English-speakers in the greater Basel area to realise their potential through Christ.

In fulfilling this vision, we:

- Welcome Children and Youth into the life of our community.
- Run activities for Children and Youth.

### Our safeguarding responsibilities

The Church recognises its responsibility in safeguarding all Children and Youth, regardless of gender, ethnicity or ability.

As people involved in the Church, we promise to be keen to nurture, protect and safekeep everyone associated with the Church. Therefore, we commit ourselves to this policy and to implementing it in what we say and do.

*Where it says in this policy 'children and youth', this extends to any 'adults at risk', meaning people of adult age that cannot fully exercise their adult abilities, due to mental or physical handicaps.*

*Also, because the Church runs a (paid) play group 'Little Blessings', this policy also extends to working with children in this playgroup, with the difference that this playgroup is run by employees and not by volunteers.*

With committing ourselves to this policy, we will take care of:

### Prevention and reporting of Abuse

We want to help prevent Abuse of Children and Youth. It is the duty of each Church member and Volunteer to respond to Concerns about the well-being of Children and Youth. Any Abuse that is disclosed, discovered or suspected will be reported according with our procedures in this policy. The Church will fully co-operate with any investigation by the appropriate Statutory Authorities into any suspected Abuse, linked with the Church.

### Safe recruitment, support and supervision of workers

The Church will be properly careful in the selection and appointment of the people working with Children and Youth, whether as paid Staff or unpaid Volunteers. All Workers will be provided with appropriate training, support and supervision, to promote the safekeeping of Children and Youth.

### Respecting Children and Youth

The church will keep to the code of behaviour described in the Policy for Safeguarding for all who are working with Children and Youth, so that they will be shown the respect that is due to them.

### Safer working practices

The Church will provide an as-safe-as-possible environment for Children and Youth and will encourage ways of working with them that promote their safety and well-being.

### A safer community

The Church will endeavour to make sure that the behaviour of any person who may be a risk to children and young people in the community of the Church is reduced as much as possible.

### Safeguarding contact points within the church

The church has appointed the following persons to be on the church safeguarding team:

#### Contact Point (CP)

This person advises the church on matters related to the safeguarding of Children and Youth and take appropriate action when Abuse is disclosed, discovered or suspected. This person is the first contact point for Workers with Children or Youth, to function as a sounding board and assess the situation that the Workers bring up to her.

The Contact Point needs to have had education/training in the topic of safeguarding, must have experience in working with safeguarding policies and needs to be able to function autonomously and independently from the church hierarchy (and therefore cannot be a paid staff person).

#### Senior Pastor (SP)

He is the person that the CP will consult with to decide whether a situation needs further action. And if further action is needed, what needs to be done in the meantime to limit the risk and exposure of the Child or Youth.

#### Chair of the Elders (CotE)

This person is the person for the Elder Board that oversees safeguarding within the Church. When the CP and SP decide that further action is needed in a situation, this person will be informed and kept in the loop. This person will also guard the legal responsibilities of the Church about safeguarding. This person must make sure that no situations that would require appropriate follow-up to be 'swept under the carpet'.

Together, they form the Church Safeguarding Team. In case against any of them any suspicions are raised to be involved in any abuse, the Worker that wants to report any suspected infringement on this policy, may go past the suspected member of the Safeguarding Team to one of the other members. The names, phone numbers and emails of the members of the Church Safeguarding Team will be made publicly known to people that visit the church activities, so that they will be readily approachable for anyone needing to contact them.

### Putting our policy into practice

- This policy will be available permanently on the Church's website and can be obtained from the Church office.
- Each Worker with Children and Youth will be given a copy of this safeguarding policy and procedures and will be asked to sign this statement as contained in this Chapter 1, to confirm that they will follow them.
- The Elder Board, on the initiative of the Chair of the Board, who is also a member of the Safeguarding Team, will regularly monitor this policy and procedures and propose any necessary revisions for adaption by the Elder Board.
- A short one-page version of the main features of this Policy will be posted on at least three locations in the Church premises. This page will contain the contact information of the Contact Person (CP) of the Safeguarding Team.

- Every year, the CP will compile a concise report for the Elder Board, outlining the number of Concerns that have been received of possible misdemeanours, how many have been brought to the attention of the Safeguarding Team, how many cases are still under review and if any cases have been forwarded to the applicable Statutory Authorities.
- The Elder Board will include a shortened version of the report in the annual report of the church and as such presented to the AGM.

## Chapter 2 – Safeguarding Procedures

Each Elder, paid Staff Member and Volunteer working with Children and Youth need to be familiar with these procedures. Each one of these will be asked to co-sign the Safeguarding Statement of Chapter 1, after they will have carefully read throughout this policy.

Staff and Volunteers working with Children and Youth will receive centralised training on best practices of safeguarding. These training sessions will be made available regularly for all people involved. Although it will not be necessary that a new person that will be working with Children and Youth will first attend a training, before they will actually start working with children and youth, these centralised training sessions will be planned and organised in such a way, that each new person will receive this training within a couple of months after starting in the position. `

### 2.1 What to do if Abuse is suspected or disclosed

Abuse and neglect are forms of maltreatment of a child or youth. There are two forms of abuse:

- Active abuse by actively inflicting harm
- Failing to act to prevent harm or neglect (both passive)

Sometimes, active abuse is seen as a worse form of abuse than passive abuse, but both are wrong and evil. Under ‘failing to act to prevent harm’ it is also to be understood that if we know children suffer abuse in their home situation and we see the results of it in the church context, failing to act to prevent further harm is also abuse in itself.

Children and Youth may be abused in a range of contexts. Often Abuse is done by those known to them. It is rarer that Abuse is done by a stranger. To give you an idea what falls under the term ‘Abuse’, please read [Enclosure 1](#).

For our Church context, the first line of responsibility is what happens within the context of the Church. That is our direct responsibility and within that context, Children and Youth should always be safe. This is our direct responsibility, and it reaches furthest, as it includes everything that happens in the Church activities.

