

# Blackman United Methodist Church Safe Sanctuaries Policy

## Blackman United Methodist Church Safe Sanctuaries Procedures

Policies are stated first followed by procedures in shaded area.

### Introduction

Blackman United Methodist Church is a part of The United Methodist Church, and shares a common history and heritage with other Methodist and Wesleyan bodies. From our inception, we have been a denomination governed by a book of law (The United Methodist Book of Discipline) and a covenant that prescribes how we will live our lives together. This covenant calls us to connect, grow, serve, share and worship as Apprentices of Jesus Christ in an environment that provides nurture and safety to all persons within our community.

### 1. Purpose

In 1996 the General Conference adopted a resolution aimed at reducing the risk of child sexual abuse in the church. In keeping with the resolution of the General Conference, the purpose of the Safe Sanctuaries Policy of Blackman United Methodist Church (BUMC) is as follows:

- (1) To provide a safe environment for our children, youth, and adults while they are involved in the ministries of BUMC;
- (2) To provide the leaders and workers with children, youth, and adults with knowledge of rules, regulations, and guidelines to minimize the risk of child or youth sexual abuse, exploitation, or other abuse;
- (3) To reduce the possibility of children, youth, and adults being exposed to abuse or exploitation;
- (4) To protect our compensated workers, Volunteers, Caregivers, and church from being falsely accused of inappropriate behavior with our children, youth, and adults.

## 2. Definitions

**Child:** a person(s) birth through 6<sup>th</sup> grade ^

**Youth:** a person(s) grades 7-12 ^

**Young Adult:** a person(s) graduated high school through age 21\*

**Adult:** a person(s) over age 21\*

^When referred to together they will be called vulnerable persons.

\*While we understand a person(s) is legally considered an adult at age 18, to encourage adherence to the 5 year rule, BUMC Safe Sanctuaries Policy requires that adults be over 21 years of age.

**Caregiver:** any person who works with children or youth.

**Primary Caregiver:** an adult, who is over the age of 21 years.\* All Vulnerable Persons will have 2 Primary Caregivers

**Secondary Caregiver:** a person under the age of 21 who assists in a non-supervisory role. (This is an extra person based on ratio.)

**Emergency Caregiver:** those Caregivers who have not received screening or completed training may be used on a one time basis, but must initiate the qualifying process for subsequent use.

**Fully Approved:** a Caregiver who has been Screened and has completed Training.

**Safe Sanctuaries Team:** during writing process, group selected by lay leadership to write and develop a policy, after adopted, combination of Nurture Outreach Worship(N.O.W.) Leadership and Trustees appointed personnel.

**Policy:** the Safe Sanctuaries Policy adopted by BUMC.

**Sexual/Emotional Abuse:** harm or threatened harm to a child's health or welfare by a person responsible for the child's health or welfare, which harm occurs or is threatened through non-accidental physical or mental injury; sexual abuse, which includes a violation of any provision of TN Code Ann. Sec. (37-1-602).

**Physical Abuse/Neglect:** harm to a child's health or welfare by a person responsible for the child's health or welfare which occurs through negligent treatment, including the failure to provide adequate food, clothing, shelter or medical care. TN Code Ann. Sec. (37-1-102).

### 3. Application of Policy and Building Safety Awareness

The application of this Policy does not override the authority or responsibility of the parents while children and youth are not participating in a program of the church.

#### **Procedure 3. Application of Policy and Building Safety Awareness**

The following procedures are recommended to assist Caregivers in the implementation of this Policy. Capitalized items will have the same meaning as these terms defined in the Policy.

The Procedures apply to all Employees of Blackman United Methodist Church.

The Procedures apply to all Caregivers engaged in the supervision and care of children and youth on BUMC Church property or at church sponsored events held off-site.

- 3.1 The Policy applies to all Employees of Blackman United Methodist Church. The Policy applies to all Caregivers engaged in the supervision and care of children and youth on BUMC church property or at church sponsored events held off-site.
- 3.2 Everyone should be aware that our church building is often used by groups outside our congregation. There may, at any time, be outside groups consisting of non-church members, using the building. Therefore, program responsibility begins and ends at the advertised location of the program. It is the responsibility of the parents or guardians to ensure the safety of their children and youth to and from the meeting room.

### 4. Screening and Supervision Procedures and Policies

- 4.1 All Employees shall be Fully Screened. Volunteers/Caregivers, who work with children and youth must also be properly Screened as set in section 4.2.
- 4.2 **Screening:** Interested Volunteers/Caregivers, should be given application packets containing the Safe Sanctuaries Policy (Policy), Covenant Statement, Background Check Form, Volunteer/Caregiver Information Form, and Spiritual Gifts Inventory. Assignments should not be determined until Volunteers/Caregivers have completed the Policy Process.

**Procedure 4.2. Screening:** completed paperwork should be mailed or given directly to the Nurture Team Leader or placed in his/her mailbox by the applicant. Reasonable efforts should be made by staff members not to accept completed paperwork, especially unsealed paperwork, from potential volunteers to ensure confidentiality.

When the Nurture Team Leader receives a completed Policy packet, the background check form will be submitted for clearance. The Children's and/or Youth Leaders will then review the additional materials in the Policy packet and contact the references.

Upon completion of the background check, the Senior Pastor will advise the Nurture Ministry Team if the applicant's background check is approved. Then, the Nurture Team will conduct the Interview and review the Spiritual Gifts Inventory to approve the appropriate placement.

Responses to Background Check Information:

- If the background check information is clear the applicant may volunteer.
- If the background check information or other documents contain information that state the applicant has been charged with, convicted of, or plead guilty to a crime either a misdemeanor or felony, including but not limited to crimes against minors, child molestation, crimes involving pornography, sexual or physical abuse, other crimes of violence, or theft, the applicant should not be allowed to work with minors.
- If the background check or other documents contain anything questionable that should require special consideration, reasonable efforts will be made to investigate the matter. The information shall be presented to a panel of Senior Pastor, Chair of the Board of Trustees, Chair of SPRC and Chair of Church Council for further consideration. At that time it will be determined if the applicant may work with minors.
- If the applicant refused to submit a background check form or consent to release confidential information, then the applicant may not be permitted to work with minors.
- Applicants will be notified if they are not approved to work with minors.

All records, forms and reports will become part of the Church's Confidential Safe Sanctuary filing system. The Background Check files will be maintained by the Senior Pastor and all other files will be maintained by the Nurture Ministry Team Leader or by a designated person at the Senior Pastor's discretion.

4.3 After being Fully Approved, all Caregivers will be required to be re-approved every five years.

4.4 **Training:** For the purposes of this Policy, Training means the completion of a seminar or workshop for instruction and educational training concerning the Policy. BUMC Safe Sanctuaries Team will offer the Training at least two times per calendar year.

4.5 All Employees must attend Training as criteria for continued employment. All New Employees will attend Training at the first reasonably available seminar after an employment offer is accepted.

4.6 All Caregivers must attend Training and cannot work with Children or Youth until they are Fully Approved.

## 5. Emergency Caregiver Procedures

BUMC relies upon its Volunteers/Caregivers to accomplish ministry programs with children and youth, BUMC recognizes that reasonable situations may arise in which Emergency Volunteers/Caregivers are necessary for a ministry program to occur.

5.1 Emergency Volunteer/Caregivers should only be used by Employees when necessary to achieve compliance with the Policy.

**Procedure 5.1 Emergency Volunteers/Caregivers** should only be used when necessary to achieve compliance with the Policy. Emergency Volunteers/Caregivers are not eligible to serve on overnight trips and/or events lasting for more than one day. Some examples of such events are youth retreats, children's retreats, and Vacation Bible School.

5.2 Emergency Volunteers/Caregivers must meet all Program Guidelines as contained in section 6.

5.3 All Emergency Volunteers/Caregivers must be accompanied by a Caregiver who is Fully Approved.

5.4 The Employee who is responsible for the program should be observant of such situations and initiate Screening once an Emergency Volunteer/Caregiver is used.

5.5 In the case of overnight events or events lasting for more than one day, Emergency Volunteers/Caregivers are not eligible to serve more than one day.

## 6. Program Guidelines

The following guidelines should be used concerning the selection of Caregivers who participate in the Children and Youth Ministry Programs and their Supervision.

6.1 **Five-Year Rule:** all primary caregivers working with vulnerable persons must be at least five years older than the age group they are leading/supervising.

6.2 **Six-Month Rule:** all caregivers (primary and secondary) must be an active participant at BUMC for six months before they are eligible to serve with vulnerable persons. Exceptions may be granted on a case-by-case basis by the Safe Sanctuaries Team.

