



GRACE  
CHURCH

*Reaching and Teaching People for Christ*

Dear Friend,

Thank you for your interest in the ministry to children and youth at Grace Church!

In its ministry to families, Grace Church desires to assist the parent in the proper nurture, instruction, and protection of the child. This protection involves multiple steps: a screening process for all employees and volunteers, the training of workers, appropriate and sufficient staffing, and the establishment of policies by which situations are handled. Our church is alarmed at the rising tide of abuse in our nation. We endeavor to simultaneously protect the children from harm and protect you, the volunteer, from compromising situations and false accusations.

The adequate exchange of information is vital in this protective effort. Therefore we have developed a thorough application process that we ask you to complete prior to beginning your ministry.

To begin the process, please read the enclosed Child Protection Program, review the doctrinal statement, and return the completed application and signed compliance statement in a sealed envelope to my attention at the church.

Thanks so much for your cooperation as we together seek to minister to our children and youth in a safe, secure environment for all.

Serving with you,

Len Thebarga  
Sr. Associate Pastor

## *Part 1-Background*

### *Background*

In 1997 a churchwide Child Protection Program was developed and implemented by staff members and volunteers of Grace Church. The approval of this proactive program by church leadership was aimed at the following:

- To safeguard the children and youth of our church from becoming victims of abuse.
- To protect church staff and volunteers from being falsely accused of abuse.
- To limit the extent of the church's legal risk and liability due to abuse.

While unfortunate, the need for a preventative policy of this nature is evident. Even a single incidence of child molestation or other abusive situation could have devastating, long-lasting effects on the victim, the victim's family, and the reputation of our church.

Maintaining a safe, secure environment for children, youth, staff, and volunteers sets the stage for accomplishing our primary objectives in Children's/Youth Ministries: to lead children into the kingdom and then to train and encourage them to become fully devoted followers of Christ. In Matthew 19:14 our Lord Jesus said, "Let the children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." Implementation of the procedures contained within this policy will reduce the likelihood of an undesirable event from occurring—an event which could perhaps become an obstacle preventing a child from coming to know and love their Heavenly Father.

### *Position*

All children are unique, precious creations of God—made to know Him, to love Him, and to glorify Him. Individually and as a corporate church body it is our aim to protect the children that God has entrusted to our care. Accordingly, we do not condone abuse of any kind: verbal, emotional, physical, or sexual. Although much of this program focuses on the problems associated with child sexual abuse in the church, we are hopeful that its preventative features will reduce the risk of all types of abuse.

### *Understanding Child Sexual Abuse*

**Definition** – The precise legal definition of child sexual abuse varies from state to state, but in general refers to any form of sexual contact or exploitation in which a minor is being used for the stimulation of the perpetrator. This would include *"any sexual activity with a child—whether in the home by a caretaker, in a day care situation, a foster/residential setting, or in any other setting, including on the street by a person unknown to the child. The abuser may be an adult, an adolescent, or another child..."* (National Resource Center on Child Sexual Abuse, 1990)

Whether violent or non-violent, all child sexual abuse is an exploitation of a child's vulnerability and powerlessness. Child sexual abuse is criminal behavior that involves children in sexual behaviors for which they are neither developmentally ready nor personally responsible.

**Categories of Child Sexual Abuse** – Child sexual abuse generally is categorized into touching and non-touching aspects. Types of abuse that **involve touching** are inappropriate kissing, fondling, oral, genital, and anal penetration, consensual intercourse involving at least one minor, and forcible rape. Types of abuse that **do not involve touching** include verbal comments, pornographic videos, obscene telephone calls, exhibitionism, and allowing children to witness sexual activity.

**Statistics** – The full extent of child sexual abuse in our country is not known. Research shows that a very high percentage of children who have been sexually abused do not report the incident(s) and most disclosure by abused children is unintentional. Current estimates suggest that from 500,000 to 1,500,000 children are sexually abused each year in this country resulting in approximately 38 million survivors of child sexual abuse residing in America today. Various studies show that nearly one out of every three girls and one out of every six boys will fall victim to one or more types of sexual abuse by the age of 12.

**The Profile of a Child Molester** – The stereotype that children are usually molested by strangers lurking in restrooms is not only inaccurate, but dangerously contributes to a false sense of security.