But there is also an indirect responsibility. This is the second line of concern. That is when we see or hear signs of Abuse in Children or Youth that take part in activities of the Church, but the actual abuse is not happening in the Church context, but elsewhere. Too often, the people working with Children have been neglecting these undeniable signs of Abuse outside their direct sphere of influence. Which is the reason why a lot of the Abuse has been able to continue for a much longer time than necessary.

Everyone has a part to play in helping to safeguard Children and Youth within the life of the Church:

- If the behaviour of a Child or Youth gives any cause for concern;
- If the Child or Youth intentionally or unintentionally self-discloses about abuse taking place in a context other than the church-context;
- If an allegation is made in any context about a Child or Youth being harmed;
- If the behaviour of any person towards Children or Youth causes concern.

What do we do and what don't we do?

WHAT TO DO	WHAT NOT TO DO
<ul style="list-style-type: none"> <li>• Listen to and acknowledge what is being said.</li> <li>• Try to be reassuring &amp; remain calm.</li> <li>• Explain clearly what you will do and what will happen next.</li> <li>• Try to give them a timescale for when and how you or the CP will contact them again.</li> <li>• Take action – don't ignore the situation.</li> <li>• Be supportive.</li> <li>• Tell them that: They were right to tell you; You are taking what they have said seriously; It was not their fault; That you would like to pass this information on to the appropriate people, with their permission;</li> <li>• Be open and honest.</li> <li>• Give contact details for them to report any further details or ask any questions that may arise.</li> </ul>	<ul style="list-style-type: none"> <li>• Do not promise confidentiality.</li> <li>• Do not show shock, alarm, disbelief or disapproval.</li> <li>• Do not minimise what is being said.</li> <li>• Do not ask probing or leading questions or push for more information. Only ask open questions, so that the Child or Youth can not adopt your words as their own.</li> <li>• Do not offer false reassurance.</li> <li>• Do not delay in contacting the CP.</li> <li>• Do not contact the alleged abuser.</li> <li>• Do not investigate the incident any further.</li> <li>• Never leave a Child or Youth waiting to hear from someone without any idea of when or where that may be.</li> <li>• Do not pass on information to those who don't need to know, not even for prayer ministry.</li> </ul>

## 2.2 Responding to concerns, allegations, suspicions

When there is concern that a Child or Youth is being abused, the following process must be followed. And remember, the Abuse can be under our direct responsibility (what happens during activities in the context of the church or by Church Staff or Volunteer Worker) or the Abuse we notice or suspect outside our direct responsibility, but see the results in the Children or Youth we are ministering to.

The threshold for action for our direct responsibility is much lower than for our indirect responsibility. Within our direct responsibility, a single incident must lead to response, while within our indirect responsibility it will be the sum of incidents outside the context of the Church that will cause concern for Abuse.

### STAGE 1 – The Worker

A Worker has a concern about the welfare of a Child or Youth or the behaviour of an individual, or someone else brings such a Concern to the Worker. The Worker has a duty to:

#### RECOGNISE AND REPORT

The Worker can only disregard the Concern when it is clearly and obviously frivolous.

When the Worker decides that the Concern warrants reporting to the CP, the Worker will report to the CP. This reporting is format-free, so it can be done in-person, through a telephone call or through other means. However, confidentiality must be guaranteed, so an email is not an appropriate way, unless personal information is anonymised. We recommend the Worker to make notes for him/herself of the exact circumstances, words and descriptions that are used surrounding an alleged abuse case. If the Worker deems the Concern to be frivolous and decides not to report to the CP, the Worker will communicate this to the person that brings the Concern, but will expressly leave open the possibility for the person that brings the Concern to go directly to the CP.

### STAGE 2 – The Contact Point (CP)

The CP will receive Concerns that are passed on by Workers, or directly from individuals.

The CP has a duty to:

#### REVIEW AND REPORT

The CP can only disregard the Concern when it is clearly and obviously frivolous.

When the CP receives a concern, a simple report must be drawn up of every Concern, detailing the person bringing the Concern, the contents and the people involved. The report may be digital but must be kept confidential at all times (not accessible for others than the members of the Safeguarding Team). Such reports can only be sent through email when it is password protected.

The report should be made as soon as possible after a Concern is brought to the CP and should be specific and including all details that were brought to the CP's attention. The person that brought the Concern to the CP has to co-sign the report, that it is a correct reflection of the Concern and it accurately reflects the words and actions that cause the Concern. If the person that brought the Concern to the CP is not willing to co-sign the CP will make note of that in the report and the perceived reasons why the person bringing the Concern does not want to co-sign.

The CP also compiles a report of the Concerns that were deemed frivolous. The CP then needs to stipulate in the report why it is deemed frivolous.

All reports by the CP will be shared to the Safeguarding Team (ST). The ST will together discuss each report that the CP has sent to the

### STAGE 3 – The Next Steps

The CP will inform the entire Safeguarding Team (ST) about the concern and together they will decide on the actions to be taken.

The ST has a duty to:

#### ACT, SUPPORT AND REPORT

team and decide on which action must be taken. Any formal referral to the Statutory Officials should be made expediently.



Support should be offered to everyone who is affected by any safeguarding Concerns. This could be the Church as whole, but more specifically victims, alleged perpetrators, Children, Youth, other family members, Church Workers, Elders, ministry leaders.

If the CP or any other member of the ST is not available or is implicated in the Concern, any Concerns should be passed to another member of the ST. Obligations to properly follow up on the concern are then passed on to that ST member.

If you think that anyone is in immediate danger of serious harm, immediate action should be taken, including reporting to the police.

### 2.3 Allegations against Workers

If you see another Worker acting in ways which worries you or might be misconstrued, speak to the one or more persons from the Safeguarding Team about your concerns as soon as you can. This includes the actions or behaviours of those in leadership positions in the Church, like pastoral Staff, Elders, ministry leaders and the Senior Pastor.

When concerns about the pastoral Staff are made, these have to be brought to the Senior Pastor (SP) instead of the CP. When concerns about the Senior Pastor are made, these must be brought to the Chair of the Elders (CotE) instead of the CP. In these cases, the Senior Pastor respectively the CotE compiles the report and shares it with the entire Safeguarding Team.