**Procedure 6.2. Six-Month Rule:** Applicants who volunteer must have been a member the church or an active participant for at least 6 months. This would allow the adult to assimilate into the congregation.

In some situations, this rule is not feasible and may be waived by the Safe Sanctuaries Team after a staff member requests the exception.

Reference calls should be completed by the staff person before requesting the exception. Exceptions might include, but are not limited to, situations in which the person worked with vulnerable persons in the church he/she attended prior and can provide reference from a staff person with whom he/she previously worked or the person has documentation of Safe Sanctuaries Training from their previous church or conference. If the Six-Month Rule is waived, the Team may take additional steps to screen the applicant at their own discretion.

**6.3 Two-Adult Rule:** BUMC believes in the importance of adhering to the Two-Adult Rule to drastically reduce the possibility of an incident of child abuse. With this understanding, no one vulnerable person should be left alone with one Caregiver or Employee and it is expected that no fewer than two adults should be present during programming with vulnerable persons. If only two adults are present, then they should be unrelated and should not be married to each other. Married couples and related adults can work together when a third adult is present.

**6.4 Ratio:** The adult/vulnerable person's ratio will be at least 2:10 at on site events with the understanding that one adult will not be alone with any number of vulnerable persons (refer to two-adult rule). The ratio for offsite events will be smaller at 2:8. Some may require even smaller ratios.

## **7. Rules Concerning Specific Situations**

**7.1 Windows/Doors:** Facility doors will be locked when not in use, including classrooms and closets. Classroom doors will be opened prior to use and secured following use. Fire doors will remain unlocked at all times.

**7.2 Activities:** Compliance with this Safe Sanctuary Policy is required of all employees and caregivers during any church related activity or sponsored charter activity. A written parental consent form and medical release will be provided for all participants. A consent form may be kept on file for the period of one year and will be considered valid until expiration at the end of said year. For non-members a form must be submitted prior to attending the second activity.

- 7.3 **Overnight Activities:** Males and females will have separate sleeping areas. There will be male and female chaperones, if there are male and female children.
- 7.4 **Transportation:** In a carpool situation required ratio must be a min. of 3:1 (VP: A) until arrival at said destination. All transportation for church activities originating or terminating at the church property must be provided by an adult.
- 7.5 **Open-Door Counseling:** In the situation of individual counseling sessions with vulnerable persons, the door of the room used should remain open for the entire session. Having said this, we appreciate that one to one adult/youth encounters are often critical parts of youth ministry, and that there are times when the privacy of a closed door discussion is important to the youth who is seeking guidance or counsel (especially in a perceived time of crisis). In such a situation, every effort must be made on the part of the adult youth worker and/or ministerial staff member to structure accountability of presence, time, and place. At no time should these encounters be done in secret and without full disclosure of the purpose of the encounter to others on the youth ministry team, another church staff member, and/or a parent.

**Procedure 7.5. Open-Door Counseling:** In those unusual events when a youth wishes to speak with a youth worker/or minister “in private” (behind closed doors); the adult worker must attempt to structure this encounter as an open door session. If the youth is uncomfortable with this and wishes the door to be closed, the youth worker/minister must take the time to alert another staff member present at the church (during the week) or another youth worker (still present from the scheduled youth event) – that he/she and the designated youth will be in a specified room on the same hall as the said other adult, behind closed doors for a specific amount of time and for the purpose of counseling. The youth/worker minister should make contact with the other adult “witness(es)” when the closed door discussion is over. The youth worker/minister should record in a log the date, time, duration of the meeting and who the other adult “witness(es)” were.

For purposes of mentoring, the parents will be directly involved in establishing the time, place and duration of a one-to-one encounter between child or youth and adult volunteer or staff member.

- 7.6 **Facilities:** In order to have conversations that require privacy, they either need to leave their door open or have a window in their door to provide the appropriate privacy while maintaining the purpose of the Policy.
- 7.7 **Restrooms:** During programming, no Caregiver or Employee shall be alone with a child in a restroom when that child is under their supervision and on church property only.

**Procedure 7.7. Restrooms** For vulnerable persons requiring assistance using the restroom, when a Caregiver must be involved: they can stand in the doorway and watch, they can locate a hall shepherd for assistance or the Caregiver can enter the restroom with the child as long as the restroom door remains open.

Caregivers are asked to stand in the doorway of the classroom or locate a Hall Shepherd and watch the child walk into the restroom and wait for their return. If the Child does not return in a timely manner, the Caregiver must enter the restroom to investigate the situation.

If the restroom cannot be seen from the classroom or place of the event, then the Caregiver should go clear the restroom and then return to the hallway to wait for the child to return from the restroom.

In the case of large numbers, such as VBS, children will be allowed to use all the stalls in the restroom with Caregiver supervision outside the door.

In the case of an emergency, when a vulnerable person needs immediate help in the restroom, the Caregiver who is aware of the emergency should call for additional help so that two adults will be present as quickly as possible.

Restroom Procedures apply to the ages of birth through 6<sup>th</sup> grade and on church property only.

**7.8 Outside Groups:** Leaders of outside groups involving vulnerable persons are strongly encourage to attend Safe Sanctuaries Training. All outside groups will be given a copy of the BUMC Safe Sanctuary Policy and are required to sign for receipt of the Policy. Though BUMC recommends these outside groups comply with our Safe Sanctuaries Policy, they are not required to do so.

**Procedure 7.8. Outside Group** – Leaders of outside groups, involving vulnerable persons are strongly encouraged to attend Safe Sanctuaries Training. All outside groups will be given a copy of the BUMC Safe Sanctuaries Policy and are required to sign for receipt of the policy.

When a group requests housing either at the church or in a private residence, it is understood that this is not a program of our church and is not required to abide by our policy.

**7.9 Exterior Doors:** All exterior doors will be locked along with the Interior Classroom Doors after the Sunday School hour, with the exception of the two front doors. These doors will remain unlocked during worship.

**7.10 Signin/Signout:** All children infant through 5<sup>th</sup> grade shall be signed in/ signed out for children's activities including Sunday School. Responsible Party 6<sup>th</sup> grade or older may pick up the younger child, so long as facilitator is aware of pick up arrangement.



7.11 **Visitors:** are welcome to observe an activity/event provided that the presence of the visitor is not disruptive to the children/youth. These individuals cannot fulfill the Two-Adult Rule or the ratios required under the Policy. Please limit these visits to two.

During Sunday School Parents are encouraged to attend their own class.

7.12 **Vacation Bible School:** Special provisions will be made for Vacation Bible School based on the number of participants and the structure of the program.

7.13 **Social Media, Text and Email:** Communication with youth via the following methods: text, email, Facebook, Instagram, Twitter and any other social media will require parental approval annually.

We feel BUMC Staff or Volunteers should initiate contact for children 6<sup>th</sup> grade and under through their parent or guardian.

## **8. Approval and Changes to Safe Sanctuaries Policy and Procedures**

8.1 The Safe Sanctuaries Team shall develop and recommend specific Procedures to assist in the implementation of the Policy. All Procedures shall be submitted to the BUMC Trustees Committee and Finance Committee (if the recommendation involves a fiscal impact to BUMC) for approval prior to submission to the Church Council.

8.2 Upon a yearly review by Trustees, N.O.W. and Pastor any further amendments and modifications to the Policy and Procedures developed shall be submitted to the BUMC Finance Committee (if the recommendation involves a fiscal impact to BUMC) for review prior to submission to the Church Council.

8.3 Final approval of The Safe Sanctuaries Policy is by the Church Council.

### **Procedure 8. Changes to the Policy and Procedures**

The Safe Sanctuaries Team will present changes that are developed to the Policy and Procedures by the team to the Trustees. The Trustees committee will consider these changes in a timely manner and report either their approval or questions back to the Safe Sanctuaries Team.

The questions/concerns will be returned to the Safe Sanctuaries Team in writing.

If these questions are not easily resolved, the sub-committee will meet to make a final decision.

The sub-committee will be formed with an equal number of Trustees and Safe Sanctuaries Team members who will be chosen by the committee chairs. If necessary, the sub-committee will seek the advice of the Tennessee Conference Council

### **Procedure 8.3.** Approval and Changes to Safe Sanctuaries Policy and Procedures

Consideration for changes to the Policy or Procedures can be made by the Safe Sanctuaries Team when requested by a staff member or committee. Requests can be made after efforts using the existing policies have proven to be overly difficult or no longer apply to the situation. New procedures can be created as needed.

The Safe Sanctuaries Team is open to receiving feedback and entertaining questions concerning the Safe Sanctuaries Policy. The Team has provided an email address to submit questions and comments that will be reviewed and addressed. Additionally, the Pastor is available for questions and comments.