- At least 80% of the time, the abuser is someone known to the victim with most abuse occurring within the context of an ongoing relationship.
- Males are reported to be the offenders in over 90% of cases.
- The usual sex offender is between 20-30 years of age.
- The majority of sex offenders develop deviant interest before the age of 18.
- There has been a dramatic increase in the number of adolescent sex offenders in recent years in the general population. Furthermore, research of abuse occurring in church settings show that the perpetrator was a minor in one out of every five cases.
- Molesters may have very well developed social skills with children.
- Child abusers are often married and have children.
- Statistics show approximately 2 out of 3 molesters who have been caught perpetrate again in the future.

### ***Effects of Child Sexual Abuse***

**On the Abused Child** – Child sexual abuse robs children of their childhood and can potentially scar its young victims for life. Research has shown that children can suffer significant pain with long-lasting consequences from even a single abusive incident. A wide range of negative symptoms are displayed by children in the aftermath of abuse. These might include abnormal fears, poor self-esteem, guilt, aggressive behavior, post traumatic stress disorder, and sexually transmitted disease.

Consequences of child sexual abuse frequently persist into adulthood and have significant influence on victim's lives. Outcome studies on adult survivors of child sexual abuse suggest depression, sexual dysfunction, eating disorders, substance abuse, promiscuity, disassociation from emotions, and possible perpetration of sexual abuse on others as possible affects.

The degree of damage depends upon multiple factors including the intensity, duration, and frequency of abuse. In addition, the *relationship* that the perpetrator has to the child has a profound effect. If the abuser is a known and trusted authority figure in the child's life, the degree of impact increases dramatically. Additional complications are created when the abuse occurs by a trusted individual in a church setting. An incident of this nature leads to a sense of having been betrayed by both God and the Church, often resulting in serious, long-term damage to one's spiritual life.

**On the Falsely Accused** – Persons who have been falsely accused of child abuse usually experience intense feelings of disbelief, confusion, anger and fear. Often they feel violated by the invasion of privacy accompanying the investigation process and frustrated by their inability to control the circumstances. Even if cleared of all charges, many victims understandably struggle to forgive their accuser and sometimes others who were involved in the ordeal. For many falsely accused individuals, perhaps the most long-lasting, harmful effect is the impact that the allegation has on their reputation and the resulting consequences.

**On the Church** – Charges of child abuse have widespread influence on nearly all aspects of the church. Among them:

- **Legal** – Allegations of child abuse can result in lengthy legal conflicts, with both the church and possibly church leaders being held liable for negligence.
- **Financial** – Lawsuits brought against churches can result in staggering legal costs.
- **Relational** – Child abuse cases typically bring about disunity to the church body. Divisions among members, helplessness, blame, distrust of current and future leadership, and anger displaced onto unrelated issues are commonly associated problems.
- **Ministry** – Child abuse cases severely compromise the ministry of the church. Resources must be diverted away from ministry and redirected to the crisis. Fearful parents and guardians stop bringing children and youth to church and a loss of membership often results. If an abuse case were ever to occur at Grace, we could become known in our community as "the church where children were abused". Scripture tells us that a good name is more desirable than riches—and as such is necessary to protect.

## *Part 2 – Child Protection Principles*

Our goal of leading children to Christ can best be accomplished when parents and guardians are confident that their children are safe at church and church-related activities, and when deliberate attention is given by church staff and volunteers in making each child feel secure.

**Safety** – Through his prayer in John 17:11, we learn of how Jesus protected his disciples and kept them safe during his ministry here on earth. Following his example, we believe that staff and volunteers are to **place a high priority on the safety and security of the children entrusted to our care**. Keeping children and youth from potentially harmful activities and maintaining facilities and equipment are ways that our church family can protect its young people.

**Discipline** – We believe that discipline is a lifelong process of training in righteousness. As staff and volunteers serving in Children’s and Youth Ministries, our role in discipline is supplemental to that of the family and **corrective measures are to be accomplished only through non-physical, non-violent means**. Examples of positive forms of discipline that are adaptable to the age of the child/youth would include: verbal warnings, separation from peers, loss of privileges, and involving parents/guardians in the discipline process.

**Speech** – We believe words have tremendous power to build up or to tear down and consequently can have long-lasting positive or negative effects on the lives of children. While serving children and youth, our staff and volunteers are to follow the biblical admonishments **to be verbally encouraging, to express kindness and compassion, and to refrain from unwholesome speech**.