Of course, you will have to distinguish between behaviour that you don't like but does not fall within the scope of this policy, and behaviour that does fall within the scope of this policy. For example: if someone working as a Sunday School teacher picks his nose, it might not be acceptable behaviour and even be reason to gently remind the teacher not to do this, but it has obviously no merit within the Safeguarding. However, if a teacher smacks a child to discipline it, it clearly is within the scope of this policy.

1. When an Allegation of abuse has been made or a Concern has been reported, do not approach the alleged perpetrator about it.
2. Follow the usual safeguarding procedure: **Recognise, Record, Review, Respond**
3. While waiting for the outcome of the ST and further actions, the Worker about whom Concerns have been raised will be supervised as closely as possible, without raising suspicion.
4. If the ST will decide to involve Statutory Authorities, the Church will follow their advice with regard to the next steps to be taken (for example suspension of Worker, access ban, etc.).
5. In cases that the ST must legally decide to involve Statutory Authorities, it cannot decide otherwise.
6. All discussions with Statutory Authorities or other parties will be either recorded or minuted by the ST and stored securely and confidentially, where only those directly involved in safeguarding can access them.
7. No information about the Allegation or Concern will be shared with people in the Church, other than those directly involved in safeguarding and the ones involved in the Concern, not even for prayer purposes.

The suspension of a Worker following an Allegation is a painful but normal procedure. The priority is to protect Children and Youth from possible further Abuse or from being influenced in any way by the person that is accused of Abuse.

It may be necessary for the sake of the Child or Youth, or to facilitate a proper investigation, for the accused Worker to be asked to worship elsewhere.

## 2.4 Abuse of Trust

Relationships between Children and Youth and their Church Workers can be described as 'relationships of trust'. The Worker is someone in whom the Child or Youth has placed a degree of trust. This may be because the Worker has an educational role, is a provider of activities, or is even a significant adult friend. It is not acceptable for a Church Worker to form a romantic relationship with a child or youth with whom they have a relationship of trust.

While by no means restricted to young leaders, those who are in their early adult years will need to be particularly aware of the need not to abuse their position of trust in their relationships with other young people who are not much younger than themselves. Flirting and/or explicit language is definitely not acceptable.

## 2.5 Concerns brought against Children or Youth

Children and Youth are by nature curious about the opposite sex. However, where a Child or Youth is in a position of power, or has responsibility over another Child or Youth (as in a babysitting arrangement or being a leader of a group) and abuses that trust through some sexual activity, then this is Abuse. Where one Child or Youth introduces another Child or Youth to age-inappropriate sexual activity or forces themselves onto a Child or Youth, this is abusive. Such situations will be taken as seriously as if an adult were involved, because the effects on the victim can be as serious.

Therefore, we must take allegations against Children or Youth as serious as against adults. If we don't do this, it will send a silent message to the Child or Youth that abusive behaviour will not be cracked down on.

When an Allegation is made or a Concern is brought against a Child or Youth the following procedure should be followed:

- 1) Do not approach the Child or Youth about whom the allegation has been made, nor their parents or carers
- 2) Follow the Church's safeguarding procedure: **Recognise, Record, Review, Respond**
- 3) Report to the CP, who will file a report with the ST and discuss with the other members of the ST what the response needs to be. This will include the possibility of reporting to the Statutory Officials and about when to inform a parent. The ST will also seek advice about what steps need to be taken to ensure the needs of both the victim and alleged perpetrator are met.
- 4) Make sure there is pastoral support in place for the Child or Youth throughout the process involved, both for the alleged perpetrator and the victim. .

## 2.6 Pastoral Care

When concerns are investigated by the ST, this will be a stressful time for all involved. Apart from the investigation and possible contacts with Statutory Authorities, the ST will ensure

that all involved will receive appropriate pastoral care. First of all to the victim or victims and their family. Secondly to the alleged perpetrator (without compromising the alleged victims or their families). Thirdly to any other persons that are involved in the concern in some way or another.

This pastoral care doesn't necessarily have to be provided by the ST. The ST can involve other people as necessary, who then will need to know the minimum of information about the case in order to do their job.

If the alleged perpetrator accepts some or complete responsibility, they will be encouraged to seek specialised psychological help to address their issues and reduce the risk of repetition. Sometimes this may only be appropriate once the investigation and legal procedures have been completed. The outcome of the legal procedure may well be that the perpetrator will be obligated to receive such help, which will be assigned to him or her.

It is important that those who have experienced Abuse:

- Are accepted for who they are, without being made to forgive or being put into a position of feeling guilty and responsible for what happened to them.
- Know that God loves them unconditionally, and that nothing can or will change this truth.
- Can be confident that those in the Church community who know about the Abuse are with them on their journey – no matter how long or difficult that journey may be.
- That the Abuse is not easily 'glossed over', 'forgiven' and 'put under the carpet', but is seriously dealt with and that the perpetrator is dealt with, according to his or her misbehaviour.

If the victims have serious psychological effects from the Abuse and the Abuse happened in a Church context, the Church will take its appropriate responsibility in helping the victim in a way that is appropriate and in line with the wishes of the victim and his or her medical and psychological counsellors.

## 2.7 Safe recruitment

We are committed to safe recruitment of paid Staff and Volunteers that work with Children and Youth. The following process will be applied:

1. Each position will have a clear Ministry Description (MD)
2. When recruiting someone that will work with Children or Youth, make clear that the person has to fill a 'Volunteer Application Form' to work with minors under the age of 16.
3. Subsequent to filling in the Volunteer Application Form form, they will be interviewed by the Ministry Leader (either the Ministry Leader of the Children's Ministry or the Youth Pastor), together with either a Coordinator or an Elder.
4. The Children's Ministry Leader or Youth Pastor will follow up with the two members of Crossroads and the two personal references that the applicant will provide on the Volunteer Application Form.
5. Only after the green light of the interviewers and satisfactory results of the reference checking will the applicant be allowed to start his or her role.
6. Before the accepted applicant will start in the role, he or she will have to underwrite the Safeguarding Statement which is contained in Chapter 1. Scanned copies of this signed statement and of the Volunteer Application Form will be kept secure and confidential on the Church's computer network.