Safe Sanctuaries Email address: safesanctuaries@blackmanumc.com

## **9. Accountability**

As a staff, we covenant together to follow and support the Safe Sanctuaries Policy and Procedures in our work and in the groups we lead. Our covenant includes on-going mutual support through listening and honest conversations, and just and compassionate words and actions as we seek to live out our policies and procedures.

### **9.1 Clergy Accountability**

1. To communicate the importance of the Safe Sanctuaries Policy and Procedures to the congregation in various forms and on a regular basis.
2. To continue to uphold our vows of ordination by ordering our lives and the life of the congregation around providing nurture, safety, and the love of Jesus Christ for all persons, and living into our vows as we continue to be accountable to our conference and the full body of the Church.

### **9.2 As members of the program staff, we will be accountable for:**

1. Understanding the Policy and Procedures of Safe Sanctuaries.
2. Following and supporting the Safe Sanctuaries Policy and Procedures in our work and in the groups we lead.
3. Guiding and equipping others in their knowledge and carrying out of the Policy and Procedures of Safe Sanctuaries.
4. Evaluating our programs and how they worked with the policies and procedures of Safe Sanctuaries and what benefits and repercussions they shared.

### **9.3 As members of the Administrative and Custodial Support Staff:**

1. We will be accountable for understanding the Safe Sanctuaries Policy and Procedures.
2. We will be accountable to help guide others in knowing and understanding the Safe Sanctuaries Policy and Procedures.
3. We will follow and support the Safe Sanctuaries Policy and Procedures in our work and in the groups we lead.

### **9.4 Safe Sanctuaries Team Accountability:**

It is the intent of the Safe Sanctuaries Team to create an environment for our congregation in relation to the Safe Sanctuaries Policy and Procedures that is open, compassionate, and positive for all our families. We will support each other in following through with this goal in the following ways...

#### **We are accountable to our TEAM members:**

1. To be knowledgeable of and follow the Safe Sanctuaries Policy and Procedures;
2. To be knowledgeable of the BUMC staff responsibilities;
3. To have honest conversations as a TEAM.

#### **We are accountable to the Trustees Committee:**

1. The Safe Sanctuaries Team will provide current Policy and Procedures to Trustees for approval as changes are made.

#### **We are accountable to the BUMC staff:**

1. To encourage and empower the staff to be in open conversation and positive dialog with the Safe Sanctuaries Team concerning programming issues and events revolving around Safe Sanctuaries;
2. To continue to hold additional Safe Sanctuaries Trainings and informational meetings for the staff.

#### **We are accountable to the congregation:**

1. To interpret and communicate the facts of the Policy and Procedures;
2. To train the congregation about the BUMC Safe Sanctuaries Policy and Procedures;
3. To draft and present recommendations of the Policy to the Church Council if necessary;
4. To receive and evaluate information based on feedback from the congregation;
5. To work with the Staff-Parish Relations Committee to create an environment that encourages and facilitates the goals of the Policy.

## **10. Congregational Plan for Responding to Allegations of Abuse**

### **Reporting Abuse:**

Employed workers should be aware of the state's requirements in reporting abuse to law enforcement authorities and the department of family services.

Beyond the state's requirements, faithful response to the victim will include taking the allegation seriously and respecting the victim's privacy, as well as providing sympathetic concern for the victim and his or her family. Faithful response to the victim does not condone blaming the victim of implying that the victim was in any way responsible for causing the abuse.

In the case of an allegation of abuse of children or youth on BUMC church property or at church sponsored events held off-site, the following will be done:

- Notify the parent(s) of the victim and take necessary steps to assure his or her safety until the parents arrive.
- Treat the abuser with dignity, but immediately remove him or her from further involvement with the youth or children.
- Notify the proper law enforcement or department of family services agency
- Prepare a brief and honest statement that can be made to the congregation without giving unnecessary details, placing blame, interfering with the victim's privacy, or violating any confidentiality concerns.
- Be prepared to cooperate fully with the investigation conducted by law enforcement official or department of family services.

### **Congregational Response:**

In the case of our congregation, the following steps will be taken:

- A church spokesperson will be authorized to speak to the media on behalf of the congregation
- Notification will be made to the conference authorities (the district superintendent and resident bishop) and they will be kept aware of the process
- Consultation with the Tennessee Conference Response Team for help in planning a congregational meeting. This congregational meeting will be a time of fact sharing and an opportunity to determine what further ministry should take place. The time should be ended with reflection and worship.

If a convicted sex offender asks to become a member of the church or to volunteer, the church will refer to the Book of Resolutions of the United Methodist church, 2004, Para 355.

**FORMS BEGIN NEXT PAGE.....**

# **Blackman United Methodist Church**

4380 Manson Pike, Murfreesboro, TN 37129

## **Safe Sanctuaries Policy Document List**

### **Screening Packet Documents – Packet 1 ~Volunteers/Caregivers**

- New Volunteer/Caregiver Checklist
- New Volunteer/Caregiver Form or Existing Volunteer/Caregiver Form
- Background Check Form
- Covenant Statement
- Spiritual Gift Inventory\*
- Safe Sanctuaries Policy
- Training Schedule

### **Screening Process Documents –Packet 2 ~ Used by Team Reviewing Applicants**

- Volunteer Screening Checklist
- Interview Form
- Staff Recommendation
- Reference Check Interview

### **Reporting Documents – Used in Reporting Abuse**

- Crisis Management Team
- Safe Sanctuary Incident Activity Log
- Report of Suspected Incident of Abuse
- Safe Sanctuary Accident Report Form

\*optional

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## New Volunteer/Caregiver Checklist

Your Volunteer/Caregiver screening packet includes the following items.

- New Volunteer/Caregiver Form or Existing Volunteer/Caregiver Form
- Background Check Form
- Covenant Statement
- Background Check Form
- Spiritual Gift Inventory\*
- Safe Sanctuaries Policy
- Training Schedule

\*optional

Name \_\_\_\_\_

Date \_\_\_\_\_

Area of Interest \_\_\_\_\_

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## New Volunteer Information Sheet

To be completed by any NEW VOLUNTEER, not serving in an ACTIVE Volunteer Role in Children's or Youth Ministry at time of adoption of Safe Sanctuary Policy or with a Current Background Check on File with Senior Pastor.

**In order to provide a safe environment that allows for spiritual growth, Blackman United Methodist Church requires that all volunteers with any church related ministry involving persons under the age of 18 complete this application.**

Date: \_\_\_\_\_

FULL NAME: (First, Middle, Last) \_\_\_\_\_

Nickname: \_\_\_\_\_ Date of Birth: \_\_\_\_\_ Gender: \_\_\_\_\_

Current Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone 1: \_\_\_\_\_ Phone 2: \_\_\_\_\_

Email: \_\_\_\_\_

Best Method/Time to Contact: \_\_\_\_\_

Current Employer: \_\_\_\_\_

Occupation: \_\_\_\_\_ Hours per week: \_\_\_\_\_

Spouse's Name (if applicable): \_\_\_\_\_

List Children and ages (if applicable): \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Previous Addresses:** Please list addresses for the past 5 years (attach sheet for additional addresses).

Address: \_\_\_\_\_ City: \_\_\_\_\_ St: \_\_\_\_\_ Zip: \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ St: \_\_\_\_\_ Zip: \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ St: \_\_\_\_\_ Zip: \_\_\_\_\_

**References:** Please list two personal references (people who are not related to you by blood or marriage) and provide complete address and phone information for each. Reference are confidential.

Name: \_\_\_\_\_

Address: \_\_\_\_\_



City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone 1: \_\_\_\_\_ Phone 2: \_\_\_\_\_

Relationship: \_\_\_\_\_

Length of time known: \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone 1: \_\_\_\_\_ Phone 2: \_\_\_\_\_

Relationship: \_\_\_\_\_

Length of time known: \_\_\_\_\_

Have you ever been charged, convicted of, or pled guilty to any crime, either a misdemeanor or a felony?

\_\_\_\_ Yes \_\_\_\_ No If yes, please explain fully: \_\_\_\_\_

Have you ever been exposed to an incident of child abuse or neglect? \_\_\_\_ Yes \_\_\_\_ No If yes, please explain

fully: \_\_\_\_\_

**The information contained in this document is complete and accurate to the best of my knowledge. I authorize any references listed to give information they have in regard to my character and ability to work with children and/or youth.**

\_\_\_\_\_  
**Signature**

\_\_\_\_\_  
**Date**

**If the applicant is a minor, the minor's parent or guardian must also sign and certify the provided information. I have read the information and agree that the information provided is true and accurate. I know of no reason why the applicant should not be allowed to work with minors.**

\_\_\_\_\_  
**Parent/Guardian Signature**

\_\_\_\_\_  
**Date**

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## Current Volunteer Information Sheet

To be completed by any CURRENT VOLUNTEER, serving in an ACTIVE Volunteer Role in Children's or Youth Ministry at time of adoption of Safe Sanctuary Policy or with a Current Background Check on File with Senior Pastor.