**Sexual Conduct** – In the biblical model for marriage spelled out in the book of Genesis, it is evident that God intends for sexual relations to be only between a husband and wife. Furthermore, as Christians we are instructed to flee from sexual immorality—to not even allow a hint of this type of sin among us. **Child sexual abuse clearly violates scriptural mandates and we believe in taking protective measures to prevent its occurrence in our Children’s and Youth Ministries at Grace Church.**

## *Part 3 - Screening & Supervisory Procedures*

While no single step, rule, or guideline can completely prevent instances of child abuse or false allegations of abuse, the following Screening & Supervisory Procedures will significantly reduce the risk of such undesirable situations from occurring.

### *Screening Procedures*

1. **Application Form** – All potential church staff members and volunteers 18 years and older serving in the area of Children’s/Youth Ministries will be required to submit a completed Adult Application Form **prior** to their initial ministry starting date. This application form supplies the church with personal data, references, prior ministry experience, and an authorization for the church to conduct a criminal background check. Application forms are confidential and will be kept on file with only necessary individuals having access to the information.
2. **Contact of References** – References will be contacted and a criminal background check will be conducted on all potential volunteers and staff members. Documenta-tion will be made of all contacts.
3. **Interview** – An interview shall be conducted at the discretion of the appropriate staff member or ministry coordinator prior to the individual’s ministry starting date.
4. **Training** – All adults 18 years and older desiring to serve or work in Children’s/Youth Ministries are required to participate in Child Protection Program training prior to their ministry starting date. The intent of this training is to increase awareness of the difficulties associated with abuse in the church and to provide instruction in reducing the risk of actual abuse and/or false allegations from occurring.

5. **Youth Volunteers & Paid Workers** – Youth volunteers/paid workers 14-17 years of age are required to complete and submit a Youth Application Form prior to their ministry starting date. Youth are required to participate in Child Protection Program training with the consent of a parent/guardian.
6. **Criminal Abuse Violators** – Although other factors may disqualify an applicant, it is the policy of Grace Church that individuals who have been convicted or who have plead guilty to sexual, physical, or any other type of abuse are not permitted to serve in Children's/Youth Ministries. This policy is not about forgiveness—it is about the protection of our children, the individual, and the church.

## ***Supervisory Procedures***

1. **Security Check-in System** – A security check-in system is in place for children ages birth through three years to ensure that each child is released only to the parent, guardian, or other adult responsible for the child. This security check-in system is used for Nursery, Toddler Room, Terrific Tots (2's & 3's), AWANA Cubbies, and Special Events.
2. **Open Door Policy** – All Children's/Youth Ministry events at Grace Church operate under an Open Door Policy. The following adults are invited to visit and observe any Children's/Youth program in which their children are participating, at any time, unannounced:
  - Parents/guardians of children/youth in our church family
  - Parents/guardians with visiting children/youth
  - Relevant church staff members and ministry coordinators

Other interested individuals wishing to observe our Children's/Youth programs may request to schedule a visit in advance by contacting the church.

3. **Identification of High Risk Situations** – *High Risk Situations are situations in which abuse or false allegations might be more likely to occur* due to isolation, the ages of the child(ren)/youth, the nature of the events taking place, or other risk factors. Some examples of High Risk Situations would include:
  - Any situation in which a child or youth might potentially be alone with a volunteer.
  - All overnight events that include children and/or youth.
  - All church-sponsored events that involve traveling with children and/or youth off of church property.
  - Supervising children/youth in locations that are isolated or not easily observed such as in a restroom or in a room with a windowless door.
  - Working with young children who are unable or unlikely to communicate problems such as babies, toddlers and preschoolers.
  - Any situation in which a volunteer is assisting a child by changing clothing, changing diapers, or by taking him or her to the restroom.

### **4. Two Adult + Be Visible**

The best defense in avoiding potential problems in High Risk Situations is through use of a **Two Adult + Be Visible** approach:

- First - When supervising a child or group of children, make every possible attempt to have a minimum of two adults present who have been cleared through the screening process, and*
- Second - If you must be the only person supervising a child or group of children, always be visible to observers.*

5. **Supervision of Children & Youth Volunteers/Paid Workers** – It is our position that many benefits accompany the involvement of upper elementary aged children and youth in Children's Ministries. *However, because children and youth are minors, we believe it is best they have adult supervision whenever possible as they serve or work with other children.*

**Churchwide Events** – Children and youth, whether volunteers or paid workers, are to be personally supervised at all times by at least one adult during regularly scheduled churchwide events. This includes involvement in the Nursery and Toddler Room on Sunday mornings, Children's Church, Sunday School, AWANA, Vacation Bible School, business or other churchwide meetings, special services, and special events. Childcare will be offered

for churchwide events only when appropriate numbers of adult caregivers that have completed the screening process can be obtained.