All paid Staff and Volunteers will have a supervisor they report to and that will be available to them for regular feedback, discussion and instruction.

Young volunteers under the age of 18 are legally still children and cannot be treated as adult members of a team. Training and mentoring will be given to them to ensure that they are helped to develop and hone their skills, attitudes and experience. Young Volunteers must always be closely supervised by an adult Volunteer and never given sole responsibility for a group of Children or Youth. When considering the necessary number of Volunteers to lead a group, young Volunteers need to be counted as Children, not as adults. This Safeguarding Policy applies to a young Volunteer, just as they do to any older Volunteer. The Children's Ministry Leader or Youth Pastor will have to make sure that the young Volunteer has the parent's consent to be functioning as a Volunteer.

## 2.8 Safety training

In the time after appointment in the role of paid Staff or Volunteer working with Children or Youth (see previous paragraph), the Children's Ministry Leader and Youth Pastor, under supervision of the respectively the Associate Pastor and the Senior Pastor, will make sure that appropriate training on Safeguarding will be given to both paid Staff and Volunteers.

To this end, all regular meetings with Children's Workers and Youth Workers will contain at least one element on Safeguarding of at least 10 minutes, while at least once per year, Safeguarding will be a bigger training/instruction/awareness item of at least half an hour.

Furthermore, the Children's Ministry Leader and the Youth Pastor will regularly distribute helpful articles, websites, blogs, stories and tips on Safeguarding to the paid Staff and Volunteers to read.

## Chapter 3 – Behavioural guidelines

### 3.1 General rules

1. Treat everyone with dignity and respect.
2. Use age and ability appropriate language and tone of voice. Be aware of your body language and the effect you are having on the Child or Youth.
3. Listen well to everyone. Be careful not to assume you know what a Child or Youth is thinking or feeling. Listen to what is being spoken and how it is said. At the same time, observe the individual's body language to better understand what is being said.
4. Make sure that any physical contact you may have with a Child or Youth is appropriate and well within socially acceptable limits. Better to err on the safe side than on the questionable side. Keep all physical contact in public. Team members should monitor each other by constructively challenging anything which could be misunderstood or misconstrued.
5. When physical contact is necessary in cases like giving first aid, applying sun cream, going to the bathroom, Workers should encourage the Child or Youth to do what they can manage themselves and only help where they can't.
6. Do not make sexually suggestive comments about or to a Child or Youth, even not 'in fun'.
7. Do not scapegoat, belittle, ridicule or reject a Child or Youth.
8. If any tense moments of whatever nature happen during working with Children or Youth, discuss it with the other Workers to see if these have to be followed up and in which way.
9. Do not invade the privacy of Children or Youth when they are using the toilet or when showering.
10. The level of assistance with personal care (for example toileting or when a Child is sick), must be appropriate and related to the age of the Child or Youth, reckoning with any special needs that the Child or Youth may have.
11. Avoid sexually provocative games with Children or Youth or situations that Youth will find themselves in isolated situations with one or a limited number of the opposite sex.
12. When it is necessary to discipline Children or Youth, this should always be done without any physical punishment. There may, however, on the rare occasion be circumstances where a Child or Youth needs to be physically restrained to protect them or a third person. This restraint should always be defensive, never offensive.
13. Never invite Children to your home or elsewhere by themselves. Never invite Youth to your home by themselves, only in public places and never for prolonged time. Inviting Children or Youth to your home can only be done in bigger groups and preferably with another Worker present.
14. It is unlikely that Workers will need to visit Children or Youth at home on behalf of the Church. If a situation occurs where it is needed (such as with pastoral visits during sickness or after an accident), make sure the parents are present and/or you pay the visit with another Worker.
15. Any Children's or Youth trips need the parental permission from the participating Child or Youth.
16. Do not give lifts to Children or Youth on your own.
17. If you are transporting Children as part of your Church role, you can only do so if you have the proper insurance cover in place, as well as parental permission.
18. No person under 18 years of age should be left in sole charge of any Children or Youth of any age. Nor should Children or Youth attending a group be left alone at any time.

19. It is best practice that Workers work together in teams when working with Children or Youth.
20. If however there is only one Worker working with a group of Children, either the door(s) should be left open, or the room should have adequate windows for others to be able to look in. When a group of Children becomes too large (>10), considerations should be made to add another Worker to the group as soon as possible.
21. If a Child or Youth wants to talk to the Worker one-on-one, you should make sure that you try to hold the conversation in a corner of a room where other people are present, or in a room with an open door or open doors.

### 3.2 Ratios

When working with Children and Youth, the following are recommended ratios between Workers and Children/Youth:

Age range	Recommended minimum ratio for INDOOR activities	Recommended minimum ratio for OUTDOOR activities
0 – 2 years	1:3 (minimum 2)	1:3 (minimum 2)
3 years	1:4 (minimum 2)	1:4 (minimum 2)
4 – 7 years	1:8 (minimum 2)	1:6 (minimum 2)
8 – 12 years	2 adults for up to 20 Children (preferably one of each gender) with an extra adult for every 10 additional Children	2 adults for up to 15 Children (preferably one of each gender) with an extra adult for every 8 additional Children
13 years and over	2 adults for up to 20 Children (preferably one of each gender) with an extra adult for every 10 additional Children	2 adults for up to 20 Children (preferably one of each gender) with an extra adult for every 10 additional Children

We recognise that recruiting enough Volunteers in a Church context to facilitate these recommended ratios is not always possible. If the groups are on the smaller side, it is permissible that one Worker runs the group (under the condition the room is accessible and viewable, see previous paragraph).

If there are Children or Youth with special needs in the group, it might require a higher ratio or specialised care. It is good practice to speak with the parents or carers of the special needs kids and find out from them how best to assist the Child or Youth.