**In order to provide a safe environment that allows for spiritual growth, Blackman United Methodist Church requires that all volunteers with any church related ministry involving persons under the age of 18 complete this application.**

Date: \_\_\_\_\_

FULL NAME: (First, Middle, Last) \_\_\_\_\_

Nickname: \_\_\_\_\_ Date of Birth: \_\_\_\_\_ Gender: \_\_\_\_\_

Current Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone 1: \_\_\_\_\_ Phone 2: \_\_\_\_\_

Email: \_\_\_\_\_

Best Method/Time to Contact: \_\_\_\_\_

Current Employer: \_\_\_\_\_

Occupation: \_\_\_\_\_ Hours per week: \_\_\_\_\_

Spouse's Name (if applicable): \_\_\_\_\_

List Children and ages (if applicable): \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**The information contained in this document is complete and accurate to the best of my knowledge. I authorize any references listed to give information they have in regard to my character and ability to work with children and/or youth.**

\_\_\_\_\_  
**Signature**

\_\_\_\_\_  
**Date**

**If the applicant is a minor, the minor's parent or guardian must also sign and certify the provided information. I have read the information and agree that the information provided is true and accurate. I know of no reason why the applicant should not be allowed to work with minors.**

\_\_\_\_\_

Parent/Guardian Signature

Date

## **Blackman United Methodist Church**

4380 Manson Pike, Murfreesboro, TN 37129

### **Background Check Permission Form**

Name \_\_\_\_\_

Email \_\_\_\_\_

By providing my name and email address above and signing below, I am agreeing to allow Blackman United Methodist Church to Proceed with sending me the information to complete my Background Check Online as the first step to becoming a Fully Approved Caregiver at BUMC.

Signature \_\_\_\_\_

Date \_\_\_\_\_

## **Blackman United Methodist Church**

**4380 Manson Pike, Murfreesboro, TN 37129**

### **Volunteer/Caregiver Covenant Statement**

The congregation of Blackman United Methodist Church is committed to providing a safe and secure environment for all children, youth, volunteers and employees who participate in ministries and activities sponsored by the church. The following policy statements reflect our congregation's commitment to preserving this church as a holy place of safety and protection for all who would enter.

1. No adult who has been convicted of child abuse (sexual, physical, or emotional) should volunteer to work with children or youth in any church-sponsored activity.
2. All adult volunteers/caregivers involved with children and/or youth must be members or regular attendees for at least 6 months before being assigned as a primary caregiver.
3. Adults who volunteer or work with children and/or youth shall observe the "Two-Adult Rule" so that no adult is ever alone with children or youth.
4. Adults who volunteer or work with children and/or youth should attend regular training and educational events when provided by the church to keep volunteers informed of church policies and state laws regarding child abuse.
5. Adult volunteers and employees shall immediately report to the Senior Pastor any behavior that seems abusive or inappropriate.

I have read this Volunteer/Caregiver Covenant Statement, and I agree to abide by all the policies set forth herein.

---

Signature of Applicant

Date

Printed Full Name

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## Spiritual Gift Inventory

Before you take the inventory, please consider four imperatives: (1) Pray sincerely for God's guidance. God wants you to know and use your gifts. (2) Do Not relate these to your professions or occupation. (3) Do not consider how you relate to your family or what you do for your family. (4) Make every effort to rank all items in relationship to what you have done and experienced within the body of Christ, the church.

Rank (assign a value to) each of the following statements according to how it describes your experience or strong inclination – not ho to make you look good: Much (3), Some (2), Little (1), or None (0). Write the number of the value in the blank to the right of the statement.

1. I have a special sense of right and wrong, justice and injustice,  
and need to express it to others. \_\_\_\_\_
2. I enjoy working with and spiritually caring for groups of persons. \_\_\_\_\_
3. It is easy for me to aid persons in learning relevant information about  
the Bible and Christian living. \_\_\_\_\_
4. What I understand as divine truth is easy for me to apply to daily living. \_\_\_\_\_
5. Discovering or recognizing spiritual meaning and divine principles comes  
easily for me. \_\_\_\_\_
6. I delight in working with and encouraging depressed or apathetic persons. \_\_\_\_\_
7. I intuitively spot what is real or phony in other people and situations. \_\_\_\_\_
8. It is easy and enjoyable to manage my income so that I may give liberally  
to God's work. \_\_\_\_\_
9. The needs of others, more than my own or my family's excite me to Christian  
action. \_\_\_\_\_
10. Persons with problems and pain attract my attention more quickly than others  
without apparent needs. \_\_\_\_\_
11. Other cultures, races, and languages offer no hurdles for my Christian service. \_\_\_\_\_
12. I bring persons to Christ through my personal efforts. \_\_\_\_\_
13. I offer friendship and other services to strangers without hesitation or fear. \_\_\_\_\_
14. I know God actively and purposely works in every event and circumstance. \_\_\_\_\_
15. I enjoy showing others how they can work for God in the church and community. \_\_\_\_\_

### Spiritual Gift Inventory (con't)

16. I am energized by and feel joy when organizing a project, working out details, and getting others in the right places to reach a goal. \_\_\_\_\_
17. I feel that suffering is one of God's ways of accomplishing a divine purpose in life. \_\_\_\_\_
18. My prayers are a source of healing for others. \_\_\_\_\_
19. I pray in words or thoughts that I don't understand. \_\_\_\_\_
20. I understand and can interpret what others say or pray in words or phrases they do not know as a language. \_\_\_\_\_
21. Leaving the comforts of home, friends and my church to serve either Christians elsewhere appeals to me. \_\_\_\_\_
22. Do I ever wonder how spiritually rewarding it must be to not be married. \_\_\_\_\_
23. I have a special sense of knowing when others need my prayers. \_\_\_\_\_
24. I am willing and able to endure any hardship to demonstrate God's love and power to others. \_\_\_\_\_
25. I enjoy doing most anything for the church and others as long as it serves Christ's purposes. \_\_\_\_\_
26. I sing praises to God with tunes I've never heard or learned. \_\_\_\_\_
27. I have a special sense about whether church buildings honor God and aid Christian Fellowship. \_\_\_\_\_
28. When someone is an obvious victim of an alien evil desire, I feel a strong desire to pray for that person's deliverance in the name of Jesus. \_\_\_\_\_
29. I enjoy debating persons who discredit the value of the church or Christian faith and usually win their esteem. \_\_\_\_\_
30. I enjoy making others laugh. \_\_\_\_\_
31. I become aware of surprisingly powerful results from some things I do for God's work. \_\_\_\_\_
32. A fulfilling life, to me, should be simple and free from obligations that do not directly support Kingdom living. \_\_\_\_\_
33. Definite information and insights about personal and social evils come to me for correcting and guiding the church. \_\_\_\_\_
34. I enjoy being with and serving the same people over long periods of time. \_\_\_\_\_
35. I find it easy and enjoyable to explain what the New Testament teaches about Christian living. \_\_\_\_\_
36. What appears to be a complicated problem for others, I intuitively understand and solve. \_\_\_\_\_