Non-churchwide Events – Whereas the ideal situation is to have adult supervision in church settings, we recognize that smaller, non-churchwide events will be scheduled when it is not feasible or possible to obtain adult caregivers. Examples might include childcare for Small Groups, Bible Studies, rehearsals, counseling sessions, meetings, work sessions, bridal and baby showers and situations when parents/guardians arrange for their own childcare on church property.

For non-churchwide events, it is permissible to use child/youth caregivers within the following parameters:

- Parents/guardians should be notified in advance so they may make alternative arrangements if they so desire.
- Childcare must be scheduled in locations where children and caregivers are highly visible to outside observers at all times.
- Parents/guardians or other designated adults are encouraged to check on children frequently in these situations.

6. **Scheduling** – Our overall child protection strategy includes careful administrative attention to scheduling with the goal of reducing the risk of the occurrence of abuse and false allegations. Examples include:
- Making every attempt to schedule two adults in High Risk Situations.
  - Scheduling adults to supervise underage volunteers/paid workers whenever possible.
  - Purposely scheduling newcomers and infrequent attendees to serve alongside volunteers with prior experience in Children's/Youth Ministries at Grace Church.
  - The pastoral staff, Director of Children's Ministries, and/or ministry coordinators will make other scheduling decisions as they deem appropriate.

Situations in which these scheduling goals cannot be accomplished will be managed through implementation of one or more of the following: schedule changes, increased supervision by designated adults, informing parents/guardians so they may make alternative arrangements, and in some instances, canceling childcare and/or programs.

*Volunteers shall keep the Child Protection Program guidelines in mind when scheduling their own substitutes.* Volunteers who are unable to obtain a substitute that falls within the guidelines of this policy are required to contact the appropriate church staff member or ministry coordinator for assistance.

7. **Overnight Events and/or Travel Off Church Property** – The following procedures are to be followed when staff or volunteers supervise children and youth during overnight events and/or during travel off church property:
- Written permission from parent/guardian must be obtained.
  - All individuals who will have contact with children/youth (chaperones, parents, supervisors, leaders, teachers, etc.) are to be cleared through the screening process prior to the event.
  - All overnight events and events that require travel off of church property are High Risk Situations, thus it is important that church staff and volunteers adhere to the **Two Adult + Be Visible** guidelines at all times.
8. **Exceptions for Youth** – Youth staff and volunteers may meet alone with junior or senior high school students so long as meetings occur where others are in the general area.
9. **Mutual Monitoring** – It is our goal to create an environment where mutual monitoring exists between all individuals involved in Children's/Youth Ministries. All church staff, volunteers, and parents are encouraged to voice their concerns when observing situations that deviate from the guidelines set forth in this policy. These corrective reminders should not be viewed as threatening or accusatory, but as beneficial in maintaining a safe environment for children and adults.

## ***Part 4 - Reporting & Response Procedures***

Experts in the area of church law highly recommend that churches have a reporting and response plan ready to implement should allegations of sexual misconduct arise.

### ***Our Reporting Position***

In keeping with our position that God deeply loves and highly values each child and desires their protection, it is the policy of Grace Church that all known and reasonably suspected instances of child abuse are to be reported.

### ***Symptoms of Child Molestation***

Individuals working with children and youth are to be aware of the physical, behavioral, and verbal signs that a victim of child sexual abuse may exhibit. These symptoms may or may not be proof that abuse has occurred, but are warning signs that should not be ignored.

**Physical** signs may include:

- Lacerations and bruises
- Nightmares, flashbacks
- Irritation, pain, or injury to the genital area
- Difficulty with urination
- Discomfort when sitting
- Torn or bloody underclothing
- Sexually transmitted disease

**Behavioral** signs may include:

- Anxiety when approaching the church, Sunday School, or nursery area
- Nervous or hostile behavior towards adults
- Sexual self-consciousness
- "Acting out" of sexual behavior
- Withdrawal from church activities or friends

**Verbal** signs may include the following:

- Speech suggestive of sexual knowledge inappropriate for the age of the child/youth
- "I don't like [a particular person]."
- "[A particular person] does things to me when we're alone."
- "I don't like to be alone with [a particular person]."
- "[A particular person] fooled around with me, hurt me or touched me."

### ***Reporting Procedure***

**What To Report** – Child abuse thrives when it goes unnoticed and often continues because it goes unreported.

Examples of situations that would necessitate taking action include:

- Recognizing physical, behavioral, and/or verbal signs of abuse in a child or youth.
- Witnessing questionable or inappropriate behaviors and/or activities by a church staff member, volunteer, paid worker, parent or guardian.
- Observing deliberate and/or gross violations of Child Protection Program guidelines by church staff members, volunteers, or paid workers.