### 3.3 Children or youth without adult supervision

When Children or Youth turn up to, and want to join in Church activities without their parents or carers present or not known to Workers, what is the way to handle this? Most likely, this will happen with Youth much more than with Children. The procedure outlined below can be disregarded for Youth of 16 years and older.

- Welcome the Child or Youth and try to get to know their name, age, where they are from and whether their parents know of them being there.
- For children < 11 years, ask the phone number of their parents or carers and as soon as possible, phone the parents, if possible before the meeting, but at least very soon afterwards.

- For Children between 11 and 16 years, ask the phone number of their parents or carers and phone them soon after the meeting, at least within 2 days.
- When you speak to the parents, make it explicit that the parents agree to their Child or Youth up to 16 coming to the meeting(s) unsupervised.
- Without interrogating the Child, find out as soon as possible whether they have any specific needs, so that you can respond appropriately in an emergency (medicine, epilepsy, etc.)

### 3.4 Cyber Safety

Communication through cyberspace is an integral part of life we live and cannot be ruled out in Children and Youth ministry. At the same time, digital communication is a big source of bullying, inappropriate communication and sexting. Following are a few guidelines that Workers have to go by to stay in a safe zone.

1. Young people have a right to decide whether they want a Worker to have their contact details or be befriended on social media. They should not be coerced by a Worker or other Children or Youth and in cases where other kids put pressure on them, a Worker should intervene.
2. With Children < 13 years, it is inappropriate to communicate through emails, social media and direct messaging. Digital communication should take place to the parents and not to their Children directly.
3. Email should be limited to sharing generic information, for example to remind parents and Children and Youth about meetings. It is important that Workers use clear and unambiguous language to reduce risk of misinterpretation. Avoid loose terms such as 'Love' when ending an email.
4. When a Worker with Youth (13 year and older) uses instant messaging, make sure it is clear, factual and unambiguous information. Save significant conversations to in-person settings. When these are instigated by the Youth in the digital space, move them to an in-person setting as quickly as possible.
5. It is important to ban mobile devices (phones, tablets) from Sunday School or Youth meetings and Children or Youth events, retreats or weeks, or at least strictly regulate use of the devices. Be clear and upfront about the restrictions, so that expectations are clear. If necessary, use a 'Parking Box' or safe to store away mobile devices for a certain time, while making sure only the rightful owner can access the devices.
6. Workers with Youth should use a site or a group on social media for communication within the group, which is totally separate from any Worker's own personal site. This is to ensure that all communication with Youth is kept within the public domain.
7. Workers should not accept 'friend' or 'following' requests from Children on their personal site, nor seek to be 'friends' or a 'follower' of any Child known to them in a Church context.

### 3.5 Videos and Photographs

We must respect the privacy of people, including Children and Youth. Therefore, we may only use still or moving images of clearly identifiable people, after we have received permission to do so. Probably the 'usage' is mostly for reporting and promoting purposes, including those on social media.

Permission for usage of photos or clips of children of 11 years and younger must be sought from both the parent(s) or carer and if the Child is 8 years or older also from the Child itself. Oral permission is enough, unless it is deemed more appropriate to replace the oral permission with a written consent.

Permission for usage for Youth older than 11 years must be sought from the youth itself and only from the parent(s) or carer when it is deemed appropriate.

If images are being taken at an event attended by larger groups, such as a weekend away, a hike or a holiday or sports event, this is regarded as a public area and permission from a crowd is not necessary.

Permission is not necessary for pictures or videos that are made for personal use.

Children or Youth whose pictures or videos are used in reporting or promoting expressions should not be identified by (first or last) name or other personal details.

### 3.6 Bullying

Bullying is a form of Abuse, and it can be verbal or physical. Bullying doesn't just happen to Children; adults can be victims too. There is no legal definition of bullying, but it is usually defined as a repeated pattern of behaviour, knowingly or unknowingly intended to cause emotional or physical harm to another person or exert power over them. The effect of bullying on the victim can be profound, both emotionally and physically, regardless of their age, ability or status.

Bullying happens within churches too, and it is not isolated to the Children and Youth. Anyone in the Church can be a victim of bullying, just as anyone in the Church can be the bully, including those in leadership.

Some examples of bullying that could arise in the Church context are:

- Being verbally or physically abusive towards another person
- Isolating or deliberately ignoring someone, or excluding them from group activities
- Spreading rumours and malicious untruths about another person in the Church
- Use of email, phone or social media to publicly challenge or undermine someone
- Name calling and personal insults
- Making false accusations
- Sending abusive messages or degrading images via phone, email or social media
- Singling out physical limitations or features

It is important that the Church is able to recognise when bullying is occurring and are prepared to take action to resolve the situation.

Some signs that can indicate a person is being bullied: withdrawal from group or Church activities; appearing anxious, tearful or more withdrawn than usual, particularly in certain group settings; development of mental health difficulties, such as depression or anxiety disorders; drop in performance relating to any Church roles; physical injuries, not wanting to come to meetings or events.

To help prevent bullying, the following procedures will be adopted within the church:

- In all Sunday Schools and Youth Groups, it will be made clear by the Workers from time to time that bullying is unacceptable. This should then be displayed ongoing somewhere visible in the meeting rooms.
- All incidents or concerns of bullying will be treated seriously and details will be carefully checked before action is taken.
- The bullying behaviour will be investigated by the Worker and bullying will be stopped and addressed as quickly as possible. The Worker will decide if this will be on a personal basis (talking to the victim and/or talking to the bully), or that it needs

addressing in the group (for example if the group was witness to the bullying, it probably needs addressing in the group context).

- An attempt will be made to help bullies change their behaviour.
- If a bully keeps on bullying other Children or Youth structurally, the Worker needs to report it to the CP as a form of Abuse, which needs to be investigated by the ST. A case of bullying will be deemed structural when one person has been involved in bullying 3 times and has been spoken to about it all 3 times and bullies for a fourth time.

It is important to distinguish bullying from other behaviour, such as respectfully challenging or disagreeing with someone else's beliefs or behaviours or normal peer bantering. But in a Church context, we certainly must remain on the safe side.