### Spiritual Gift Inventory (con't)

37. I have special insights to God's will for the church and righteous living that do not always come from studying the Bible or from having a formal education. \_\_\_\_\_
38. I inspire and motivate others to do things for their spiritual well-being. \_\_\_\_\_
39. Something inside stirs me to question whether some things are from God, human nature, or evil. \_\_\_\_\_
40. Giving my time, talents, energy, and money is a cheerful experience of Christian living. \_\_\_\_\_
41. The main reason I do things for others is to help them in their spiritual growth. \_\_\_\_\_
42. I have immediate compassion for persons who have spiritual, emotional or physical pain. \_\_\_\_\_
43. Ministering to persons who are different from me would be an exciting ministry. \_\_\_\_\_
44. I get great joy from telling persons who have not professed Christ as Savior how He wants to become theirs. \_\_\_\_\_
45. I sense a special opportunity for ministry when my normal routine is interrupted by guests or strangers. \_\_\_\_\_
46. I have a blessed assurance that God is involved in everything, small or great, and is working out a divine plan. \_\_\_\_\_
47. I seem to be "out front" of others in faith ventures, and many follow my example. \_\_\_\_\_
48. Organizing ideas, people, resources, and schedules is easy and enjoyable for me. \_\_\_\_\_
49. I identify my pains and tragedies as sharing the suffering of our Lord. \_\_\_\_\_
50. Because of my specific prayers, certain unhealthy conditions change for the good. \_\_\_\_\_
51. I experience a spiritual presence and power when I pray or chant in a wordless form. \_\_\_\_\_
52. When others deliver inspired messages in words or sounds not known by the hearers, I am able to explain. \_\_\_\_\_
53. I yearn to go to new places to proclaim Christ and to help establish another group of believers. \_\_\_\_\_
54. I can be a whole person outside a social or legal bond with one person. \_\_\_\_\_
55. When I hear requests for prayers, I eagerly and immediately begin to pray. \_\_\_\_\_
56. The prospect of loss or gain because of my faith in Jesus Christ causes me no abiding concern. \_\_\_\_\_
57. I do most anything that needs to be done, because everything is an opportunity to glorify God. \_\_\_\_\_
58. I easily discern when music is a performance rather than a spiritual aid to worship. \_\_\_\_\_
59. I recognize that religious symbols are essential for enhancing Christian fellowship and worship. \_\_\_\_\_

### Spiritual Gift Inventory (con't)

60. I know when there are conflicts between evil and good forces, and I feel that God wants to use me to eradicate the evil. \_\_\_\_\_
61. I have such strong feelings about the rightness of the church's role in the affairs of life, I stand ready to defend it at whatever cost. \_\_\_\_\_
62. It is easy for me to spot humor in most situations, even serious and painful ones. \_\_\_\_\_
63. I feel mysteriously connected to a divine power when doing ministries of Christ for others. \_\_\_\_\_
64. I enjoy having a minimal income and no debts so that my interests and energies may be put to Christ's use. \_\_\_\_\_
65. I am stirred by the modern relevance of biblical teachings and principles and must speak my mind about them. \_\_\_\_\_
66. I find sustained intimacies with a variety of people easy and enjoyable. \_\_\_\_\_
67. I devote much time to biblical and spiritual studies to share with others. \_\_\_\_\_
68. When I am faced with several options, my choices result in positive effects. \_\_\_\_\_
69. I understand and can connect different Bible stories and teachings without difficulty. \_\_\_\_\_
70. I consider it important that others gain strength and comfort from my ministries. \_\_\_\_\_
71. I am deeply disturbed when something seems wrong, and exuberant over what seems right, without apparent reason for my judgment: eventually, my feelings prove correct. \_\_\_\_\_
72. When there is a call for donations, I feel excited enough to do all I can and, often, more. \_\_\_\_\_
73. Doing routine tasks is not dull or drudgery for me if it helps others in their spiritual journey. \_\_\_\_\_
74. Doing something for persons in nursing homes, hospitals, hospices, and other care-giving places satisfies me greatly. \_\_\_\_\_
75. I have something of value to contribute to peoples in socioeconomic, racial, or language situations radically different from mine. \_\_\_\_\_
76. I have deeper feelings for people who need to know Christ as Savior than for regular church members who already know Christ. \_\_\_\_\_
77. I make strangers and newcomers comfortable in my presence. \_\_\_\_\_
78. To me, God's will is more important than either a deliverance from the unpleasant or an acquisition of the wonderful. \_\_\_\_\_



### Spiritual Gift Inventory (con't)

79. I have dreams and visions of new ministries that the church can offer, and I enjoy helping to set long-range goals for the church's ministries. \_\_\_\_\_
80. When I take on projects, my planning, detailing, and supervising result in people friendliness and smooth operation. \_\_\_\_\_
81. I see God's powerful love in my sorrow, hardships, pain or loss. \_\_\_\_\_
82. God heals the physically, mentally, socially, financially, or spiritually sick through my efforts. \_\_\_\_\_
83. I feel spiritually right and normal to pray or to give praise to God with utterances unlike any language I know. \_\_\_\_\_
84. I delight in understanding and translating for others who speak with unintelligible words. \_\_\_\_\_
85. People accept what I say about spiritual matters without offering rebuttals. \_\_\_\_\_
86. The divine purpose of singleness is freedom to give more time to ministries for our Lord and his Church. \_\_\_\_\_
87. Praying is my most enjoyable spiritual activity. \_\_\_\_\_
88. I am stubborn and unyielding in my insistence on what Christ means to me and to everyone. \_\_\_\_\_
89. I think of cleaning, typing, caring for buildings, ushering, babysitting, mowing, setting up chairs, and other acts as significant ways to worship God. \_\_\_\_\_
90. My music becomes a God-given means for preparing souls for special anointing of grace. \_\_\_\_\_
91. I feel a special closeness to God when I build, make or repair something related to the church and God's people. \_\_\_\_\_
92. At times I feel that my praying is a battlefield on which evil and good forces are battling for control over someone or some event. \_\_\_\_\_
93. I feel like a Christian soldier at war with evil, not people. \_\_\_\_\_
94. I experience fun and entertainment as vital parts of the practice of Christian faith. \_\_\_\_\_
95. Though I do not intend it, extraordinary things occur when I assert special efforts for Christ and his church. \_\_\_\_\_
96. God does not want me to have worldly possessions so that the Kingdom may claim my time and strength. \_\_\_\_\_
97. I experience urges to speak God's message that prove to be timely and needed by others. \_\_\_\_\_

### Spiritual Gift Inventory (con't)

98. I find it easy to carry a large amount of concerns for many persons with a variety of needs. \_\_\_\_\_
99. I enjoy arduous and long hours of study to make God's word plain and easy to understand for others. \_\_\_\_\_
100. The themes of love, righteousness, holiness, peace, and discipleship are easy for me to translate into practical acts for daily Christian living. \_\_\_\_\_
101. Meanings and overtones of biblical themes are more important than mere facts, names, or dates. \_\_\_\_\_
102. I urge others to believe their sufferings and trials will develop their patience, strength, and hope. \_\_\_\_\_
103. I easily detect spiritual truth and error when others see no cause to question the difference. \_\_\_\_\_
104. I do not care how the church uses my contributions, since what I give is unto God. \_\_\_\_\_
105. I am satisfied just to serve others, even if I never get recognized for what I do. \_\_\_\_\_
106. I actually feel the discomforts and pains of others, and I get relief only by doing something to relieve theirs. \_\_\_\_\_
107. I daydream about living and serving God among people of other names, races, and cultures. \_\_\_\_\_
108. I believe that the primary purpose of the church is to win persons to Christ. \_\_\_\_\_
109. I really love meeting new people and learning about them, and I am eager to greet them to make them feel welcome. \_\_\_\_\_
110. I know God is real; though circumstances appear hard, cruel, and impossible to others, I relax in knowing that God is in control. \_\_\_\_\_
111. Others say that my influence has guided them to gain new directions and achievements in life. \_\_\_\_\_
112. All ministries should be amply planned, sufficiently staffed, and carried out to the fullest detail. \_\_\_\_\_
113. God uses my sorrows to bring about radical changes for the good of other persons and events. \_\_\_\_\_
114. Through my counseling, touch, or prayer, illnesses disappear. \_\_\_\_\_
115. In my private devotions, I pray both with words I understand and with utterances I don't understand. \_\_\_\_\_

### Spiritual Gift Inventory (con't)

116. I interpret messages from spiritual languages to build up the members of the church. \_\_\_\_\_
117. I enjoy spending lots of time visiting other churches to aid them in their services to Christ. \_\_\_\_\_
118. God gives special relief from sexual needs and frustrations to single persons. \_\_\_\_\_
119. I am moved to pray for others, even though I may not know them, and for conditions about which I know very little or nothing at the time. \_\_\_\_\_
120. I prefer dying painfully for Jesus Christ than dying painlessly without knowing him personally. \_\_\_\_\_
121. Because of a special closeness I feel to God when I do any kind of work for the church, I am quick to volunteer. \_\_\_\_\_
122. When I sing or play music, I feel spiritual energy flowing through me. \_\_\_\_\_
123. I am spiritually fulfilled when engaged in creative and artistic physical or manual work for the good of the church. \_\_\_\_\_
124. I need to know and to name the demonic force in order to pray or work effectively for its elimination. \_\_\_\_\_
125. I view the church as an army of the Lord and myself as a part of its special victory force. \_\_\_\_\_
126. I recognize amusing events and statements in the Bible that most people do not see. \_\_\_\_\_
127. I experience unexpected and unsolicited inner promptings to do some service for Christ and the church and learn later of unbelievable results. \_\_\_\_\_
128. I feel it is important for me to identify with the poor to build their confidence in my service to them. \_\_\_\_\_
129. I receive special insights for warnings, cautions, instructions, and encouragements to give to the church for its effectiveness and preservation. \_\_\_\_\_
130. I have special feelings for Christians who have strayed and for church members who are inactive. \_\_\_\_\_
131. It gives me pleasure to explain God's word in such a way that others learn how to live righteously. \_\_\_\_\_
132. I see God's will clearly and how to apply it to personal living and church ministries. \_\_\_\_\_