**How To Report Child Abuse** – *Parent/guardians who suspect that their child or youth has been abused at church or at a church-related event are urged to contact a member of the pastoral staff as soon as possible.* This will allow church staff and leadership to minister to involved parties, to fully cooperate in the reporting and investigation process, and if necessary to notify insurance and legal representatives. Pastors are available to provide assistance, information, and/or support for family members during the reporting process.

*Church staff members, volunteers, and paid workers are required to immediately report known or reasonably suspected incidents of child abuse to a member of the pastoral staff or to the Director of Children's Ministries.*

**Personal Responsibility** – We recognize it would be extremely difficult to report a fellow brother or sister in Christ as a possible child abuser. Support and counsel will be extended to the individual making a report throughout the course of the investigation, and all possible steps will be taken to keep their identity confidential.

Reporting child abuse reflects caring and protection and should not be viewed as an act of disloyalty. Failing to report could further endanger the child or youth in question and possibly others as well. Likewise, failing to report is not in accordance with the mandates set forth in scripture and in our church policies that children are to be cherished and protected.

### ***Our Response Philosophy***

The leadership of Grace Church recognizes the serious nature of child abuse and has established the following underlying principles which will guide our actions should abuse allegations occur:

- Our first priority will be the care and safety of the child/youth.
- It is our intent to take all allegations seriously and deal with them in a forthright manner.
- It is our desire to provide care and compassion for all victims, victims' families, and other involved individuals.
- We fully intend to handle situations in a confidential manner with respect for the privacy of all involved individuals.
- We will cooperate with all civil authorities involved under the guidance of our church attorney and insurance representatives.
- Although the allegation may be unfounded, the church will follow standard procedure in requiring individuals suspected of child abuse to step out of Children's/Youth Ministries while investigations are being conducted.

### ***Conclusion***

We consider the protection of our children, volunteers, staff, and church to be a shared responsibility by each member of the Grace Church family:

- **For church leaders** – protection means supporting the Child Protection Program in principle as they lead the church, in practice as they serve the church, and through the commitment of church resources to execute the policy.
- **For church staff members and ministry coordinators** – protection means diligently administering this policy through the careful screening, training, and scheduling of volunteers.
- **For volunteers** – protection means faithfully adhering to the policy guidelines in order to safeguard our children from abuse and to protect themselves from false accusations.
- **For parents and guardians** – protection means educating their children about abuse in an age-appropriate manner, getting to know the church staff members and volunteers who teach and care for their children, and taking practical steps such as picking up children/youth promptly after church and church-related events.
- **For all of us** – *protection means leading, teaching, encouraging and praying for our children to turn to the only true source of security—to a relationship with God through belief in His Son, Jesus Christ.*  
Incorporating the guidelines of this policy into each area of ministry will take personal effort and commitment by each of us at Grace. We believe it is a small price to pay to preserve the safety of our children, the integrity of our staff and volunteers, and the reputation of Christ and His Church.



# ***DOCTRINAL STATEMENT OF GRACE CHURCH***

## **1. The Scriptures**

We believe that the Bible is the verbally inspired Word of God and, therefore, inerrant in the original manuscripts. The Bible is our unchanging, final, and complete basis for doctrine. *II Timothy 3:16, 17; II Peter 1:20,21; John 17:17; Matthew 5:18; John 12:47-48; John 15:12-13; Hebrews 1:1-2; Hebrews 4:12; I Peter 1:25; Psalm 119:89.*

## **2. The Godhead**

We believe there is only one God. But in the unity of the Godhead, there are three eternal and co-equal persons, namely the Father, the Son, and the Holy Spirit. Because they each possess the same attributes, perfections, and glory, they are equally worthy of worship and obedience. *Deuteronomy 6:4; Mark 12:29; Matthew 28:19; II Corinthians 13:14; John 6:27; Hebrews 1:8, Acts 5:3-4; Genesis 1:26.*