### 3.7 Miscellaneous

1. When off-premises activities or events will take place with Children or Youth without the parents or carers being present, for which registration is necessary, the parents will need to consent to their Children or Youth taking part of the activity or event.
2. This consent will include a waiver for liability of the Church for the regular carrying out of the activity or activities, especially when these are of a more adventurous nature (such as white water rafting, climbing), while at the same time the organisers of such activities make sure that the circumstances under which such activities are taking place are secure and safe (licensed staff, licensed security measures, qualified, enough staff, etc.)
3. Sleeping arrangements for overnight events will be carefully considered. Workers will not share sleeping accommodation with fewer than two Children. Sleeping arrangements will be age-appropriate, provide security for the Child or Youth and be safe for everyone involved. There will be strict separation of sexes in sleeping arrangements (with the exception of any married workers that go along).
4. It is the responsibility of the Workers to always know the whereabouts of every Child or Youth participating in an off-premise activity or event – whether overnight or not. This may include monitoring access on and off site, head-count, camera surveillance, etc.
5. When someone attending the Church is known to have abused Children or Youth, or a serious allegation has been made, the ST must have a conversation with this person and agree on the boundaries that will be set for his or her functioning within the Church context. Furthermore, the ST will have to keep on supervising this individual in the subsequent time. If this individual does not keep to the boundaries that have been set, the ST will strongly consider denying access to Church activities to the individual.



## Enclosure 1 What is abuse?

Abuse and Neglect as addressed in this policy are forms of maltreatment of a Child or Youth. Somebody may Abuse or Neglect a Child or Youth by actively inflicting harm, or by failing to act to prevent harm (staying passive). Children and Youth may be abused in a family, or in an institutional or community setting; by those known to them or, more rarely, by a stranger. (Please note: most abuse is inflicted by someone that is known to the Child or Youth!) They may be abused by an adult or adults or a Child or Children. There are many ways in which Children and Youth suffer abuse. The list below is, sadly, not exhaustive. But we are giving this list, so that we can indicate what Abuse is and entails.

### Types of abuse

<b><i>Physical</i></b>	Actual or likely physical injury, or failure to prevent physical injury.
<b><i>Emotional</i></b>	The persistent, emotional, ill treatment of someone that affects their emotional and behavioural development. It may involve conveying to the Child or Youth that they are worthless and unloved, inadequate, or that they are given responsibilities beyond their years.
<b><i>Sexual</i></b>	Involves forcing or enticing to take part in sexual activities, whether the person involved is aware of what is happening or not. This includes non-contact activities, such as involving in looking at, or in the production of, pornographic material or watching sexual activities, or encouraging to behave in sexually inappropriate ways.
<b><i>Neglect</i></b>	When responsible persons fail to include care for people, fail to include them and protect them from danger and consequently seriously impairing health and development.
<b><i>Financial</i></b>	The inappropriate use, misappropriation, embezzlement or theft of money, property or possessions.
<b><i>Spiritual</i></b>	The inappropriate use of religious belief or practice; coercion and control of one individual by another in a spiritual context; the abuse of trust by someone in a position of spiritual authority (like a Pastor or Worker). The person experiences spiritual abuse as a deeply emotional personal attack.
<b><i>Discrimination</i></b>	The inappropriate treatment of a person because of their age, gender, race, religion, cultural background, sexuality or disability.
<b><i>Institutional</i></b>	The mistreatment or abuse of a person by a regime or individuals within an institution. It can occur through repeated acts of poor or inadequate care and neglect, or poor professional practice or ill-treatment. The Church as an institution is not exempt from perpetrating institutional abuse.
<b><i>Domestic</i></b>	Domestic abuse is any threatening behaviour, violence or abuse between adults who are or have been in a relationship, or between family members. It can affect anybody regardless of their age, gender, sexuality or social status. Domestic abuse can be physical, sexual or psychological, and whatever form it takes, it is rarely a one-off incident. Usually there is a pattern of abusive and controlling behaviour where an abuser seeks to exert power over their family member or partner.
<b><i>Cyber</i></b>	The use of information technology (email, mobile phones, websites, social media, instant messaging, chatrooms, etc.) to repeatedly harm or harass other people in a deliberate manner.
<b><i>Self-harm</i></b>	Self-Harm is the intentional damage or injury to a person's own body. It is used as a way of coping with or expressing overwhelming emotional distress. An

	individual may also be neglecting themselves, which can result in harm to themselves.
<b>Modern Slavery</b>	Modern slavery is the practice of treating people as property; it includes bonded labour, Child labour, sex slavery and trafficking. It is illegal in every country of the world.
<b>Human Trafficking</b>	Human trafficking is when people are bought and sold for financial gain and/or abuse. Men, women and Children/Youth can be trafficked, both within their own countries and over international borders. The traffickers will trick, coerce, lure or force these vulnerable individuals into sexual exploitation, forced labour, street crime, domestic servitude or even the sale of organs and human sacrifice.
<b>Radicalisation</b>	The radicalisation of individuals is the process by which people come to support any form of extremism and, in some cases, join terrorist groups. Some individuals are more vulnerable to the risk of being groomed into terrorism than others.
<b>Honour or Forced Marriage</b>	An honour or forced marriage is when one or both spouses do not, or cannot, consent to the marriage. There may be physical, psychological, financial, sexual and emotional pressure exerted in order to make the marriage go ahead. The motivation may include the desire to control unwanted behaviour or sexuality.
<b>Female Genital Mutilation</b>	Female genital mutilation (FGM) comprises all procedures involving partial or total removal of the female external genitalia or other injury to the female genital organs for non-medical reasons as defined by the World Health Organisation (WHO). FGM is a cultural practice common around the world and is largely performed on girls aged between 10 and 18. Performing acts of FGM is illegal in Switzerland as is arranging for a child to travel abroad for FGM to be carried out.
<b>Historic Abuse</b>	Historic Abuse is the term used to describe disclosures of abuse that were perpetrated in the past. Many people who have experienced Abuse don't tell anyone what happened until years later, with around one third of people abused in childhood waiting until adulthood before they share their experience.