### **Spiritual Gift Inventory (con't)**

133. It is clear to me how biblical teachings relate to universal and timeless needs of human life. \_\_\_\_\_
134. Through my personal involvement, troubled, depressed, or confused persons receive strength and composure in the Lord. \_\_\_\_\_
135. I have a special sensing for false teachings, erroneous judgments, and insincere and dishonest behavior. \_\_\_\_\_
136. My giving as a Christian is determined not by my special interests, ability, or resources but by joy and gratitude. \_\_\_\_\_
137. People are so important to me that everything I do as a Christian must be done for their good. \_\_\_\_\_
138. I have strong inclinations toward people with troubles and special needs, and I get special joy from helping them. \_\_\_\_\_
139. My heart goes out to the unchurched, underprivileged, and others that church is not touching with its gospel of Christ. \_\_\_\_\_
140. While talking with anyone who appears not to be a Christian, I experience a strong desire to be the one to win him or her to Christ. \_\_\_\_\_
141. I do not mind and am not afraid to welcome unknown persons into my home. \_\_\_\_\_
142. Even when wrong prevails and situations threaten with hopelessness, I sense that God's blessing is forthcoming. \_\_\_\_\_
143. People seek me out to lead them in their faith ventures. \_\_\_\_\_
144. Carrying the responsibility for organizing group activities toward stated goals is something I enjoy and do well. \_\_\_\_\_
145. My witness in affliction and troubles has been used of God to lead others to experience the joy of Christ in their hardships. \_\_\_\_\_
146. Directly through my various efforts, healings occurred that did not come from natural or medical means. \_\_\_\_\_
147. Praying or praising God in wordless sounds and phrases gives me a sense of unhindered and intimate communication with God. \_\_\_\_\_
148. I receive direct clarifications of divine messages for the good of the church through persons who, to others, speak in unintelligible gibberish. \_\_\_\_\_
149. When I visit from church to church and have occasion to speak, I feel a sense of authority in spiritual matters that comes only from God. \_\_\_\_\_

### **Spiritual Gift Inventory (con't)**

150. Being single and enjoying it never discounts the value of marriage for others but frees me to serve the church more fully. \_\_\_\_\_
151. I feel urges to pray for others to be empowered for effective ministries. \_\_\_\_\_
152. Whatever the costs, I do not hesitate to tell others about God's love in Jesus Christ. \_\_\_\_\_
153. It does not matter how menial or mundane my task , my joy is doing it for Christ. \_\_\_\_\_
154. I can tell whether certain hymns or types of music are spiritually suitable for the occasion. \_\_\_\_\_
155. Engaging my manual skills for Christ and his church is a special form of prayer and ministry for me. \_\_\_\_\_
156. God uses my obedience to free others of evil forces. \_\_\_\_\_
157. I think of unbelievers not as enemies but as persons in need of strong Christian influence and commander. \_\_\_\_\_
158. I use wholesome jokes and laughable statements to relieve others of pressure, anxiety or suffering. \_\_\_\_\_
159. I feel mystically empowered by the presence of God when doing some things that others may consider insignificant, strange or impossible. \_\_\_\_\_
160. Having little of this world's goods doesn't make me feel inferior to others or left out of God's grace. \_\_\_\_\_

### **End of Spiritual Gifts Inventory**

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## Volunteer Screening Checklist

This form should be in every Volunteer file. Please indicate the date each item is completed.

Volunteer/Caregiver Full Name: \_\_\_\_\_

1. Volunteer/Caregiver Application \_\_\_\_\_

2. Consent for background check \_\_\_\_\_

3. Volunteer/Caregiver Covenant \_\_\_\_\_

4. Interview Form \_\_\_\_\_

5. Cleared background check \_\_\_\_\_

6. Reference Checks and/or a. \_\_\_\_\_

Staff Recommendation(s) b. \_\_\_\_\_

\_\_\_\_\_ Volunteer is approved to work in Children's and/or Youth Ministries.

\_\_\_\_\_ **Volunteer is NOT approved to work in Children's and/or Youth Ministries.**

\_\_\_\_\_  
Church Administrator Signature      Date      Print First and Last Name

7. Training Class  
    Scheduled \_\_\_\_\_  
    Attached \_\_\_\_\_

## Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

### Staff Recommendation

Name of applicant: \_\_\_\_\_

Today's Date: \_\_\_\_\_

How long have you know the applicant?

Please describe the applicant:

Has the applicant worked in Children's or Youth Ministries in the past? What areas? Please describe.

How would you describe the applicant's ability to relate to children and/or youth?

How would you feel about the applicant working as a volunteer within children's or youth ministries?

Do you know of any characteristics that would negatively affect the applicant's ability to work with children and/or youth?

Do you have knowledge that the applicant has ever been convicted of a crime?

List any other comments you would like to make about the applicant.

Do you recommend this applicant? \_\_\_\_\_ Yes \_\_\_\_\_ No

\_\_\_\_\_  
Staff Signature

\_\_\_\_\_  
Title

\_\_\_\_\_  
Date

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## Volunteer Interview Form

Name of Applicant: \_\_\_\_\_

1. Why are you interested in serving in Children's/Youth ministries?
2. What strengths would you bring to this ministry?
3. Do you have experience with children/youth? Please describe:
4. Is there a particular age child that you would like to work with?
5. When I call your references what will they tell me about you?
6. What would you consider to be appropriate discipline in a classroom setting?
7. Will you be willing to take training classes when offered? \_\_\_\_Yes \_\_\_\_ No
8. Do you have any questions about this volunteer opportunity or anything else we have discussed?

\_\_\_\_\_  
Staff Member Signature

\_\_\_\_\_  
Title

\_\_\_\_\_  
Date



# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## Reference Check Interview

Name of applicant: \_\_\_\_\_

Reference name: \_\_\_\_\_

Reference phone: \_\_\_\_\_

Staff person conducting interview: \_\_\_\_\_

Date: \_\_\_\_\_

1. What is your relationship to the applicant?
2. How long have you know the applicant?
3. How well do you know the applicant?
4. Please describe the applicant:
5. How would you describe the applicant's ability to relate to children and/or youth?
6. How would you feel about the applicant working as a volunteer with your child and/or youth?
7. Do you know of any characteristics that would negatively affect the applicant's ability to work with children and/or youth?
8. Do you have knowledge that the applicant has ever been convicted of a crime?
9. Are there any other comments you would like to make about the applicant?

\_\_\_\_\_

## Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

### Scoring for Spiritual Gifts Inventory

#### How to Score Your Inventory

The numbers in the chart below refer to the numbered inventory items you ranked. Look back at the inventory to see the value you assigned to each question, and pencil in that value next to the question in each box. After listing the 160 values, add your total horizontally for each row in the chart. (DO NOT INCLUDE THE PRINTED NUMBERS). Put the sum on the line total. Put the sum on the line in the total column. 15 would be the highest possible total. You should have perhaps 3 gifts that will show higher totals than others.

#### Inventory Scoring Chart.

GIFTS	VALUES	VALUES	VALUES	VALUES	VALUES	TOTAL
Prophecy	1	33	65	97	129	
Pastor	2	34	66	98	13	
Teaching	3	35	67	99	131	
Wisdom	4	36	68	100	132	
Knowledge	5	37	69	101	133	
Exhortation	6	38	70	102	134	
Discernment	7	39	71	103	135	
Giving	8	40	72	104	136	
Helps	9	41	73	105	137	
Mercy	10	42	74	106	138	
Missionary	11	43	75	107	139	
Evangelism	12	44	76	108	140	

### **Scoring for Spiritual Gifts Inventory (con't)**

GIFTS	VALUES	VALUES	VALUES	VALUES	VALUES	TOTAL
Hospitality	13	45	77	109	141	
Faith	14	46	78	110	142	
Leadership	15	47	79	111	143	
Administration	16	48	80	112	144	
Suffering	17	49	81	113	145	
Healings	18	50	82	114	146	
Prayer Language	19	51	83	115	147	
Interpretation	20	52	84	116	148	
Apostle	21	53	85	117	149	
Singleness	22	54	86	118	150	
Intercessory Prayer	23	55	87	119	151	
Martyrdom	24	56	88	120	152	
Service	25	57	89	121	153	
Spirit-Music	26	58	90	122	154	
Craftsmanship	27	59	91	123	155	
Exorcism	28	60	92	124	156	
Battle	29	61	93	125	157	
Humor	30	62	94	126	158	
Miracles	31	63	95	127	159	
Poverty	32	64	96	128	160	

## **Scoring Explanations for Spiritual Gifts Inventory**

**Administration:** The gift of organizing human and material resources for the work of Christ, including the ability to plan and work with people to delegate responsibilities, track progress, and evaluate the effectiveness of procedures. Administrators attend to details, communicate effectively, and take as much pleasure in working behind the scenes as they do standing in the spotlight.