## **3. God the Father**

We believe that God the Father is Jehovah. He is the Father over all creation, Israel, our Lord Jesus Christ, and all believers in Jesus Christ. The intrinsic nature of the Father is infinite, Eternal, Holy, Unchanging, Everywhere Present, All Powerful, All Knowing, Just, Love, Truth, and Sovereign. *Exodus 2:6-8; Acts 17:28-29; Exodus 4:22; Deuteronomy 14:2; Matthew 3:17; John 3:16; Galatians 3:26; Psalm 2:7-9, Ephesians 1:3-6; Hebrews 12:9; I Kings 8:27; Psalm 90:2; I John 1:5; James 1:1; Psalm 139:7-12; Ephesians 1:4, Acts 17:31; Acts 15:18; I John 4:16; Romans 3:4; Deuteronomy 29:29; Revelation 19:6.*

## **4. God the Son**

We believe that in our Lord Jesus Christ dwells the fullness of the Godhead bodily. He is constantly and simultaneously God with all His divine attributes and Man with all his human attributes except sin. His deity and humanity are inseparably united forever. He was eternally pre-existent but voluntarily took upon Himself sinless human flesh and nature, being conceived of the Holy Spirit and born of the virgin Mary. *Colossians 2:9; Hebrews 1:8; Luke 19:10; Philippians 2:4-11; Micah 5:2; Hebrews 2:17; Matthew 1:16; Luke 1:26-35; II Corinthians 5:21; Hebrews 4:15; I John 4:2-3.*

We believe that our Lord Jesus Christ was incarnated to reveal God to man and redeem us from our sin and death. This redemption was accomplished through His death on the cross as our representative. His literal and physical resurrection out of death secures life everlasting for the redeemed. His resurrection body is a pattern of that body which will ultimately be given to all the redeemed. He is now exalted at the right hand of God, where as our High Priest, He intercedes and advocates for us. *John 14:8-11; Hebrews 1:13; Luke 19:10; Revelation 5:9; Galatians 3:13; John 1:29; Romans 3:25-26; II Corinthians 5:14-15; Hebrews 10:5-14; I Peter 3:18; I Peter 1: 3-4; John 20:19-29; I Corinthians 15:20-23; Acts 1:9-10, Hebrews 9:24; Hebrews 7:25; Romans 8:34; I John 2:1-2.*

## **5. God the Holy Spirit**

We believe that God the Holy Spirit is a real person with all the attributes of personality and deity. His ministry in salvation is first convicting man of sin, righteousness, and judgment, and then regenerating the convinced sinner. He instantaneously indwells the believer, baptizes all believers into the body of Christ, and seals the believer's salvation from the day of conversion until the day of redemption. *I Corinthians 2:10-11; Ephesians 4:30; I Corinthians 12:11; Acts 5:3-4; John 16:8-11; Titus 3:5; I Corinthians 6:19; I Corinthians 12:13; Ephesians 1:13.*

The Spirit's ministry to the Christian includes teaching Biblical truth, guiding us into righteous living according to the will of God, and assuring the Christian of his salvation. Furthermore, He convicts us of sin, restrains us from evil, and controls those yielded to Him. He produces spiritual fruit in the life of the believer and gives spiritual gifts, as He chooses, to every believer. These God-given abilities enable us for a ministry of edification to and for the Church. The "sign gift" of speaking in tongues was communication in real languages unknown to the speaker, but never common to all Christians nor a necessary sign of the baptism nor the filling of the Holy Spirit. *John 16:12-15; Romans 8:14,16,26; Ephesians 5:18; Galatians 5:22-23; I Corinthians 12:7,11; II Thessalonians 2:7; I Corinthians 13:8-13; I Corinthians 14:21-22.*

## 6. Angels: Fallen and Unfallen

We believe that God created an innumerable company of sinless, spiritual beings known as angels. One, Lucifer, sinned through pride and became Satan the devil. He influenced a great number of other angels to follow him in his sin and fall. Some of these became demons who seek to promote and carry out evil in the world today. Others are "reserved in everlasting chains until the judgment of that great day." *Isaiah 14:12-17; Ezekiel 28:11-19; I Timothy 3:6; II Peter 2:4; Jude 1:6.*

We believe that through Satan sin entered the world. He tempted Adam and Eve and was instrumental in their fall into sin and its moral consequences for them and their posterity. Satan is the enemy of God and the people of God. He actively opposes Christians and their mission as the Church of Jesus Christ. *Genesis 3:1-19; Romans 5:12-14; II Corinthians 4:3-4; Ephesians 6:10-12; I Peter 5:8-9*

However, we also believe a large number of angels did not follow Satan into sin and his resultant fall. These are still holy, in God's presence, and are sent forth as ministering spirits to minister to the heirs of salvation. *Luke 15:10; Ephesians 1:21; Hebrews 1:14; Revelation 7:12.*