## Signs and symptoms of Abuse and Neglect

The following list sets out some of the indicators which might be suggestive of Abuse.

- unexplained injuries on areas of the body not usually prone to such injuries
- an injury that has not been treated or received medical attention for
- an injury for which the explanation seems inconsistent
- a Child or Youth discloses or shows behaviour that is harmful to them
- a Child or Youth intentional or unintentional self-discloses information how he or she is abused
- unexplained changes in behaviour or mood (becoming very quiet, withdrawn or displaying sudden bursts of temper)
- inappropriate sexual awareness in Children
- signs of neglect, such as under-nourished, untreated illnesses, inadequate care.

It should be recognised that this list is not exhaustive and the presence of one or more indicators is not in itself proof that abuse is actually taking place.



## Enclosure 2 – Guidance on reporting

### First phase – The Worker

The Worker who observes Abuse or Neglect happening, receives credible information about Abuse or Neglect happening or comes to the conclusion from signs and indicators that it is likely that Abuse or Neglect is happening to a Child or Youth, has a duty to contact the CP (Contact Person) of the ST (Safeguarding Team). If the CP is not contactable or the CP is implicated in the situation, another member of the ST should be contacted instead.

This contacting is form-free. It can be done in a conversation, through a telephone call, through a video call, in writing or in whichever form the Worker is comfortable with, as long as it is confidential and nobody can listen in on the conversation. Therefore, email is not a suitable medium, as we know that email traffic might be tapped into by third parties between sender and receiver.

The Worker has to give the CP complete information as known to the Worker: accurate facts, names of people involved, nature of the concern, description of any signs or indications, what people involved have said or reacted, actions that have been taken so far, etc.

In case the Worker is doubting whether the facts and circumstances warrant an official report of a Concern or Allegation to the CP, the Worker can discuss the case with either his or her Supervisor under confidentiality, or directly with the CP, to assess whether the case is serious enough to officially report.

In general, it can be said that it is better to report when in doubt than not to report. The CP and the ST can always decide to rest the case if there is not enough evidence to take it forward.

### Second phase – The Contact Person

The duty of the CP is to:

Document => Review => Report => Recommend

The CP must document all concerns that are brought to the CP in a digital 'Safeguarding Incident Form' (SIF, Enclosure 3). These forms must be stored and sent in a confidential way, so that no unauthorised persons can access the forms. For the home situation of the CP this implies the forms are not accessible for family members, either by way of access or by way of protection. For sharing the forms with ST members this implies that they cannot be sent through an open email connection. At least the forms then should be password protected or shared in a more secured environment.

While documenting, the CP should review the case. This might result in obtaining more or more detailed information from the Worker to be added to the SIF. At the end of the SIF, the CP will include a recommendation to the ST what to do with the concern. This recommendation may be to dismiss the case, to do further investigation because the presented facts and concern warrant this, to enter into conversations with the involved persons or parents/carers, or to report the case to Statutory Officials.

ALL reports that are brought to the CP must be documented, reviewed and reported to the ST, even if the CP thinks the concern is frivolous (in which case the recommendation will be

to dismiss the Concern). It is not the responsibility of the CP as a person to dismiss a Concern, this is always the decision of the ST.

### Third phase – The Safeguarding Team

The ST will discuss all reports that are submitted by the CP to the ST within three days, or earlier if necessary and opportune. If any ST members are implied in the concern, they will be left out in the reporting cycle and the consultation of the ST. This person will be replaced by another Elder of the Elder Board of the Church, by instigation of the CP, or if the CP is implied in the concern, by the CotE.

The ST will try to come to a unanimous decision about the follow-up to the concern. If that is impossible, the majority of 2 members of the ST will decide on the follow-up.

The ST also has to decide on the support that all involved need to receive: victims, alleged perpetrators, Children, Youth, other family members, Church Workers, etc.

The ST also has to decide if and when it is opportune that the Elder Board will be informed about the concern and the decision(s) taken.

### When and to whom (obligatory) statutory reporting is to be made

In Switzerland, this is regulated by the Child Protection Law (Zivilrechtlichen Kinderschutz (ZGB)), which also has a Reporting Requirement (Meldepflicht) in it, which has been renewed from January 1, 2019. Reports must be made to the KESB (Kinder und Erwachsenen Schutz Behörde).

More about this on:

<https://www.kinderschutz.ch/fruherkennung-von-gewalt-an-kindern/verdacht-auf-kindeswohlgefahrdung>

For Crossroads, there are two main reporting requirements:

1. When there are strong enough suspicions of Abuse or Neglect in the context of the Little Blessings playgroup, there is an **obligation** to report to KESB.
2. When there are strong enough suspicions of Abuse or Neglect in the context of the regular church activities with Children or Youth, there is a **right** to report to KESB, not an obligation.

Fachpersonen, die ehrenamtlich mit Kindern Kontakt haben: Personen, die ehrenamtlich, freiwillig und nur im Freizeitbereich mit Kindern Kontakt haben, sind von der Meldepflicht ausgenommen. Das sind beispielsweise.... freiwillige Jugendarbeiterinnen und Jugendarbeiter  
⇒ Diese Personen haben keine Meldepflicht (es sei denn, das kantonale Recht sieht eine solche Pflicht vor). Sie haben jedoch ein Melderecht und dürfen der KESB Meldung erstatten, wenn ihnen das Wohl eines Kindes gefährdet erscheint.

If there are strong suspicions of serious Abuse or Neglect, it is policy of the Church to choose this right to report, in the interest of the wellbeing of the Child or Youth and for the sake of openness and transparency.

In the context, it is important to realise that once a report is made to the KESB, it is out of the hands of the Church. The KESB has its own way of handling cases and it normally doesn't keep the person or organisation that filed the report in the loop of the progress of the case. Ergo, it is important to note that the report that the Church would file with the KESB most likely will become available to the parents of carers of the Child or Youth.