**Apostleship:** The gift of spreading the gospel of Jesus Christ to other cultures and foreign lands. This is the missionary zeal that moves us from the familiar into uncharted territory to share the good news. Apostles embrace opportunities to learn foreign languages, visit other cultures, and go where people are who have not heard the Christian message. It is no longer necessary to cross an ocean to enter the mission field. Even across generations, we may find that we need to “*speak other languages*” just to communicate. Our field might be no further than our own backyard.

**Battle:** The Bible comprises many narratives of Spirit-empowered persons gifted to engage in battle against evil forces and against persons who embody evil. Evil forces are running rampant in the world and are not excluded from church. The church remains in a constant battle against evil both inside and outside. Persons gifted with battle are empowered with the spiritual resources necessary to confront and defeat the forms and forces of evil.

**Craftsmanship:** This gift is the extraordinary ability to use physical materials and artistic skills to create, mold, carve, sculpt, draw, design, paint, repair or photograph items necessary for spiritual nurture, faith development, and caring ministries. Craftsmanship can communicate the Gospel to those who learn non-verbally. At the heart of such activity is caring and spiritual nurture.

**Compassion:** This gift is exceptional empathy with those in need that moves us to action. More than just concern, compassion demands that we share the suffering of others in order to connect the gospel truth with other realities of life. Compassion moves us beyond our comfort zones to offer practical, tangible aid to all God’s children, regardless of the worthiness of the recipients or the response we receive for our service.

**Discernment:** This is the ability to separate the truth from erroneous teachings and to rely on spiritual intuition to know what God is calling us to do. Discernment allows us to focus on what is truly important and to ignore that which deflects us from faithful obedience to God. Discernment aids us in knowing whom to listen to and whom to avoid.

**Evangelism:** This is the ability to share the gospel of Jesus Christ with those who have not heard it before or with those who have not yet made a decision for Christ. This gift is manifested in both one-on-one situations and in group settings, both large and small. It is an intimate relationship with another person or persons for the sharing of personal faith and a call for a response of faith to God.

## **Scoring Explanations for Spiritual Gifts Inventory(con't)**

**Exhortation:** This is the gift of exceptional encouragement. Exhorters see the silver lining in every cloud, offer deep and inspiring hope to the fellowship, and look for and comment on the best in everyone. Exhorters empower the community in faith to feel good about itself and to feel hopeful for the future. Exhorters are not concerned by appearances; they hold fast to what they know to be true and right and good.

**Exorcism:** One of the most misunderstood of all the gifts among Protestant Christians is exorcism. The word exorcism is not specifically found in the Bible. Yet, Christians should not be surprised that God equips and empowers the body of Christ with the gift of exorcism. Jesus and his followers brought healing and wholeness to persons possessed by demons or evil spirits. The gift of discernment usually accompanies the gift of exorcism. When healing comes through exorcism, many of the other gifts are part of the healing process.

**Giving:** Beyond the regular responses of gratitude to God that all believers make, giving as a gift is the ability to use the resources of money to support the work of the body of Christ. Giving is the ability to manage money to the honor and glory of God. Givers can discern the best ways to put money to work, can understand the validity and practicality of appeals for funds, and can guide church leaders in the most faithful methods for managing the congregation's financial concerns.

**Healing:** This is the gift of channeling God's healing powers into the lives of God's people. Physical, emotional, spiritual, and psychological healing are all ways that healers manifest this gift. Healers are prayerful, and they help people understand that healing is in the hands of God, that healing is often more than just erasing negative symptoms. Some of the most powerful healers display some of the most heartbreaking afflictions.

**Helping:** This is the gift of making sure that everything is ready for the work of Christ to occur. Helpers assist others to accomplish the mission and ministry of the church. These "*unsung heroes*" work behind the scenes and attend to the details that others would rather not be bothered with. Helpers function faithfully, regardless of the credit or attention they receive. Helpers provide the framework upon which the ministry of the church is built.

**Hospitality:** Individuals with the gift of hospitality have a special love or fondness toward strangers. They invite strangers (or those outside of their common circle) into their homes and freely give special attention in caring for their needs and comfort. Those with the gift of hospitality enable the ministry of the church to invite and receive strangers, making them feel welcome and thereby bringing new vitality and spiritual health to the church.

## **Scoring Explanations for Spiritual Gifts Inventory (con't)**

**Humor:** Humor makes difficult subject matters less threatening and helps to release tension or to bring peace within people. Humor enables people to hear a message they probably would not hear in any other context. This gift offers a different perspective on a topic and provides another way to communicate ideas, concepts and biblical truths. Those gifted with humor always tell jokes in good taste to bring healing and wholeness in people. They never stereotype people. Humor as a spiritual gift is never used to put down racial, ethnic, or cultural differences, or the physical features of people.

**Intercessory Prayer:** Intercession is the extraordinary ability to know when, how, and for whom or what to pray. Persons with this gift have a tremendous capacity and desire to pray for extended periods of time on a regular basis on behalf of others. Intercessors experience success in seeing specific answers to their prayers. They persevere in prayer until, by faith, something happens. The gift of intercessory prayer is different from the general role of praying that is common to every believer. These with the gift of intercession have a dynamic dimension that sets them apart from others without the gift. Once they believe their praying has fulfilled its purpose, they release it to God. They believe that what they are praying for is already a reality.

**Interpretation of Tongues:** (see Tongues) – This gift has two very different understandings: (1) the ability to interpret *foreign languages* without the necessity of formal study to communicate with those who have not heard the Christian message, or (2) the ability to interpret the gift of tongues as a secret *prayer language* that communicates with God at a deep spiritual level. Both understandings are communal in nature; the first extends the good news into the world; the second strengthens the faith within the fellowship.

**Knowledge:** This is the gift of knowing the truth through faithful study of the Scripture and the human situation. Knowledge provides the information necessary for the transformation of the world and formation of the body of Christ. Those possessing this gift challenge the fellowship to improve itself through study, reading of the Scripture, discussions, and prayer.

**Leadership:** This is the gift of orchestrating the gifts and resources of others to achieve the mission and ministry of the church. Leaders move the community of faith toward a God-given vision of service, and they enable others to use their gifts to the very best of their abilities. Leaders are capable of creating synergy, whereby the community of faith accomplishes much more than its individual members could achieve on their own.

**Martyrdom:** The gift of martyrdom is more widespread than we often think. This gift is the extraordinary ability to stand firm on one's divinely inspired convictions and divinely directed ministries without equivocation or self-aggrandizement-or the ability to maintain one's Christian convictions despite persecution. The practice of spiritual disciplines undergirds this gift-particularly prayer and fasting.

## **Scoring Explanations for Spiritual Gifts Inventory (con't)**

**Mercy:** Just as all Christians have a measure of faith, they also have a measure of mercy. Showing mercy is a by-product of the Spirit working in the life of the Christian. Those with this gift reflect the compassion and love of Christ for those who are broken and suffering. Their ministry is usually to one person at a time. They do not discriminate. The mission is to eliminate as much pain and suffering as possible. Most persons with the gift of mercy are powerful witnesses of Jesus Christ and would not do anything to hurt the body of Christ. This gift is often used in completely secular settings, without the benefits or the resources of the church.

**Miracle Working:** This gift enables the church to operate at a spiritual level that recognizes the miraculous work of God in the world. Miracle workers invoke God's power to accomplish that which appears impossible by worldly standards. Miracle workers invoke God's power to accomplish that which appears impossible by worldly standards. Miracle workers remind the fellowship of the extraordinary nature of the ordinary world, thereby increasing faithfulness and trust in God. Miracle workers pray for God to work in the lives of others, and they feel no sense of surprise when their prayers are answered.