We believe man was created and is lower than the angels. Jesus Christ, when He came in the flesh, took upon Himself a lower position than the angels so that in the future He might lift the believer to His ultimate sphere above the angels. *Hebrews 2:6-10*

## 7. The Creation and Fall of Man

We believe that man was created in the image and likeness of God, but he lost his condition of innocence by volitionally sinning in rebellion against God. Consequently, man lost his spiritual life and became spiritually dead in his trespasses. This spiritual death and total depravity of man's nature has been transmitted to the entire human race, with Jesus Christ alone being excepted. Everyone is the recipient of imputed sin, but is also responsible for the execution of personal sins. *Genesis 1:26; Genesis 2:17; Genesis 3:1-21; Ephesians 2:1-3; II Corinthians 5:21; Romans 5:12-19; Romans 3:10,23; Romans 6:23.*

## 8. Salvation by Grace

We believe that salvation, the gracious gift of God, is freely offered to all, but individually received by personal faith in the Lord Jesus Christ. His shed blood enables the forgiveness of sins and satisfies all God's righteous demands for our salvation. Salvation by grace through faith, of necessity excludes all of man's attempts to procure salvation by meritorious efforts of any kind including baptism, partaking of the communion meal, good works, or any such thing. All the redeemed, having been born again, are retained in that state by the power of God and are therefore secure in Christ forever, without interruption. The believer's assurance of salvation is based upon the declared Word of God and reassured by the Holy Spirit. *Ephesians 2:8-10; Romans 6:23; Romans 3:24-26; John 3:16-18; I Peter 1:18-19; Acts 16:30-31; John 10:27-30; Romans 8:1,16, 38-39; I Peter 1:5; I John 5:11-13.*

## 9. Sanctification

We believe that every saved person is set apart unto God in three ways. First, he is completely sanctified in his positional standing before God. Second, although the believer in Jesus Christ is given a new nature, he retains the old sin nature throughout this life. There is, therefore, progressive sanctification wherein the Christian is to grow in grace and to be changed by the unhindered power of the Spirit. Third, the believer will ultimately be fully sanctified when he shall see the Lord and be "like Him." *John 17:17; II Corinthians 3:18; II Corinthians 5:17; II Corinthians 7:1; Ephesians 4:24; Ephesians 5:25-27; I Thessalonians 5:23; Hebrews 10:10, 14; Hebrews 12:10; I John 3:2-3*

## 10. The Sacraments or Ordinances

We believe that believer's baptism by immersion and the Lord's Supper are the only sacraments or ordinances of the church and that they are a scriptural means of testimony for the church in this age. Baptism symbolizes the believer's identification with Christ and the Lord's Supper symbolizes the believer's fellowship with Christ, while memorializing His sacrifice for us. *Matthew 28:19; Luke 22:19-20; Acts 18:47-48; Acts 10:7-8; I Corinthians 11:20-34*

## 11. The Christian's Conduct

We believe that the Christian is called to conduct himself with holiness according to the standard of God's righteousness by the power of the Holy Spirit. We should not pursue, make provision for, or fulfill the sinful desires of the flesh and its nature. When sin occurs, the Christian's fellowship with God is interrupted, but may be restored

by simple repentant confession. However, we maintain that our position with God as His child is constant and unbroken. *I Peter 1:14-16; Galatians 5:16; Romans 13:14; Romans 8:1-10; I John 1:5-10; I John 2:1-2; II Corinthians 6:14-18*

#### 12. The Dispensations

We believe in the normal/literal interpretation of the Bible which recognizes the various dispensations to be different administrative relationships of God to His people. Three of these dispensations are subject to extensive revelation in the Scripture, namely the dispensation of Mosaic Law, the present dispensation of grace, and the future dispensation of the Millennial Kingdom. In every age salvation is the gift of God by grace which is obtained through faith and based upon the shed blood of Jesus Christ. We reject the teaching of those who oppose either the Lord's Supper or baptism as a scriptural means of testimony for the church. *I Corinthians 9:17; Ephesians 3:2-11; Colossians 1:25; Hebrews 11:6; Ephesians 1:10*

#### 13. The Church of Jesus Christ

We believe that the Church, which is the Body and Bride of Christ, is a spiritual organism comprised of all born-again persons from Pentecost to the Rapture of the Church and is distinct from Israel. Furthermore, we believe that the establishment and continuance of organized local churches is clearly taught and defined in the New Testament Scriptures. *Matthew 16:16-18; Acts 2:42-47; Romans 12:5; I Corinthians 12:12-27; Ephesians 1:20-23; Ephesians 4:3-10; Acts 14:23; Romans 16:5; I Corinthians 16:19; I Timothy 3:1-13; Titus 1:5-11; Philemon 1-2*