Die meldende Person hat grundsätzlich keinen Anspruch auf weitere Informationen während des Verfahrens und auch nicht über dessen Abschluss. Die betroffenen Familienmitglieder haben das Recht, die Akten der KESB einzusehen, und können so auch Kenntnis vom Inhalt der Meldung und von der meldenden Person erhalten. Das ist wichtig, damit sich die Familienmitglieder offen und konkret zum Inhalt der Meldung äussern können. Dies ist ein Verfahrensrecht. Die KESB kann nur in Ausnahmefällen anordnen, dass die Familie keinen bzw. nur einen eingeschränkten Zugang zur Gefährdungsmeldung erhalten.

Therefore, the Church, and in particular the ST will only decide to report to the KESB when there are strong suspicions of serious Abuse or Neglect. In case there are only minor suspicions of serious Abuse or Neglect, the ST will work on getting more proof of the suspicions, before a report is filed with the KESB.

In cases of doubt whether to report or not to report to the KESB, the ST will pre-consult with one of the advisory organisations that are mentioned on the KESB website:

<https://www.kinderschutz.ch/angebote/beratungsstellen>

Reports to the KESB are form-free, although they prefer written reports.

Die meldende Person kann die zuständige KESB entweder persönlich aufsuchen oder telefonisch kontaktieren. Optimal wird eine Meldung schriftlich eingereicht (auch per E-Mail). Viele KESBen bieten Mustervorlagen für eine Meldung an.

Reporting has to take place to the KESB officer in the Kanton where the child lives. If we don't know the Kanton where the child lives, we report to the Kanton Baselstadt.

<https://www.kinderschutz.ch/angebote/meldestellen>

## Enclosure 3 Safeguarding Incident Form

*This form should be completed by the Contact Person (CP) for the Safeguarding Team (ST)*

Contact person	
Name of Contact Person (CP)	
Contact details of CP	
Worker, alleged victim(s) and alleged perpetrator(s)	
Name of Worker that reported the concern to the CP	
Name of Child or Youth who is the possible victim of abuse or neglect	
Age of possible victim	
Which Sunday School class or Youth group	
Who is the alleged perpetrator?	
If necessary: any particulars about alleged perpetrator.	
Relationship between possible victim and alleged perpetrator	
The concern	
What happened or what are the observations?	
When did it happen?	
Where did it happen?	
Any others involved other than the possible victim and alleged perpetrator?	
Involvement of others	
Have parents or carers been informed? If so, when and by whom?	
Have Statutory Authorities been informed? If so, when and by whom?	
Review by the CP	
Has additional information been asked that is not included in this form? From whom?	
What is the recommendation by the CP to the ST?	
Any other remarks?	
Date of compiling this form and submission to the ST	
Signature of Worker that has brought the Concern, to ascertain	

that the rendition of words and incidents are correct	
---	--

## Enclosure 4 Compliance Statement

The vision of Crossroads International Church of Basel is to be a Christ-centred Church reaching, building and equipping English-speakers in the greater Basel area to realise their potential through Christ.

In fulfilling this vision, we:

- Welcome Children and Youth into the life of our community.
- Run activities for Children and Youth.

### Our safeguarding responsibilities

The Church recognises its responsibility in safeguarding all Children and Youth, regardless of gender, ethnicity or ability.

As people involved in the Church, we promise to be keen to nurture, protect and safekeep everyone associated with the Church. Therefore, we commit ourselves to the Safeguarding Policy and Procedures and to implementing it in what we say and do.

With committing ourselves to this policy, we will take care of:

#### Prevention and reporting of Abuse

We want to help prevent Abuse of Children and Youth. It is the duty of each Church member and Volunteer to respond to Concerns about the well-being of Children and Youth. Any Abuse that is disclosed, discovered or suspected will be reported according with our procedures in this policy. The Church will fully co-operate with any investigation by the appropriate Statutory Authorities into any suspected Abuse, linked with the Church.

#### Safe recruitment, support and supervision of workers

The Church will be properly careful in the selection and appointment of the people working with Children and Youth, whether as paid Staff or unpaid Volunteers. All Workers will be provided with appropriate training, support and supervision, to promote the safekeeping of Children and Youth.

#### Respecting Children and Youth

The church will keep to the code of behaviour described in the Policy for Safeguarding for all who are working with Children and Youth, so that they will be shown the respect that is due to them.

#### Safer working practices

The Church will provide an as-safe-as-possible environment for Children and Youth and will encourage ways of working with them that promote their safety and well-being.

#### A safer community

The Church will endeavour to make sure that the behaviour of any person who may be a risk to children and young people in the community of the Church is reduced as much as possible.

In accordance with the Safeguarding Policy & Procedures of Crossroads International Church of Basel, and promising to follow them and abide by the procedures:

---

Name

---

Date and Place of Signature

## Enclosure 5 Notice for in church premises



# CHILD SAFETY

## Everyone's concern!

We welcome children and youth into the life of our church community and we want them to find a safe environment, where there is no place for abuse or neglect. To this end, Crossroads International Church of Basel has adopted a Safeguarding Policy for Children and Youth. You can find this Policy on our website. This policy is not a paper tiger, we want to operate by it!

If you have serious concerns about behaviour or speech of people working with children or youth, these are the people that are on the Safeguarding Team. You can contact the CP (Contact Point) of the Team or any other team member.



- 1) Contact Point (CP): Rachael Prior. She is the first person to talk to in case of concerns or if you need to know more about Child Safety and our Safeguarding Policy. Her mobile phone number is +41 78 831 97 22 and her email is [thepriors4@gmail.com](mailto:thepriors4@gmail.com)
- 2) Senior Pastor (SP): David Fortune. His phone number is +41 76 303 39 12 and his email is [pastor-david@crossroadsbasel.ch](mailto:pastor-david@crossroadsbasel.ch)
- 3) Chair of the Elders (CoE): Lisa Crump. Her phone number is +41 78 717 04 82 and her email is [lmc58@cornell.edu](mailto:lmc58@cornell.edu)



Crossroads International Church of Basel  
061 3331 70 10  
[office@crossroadsbasel.ch](mailto:office@crossroadsbasel.ch)  
[www.crossroadsbasel.ch](http://www.crossroadsbasel.ch)