**Missionary:** God calls certain members of the body of Christ to serve as missionaries to go outside their culture to spread the good news of the gospel. Persons with this gift have an extraordinary ability to cross over the boundaries of race, color, creed, language, geography, culture, and subculture to serve the physical, psychological, social, and spiritual needs of people. What makes these gifted persons special is the way the Holy Spirit enables them to cross cultural barriers and to feel at peace in very different settings with new people.

**Pastor:** Those with the gift of pastor are called by God to shepherd and care for the spiritual and physical needs of a group of people. Pastoring as a gift is evident when it brings shepherding, heals wounds, maintains community, helps persons discover their gifts, engages in mission, proclaims the good news, and engages in Bible study and other spiritual disciplines. Pastors are often able teachers. The gift of pastor must be affirmed by the body of Christ. The gift is valid whether or not the person seeks ordination.

**Prayer-Praise Language:** Praying in prayer-praise language is something one does with the help of the Holy Spirit. A person who prays in prayer-praise language is speaking to God. This language is beyond human comprehension because it is a supernatural utterance given to the speaker by the Holy Spirit. It has nothing to do with linguistic ability or intellectual capacity. The person does the speaking but the Holy Spirit gives the utterance. This type of praying enables the person to express deep, inward yearnings to God at times when the mind or intellect are unfruitful—times when words fail to adequately communicate the deep feelings within.

## **Scoring Explanations for Spiritual Gifts Inventory (con't)**

**Prophecy:** This is the gift of speaking the Word of God clearly and faithfully. Prophets allow God to speak through them to communicate the message that people most need to hear. While often unpopular, prophets are able to say what needs to be said because of the spiritual empowerment they receive. Prophets do not foretell the future, but proclaim God's future by revealing God's perspective on our current reality.

**Servanthood:** This is the gift of serving the spiritual and material needs of other people. Servants understand their place in the body of Christ as giving comfort and aid to all who are in need. Servants look to the needs of others rather than focus on their needs. To serve is to put faith into action; it is to treat others as if they were indeed Jesus Christ himself. The gift of service extends our Christian love into the world.

**Shepherding:** This is the gift of guidance. Shepherds nurture other Christians in the faith and provide a mentoring relationship to those who are new to the faith. Displaying an unusual spiritual maturity, shepherds share from their experience and learning to facilitate the spiritual growth and development of others. Shepherds take individuals under their care and walk with them on their spiritual journeys. Many shepherds provide spiritual direction and guidance to a wide variety of believers.

**Singleness:** Most people do not have this gift. Singleness as a gift is a religious commitment that frees persons to devote themselves fully to the service of God. Singleness is the extraordinary ability to offer God and the church a life unbound by marriage and free of sexual frustration and social attachments so that one may spend the time and energy necessary for God. They are very sociable, enjoy being around people, and have wholesome relationships with all people. Their spirituality allows them to focus their interests and energies on service to the body of Christ. They are aware of their sexuality, but they have a special spiritual power to keep their sexuality under control.

**Spirit-Music:** God gives special creative gifts to some members of the church to create inspirational music, poems, and songs to help God's people to give authentic worship. This gift enables others to enter into a higher level of experience in worship and aids us to worship God with our whole selves. Many people testify that they became aware of their musical/creative ability or gift after their baptism in the Holy Spirit.



## **Scoring Explanations for Spiritual Gifts Inventory (con't)**

**Suffering:** Many people do not know how to relate to suffering, nor is it something they want. Just as Christ suffered for the redemption of the world, Christians are called to suffer for others. Persons with the gift of suffering have a strong sense that there is a higher purpose for their suffering and can often absorb a great deal of pain and suffering of others in Christ's name. They feel deeply the hurts of others and identify with them. They are able to hear the suffering of others because of their strong spirituality and deep spiritual relationship with Christ. Sufferers consider it a privilege to suffer with others for Christ's sake. Joy characterizes their spirituality. The quality of religious joy in this gifted person transforms pain and hardship into hope and fulfillment.

**Teaching:** This is the gift of bringing scriptural and spiritual truths to others. More than just teaching church school, teachers witness to the truth of Jesus Christ in a variety of ways, and they help others to understand the complex realities of the Christian faith. Teachers are revealers. They shine the light of understanding into the darkness of doubt and ignorance. They open people to new truths, and they challenge people to be more in the future than they have been in the past.

**Tongues:** This gift has two popular interpretations. (1) the ability to communicate the gospel to other people in a *foreign language* without the benefit of having studied said language or (2) the ability to speak to God in a secret, unknown *prayer language* that can only be understood by a person possessing the gift of interpretation. The gift of speaking in the language of another culture makes the gift of tongues valuable for spreading the gospel throughout the world, while the gift of speaking a *secret prayer* language offers the opportunity to build faithfulness within the community of faith.

**Voluntary Poverty:** Those endowed with the gift of voluntary poverty live daily with the sufficiency of God's grace. Persons with this gift choose to live a simple and unencumbered life. They do not consider themselves to be poor or dislike material possessions; they prefer to be free of these things so that they can spend more of their time, energies, influence, and spiritual resources to minister. Whether single or married, persons with the gift of voluntary poverty live simplified lifestyles, using their wealth and influence to further the cause of Jesus Christ.

**Wisdom:** This is the gift of translating life experiences into spiritual truth and of seeing the application of scriptural truth to daily living. The wise in our fellowships offer balance and understanding that transcend reason. Wisdom applies a God-given common sense to our understanding of God's plan for the church. Wisdom helps the community of faith remain focused on the important work of the church, and it enables younger, less mature Christians to benefit from those who have been blessed by God to share deep truths.

## **Blackman United Methodist Church**

4380 Manson Pike, Murfreesboro, TN 37129

### **Safe Sanctuary Crisis Management Team**

Membership:	<b><u>Senior Pastor*</u></b>	Lay Leader
	Church Council Chair	SPRC Chair
	Church Attorney	Church Administrator

The Crisis Management Team Shall:

1. Be familiar with all policies and procedures of the church.
2. Defer all media response to the D.S. in event of a crisis. Church members should never speak with the media without prior approval from the district superintendent and/or TNUMC Director of Communications.
3. Protect and enhance the church's image in the community.
4. Develop a response plan for ministering to crisis victims, congregation members and other parties.
5. Develop procedures for evacuation.

\*Senior Pastor is Layperson Contact

# Blackman United Methodist Church

**4380 Manson Pike, Murfreesboro, TN 37129**

## Safe Sanctuary Incident Activity Log

[illegible]

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## Report of Suspected Incident of Abuse

Date: \_\_\_\_\_

Victim's Name: \_\_\_\_\_ Age: \_\_\_\_\_

Parent(s)/Guardian(s) \_\_\_\_\_

Address \_\_\_\_\_

Day Phone \_\_\_\_\_ Evening Phone \_\_\_\_\_ Cell Phone \_\_\_\_\_

Person Filing Report \_\_\_\_\_

Victim's statement (include nature of suspected abuse, i.e. physical, sexual, emotional, neglect, as well as facts, physical signs and events surrounding the allegations)

---

---

---

---

---

Name of accused: \_\_\_\_\_

Relationship of accused to victim: \_\_\_\_\_

Reported to pastor:

Date/Time: \_\_\_\_\_

Summary: \_\_\_\_\_

---

---

---

---

Call to victim's parent/guardian:

Spoke with: \_\_\_\_\_ Date/Time: \_\_\_\_\_

Summary:

---

---

---

---

Call to Dept of Family Services:

Spoke with: \_\_\_\_\_ Date/Time: \_\_\_\_\_

Summary:

---

---

---

---

Call to Local Law Enforcement:

Spoke with: \_\_\_\_\_ Date/Time: \_\_\_\_\_

Summary:

---

---

---

---

Call to District Superintendent:

Spoke with: \_\_\_\_\_ Date/Time: \_\_\_\_\_

Summary: \_\_\_\_\_

---

---

Other notes:

---

---

---

---

---

---

Feel free to use additional sheet for any additional information needed to be reported.

Signature of Person Reporting

Date

# Blackman United Methodist Church

4380 Manson Pike, Murfreesboro, TN 37129

## Safe Sanctuary Accident Report Form

Accident date: \_\_\_\_\_

Accident time: \_\_\_\_\_

Accident location: \_\_\_\_\_

List each minor injured:

Name: \_\_\_\_\_ age: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Phone: \_\_\_\_\_

Parent/Guardian names: \_\_\_\_\_

Name: \_\_\_\_\_ age: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

Parent/Guardian names: \_\_\_\_\_

Name: \_\_\_\_\_ age: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

Parent/Guardian names: \_\_\_\_\_

Describe the accident: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

List names and phone numbers of witnesses:

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

\_\_\_\_\_

Reporter's signature

Date