#### 14. The Return of Christ

We believe the next great event of prophecy will be the coming of the Lord in the air to receive the Church to Himself. This blessed hope, or rapture of the Church, will be followed by a seven-year tribulation period, during which the Church as the Bride of Christ will be in heaven. Subsequent to the tribulation period, Christ will return to earth with His saints to establish His Millennial Kingdom and reign as King of kings and Lord of lords. *John 14:1-3; I Corinthians 15:51-52; I Thessalonians 4:13-18; Titus 2:11-14; Revelation 6:1-19,21; Zechariah 14:4-11; Revelation 20:1-6; I Thessalonians 1:10; I Thessalonians 5:9; Revelation 3:10*

#### 15. The Eternal State

We believe in the bodily resurrection of all men, the saved to eternal life and the unsaved to judgment and everlasting punishment. *Matthew 25:46; John 5:28-29; John 11:25-26; Revelation 20:5-13*

We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection when spirit, soul, and body will be reunited to be glorified forever with the Lord. *Luke 23:43; Revelation 20:4-6; II Corinthians 5:8; Philippians 1:22; I Thessalonians 4:16-17*

We believe that the souls of the unbelievers remain, after death, in conscious misery until the last resurrection, when, with soul and body reunited, they shall appear at the Great White Throne Judgment and shall be cast into the lake of fire, not to be annihilated, but to suffer everlasting conscious punishment. *Luke 16:19-26; Matthew 25:41-46; II Thessalonians 1:7-9; Jude 6-7; Mark 9:43-48; Revelation 20:11-15*

Furthermore we believe the Lord's ushering in of the eternal state will bring with it the consummation of the restoration of creation's order unto the glorification of God forevermore. *Romans 8:19-21; I Corinthians 15:24-28; Revelation 20:7-22:5*

# Grace Church-Children Ministries Youth Application Form

## *Confidential*

Thank you for your interest in becoming a volunteer in Children's Ministries at Grace Church. This application is to be completed by applicants ages 14 through 17 desiring to volunteer in positions involving work with children. The information contained in this application will be kept confidential and disclosed only to those who have a genuine need to know in order to carry out their responsibilities at or for Grace Church, or as required by law. *Please return your completed application to the church using the stamped, addressed envelope enclosed in your application packet.*

### General Information

Date \_\_\_\_\_

Name \_\_\_\_\_  
                                first                                middle                                last

Address \_\_\_\_\_

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

Home Phone (     ) \_\_\_\_\_ Number of years at this address \_\_\_\_\_

Date of Birth \_\_\_\_\_ Place of Birth \_\_\_\_\_  
  city  state

### School & Activities

School \_\_\_\_\_ Grade \_\_\_\_\_

List the extracurricular activities you have been involved in during the **past two years**.

School Activities \_\_\_\_\_

Non-School Activities \_\_\_\_\_

### Employment

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

Starting Date \_\_\_\_\_ Phone (     ) \_\_\_\_\_  
  month  year

Address \_\_\_\_\_

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

Position \_\_\_\_\_ Supervisor \_\_\_\_\_

## Spiritual Journey

Have you personally received Jesus Christ as your Savior?    yes    no    unsure

If yes, please explain how you came to know Him as your Savior. \_\_\_\_\_

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## Church & Prior Experience With Children

How long have you attended Grace Church? \_\_\_\_\_

Describe why you would like to work with children/youth at Grace Church. \_\_\_\_\_

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List any babysitting certification or training you have received. \_\_\_\_\_

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List your previous experiences working with children including church, volunteer, babysitting, and employment situations.

**Position** \_\_\_\_\_ Name of Supervisor \_\_\_\_\_

Organization \_\_\_\_\_ Phone (    ) \_\_\_\_\_

**Position** \_\_\_\_\_ Name of Supervisor \_\_\_\_\_

Organization \_\_\_\_\_ Phone (    ) \_\_\_\_\_

**Position** \_\_\_\_\_ Name of Supervisor \_\_\_\_\_

Organization \_\_\_\_\_ Phone (    ) \_\_\_\_\_

## References

List three **adults** who know you well and are not related to you.

### *Individual at your present or former church*

Name \_\_\_\_\_ How you know this person \_\_\_\_\_

Address \_\_\_\_\_

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

Home Phone (    ) \_\_\_\_\_ Work Phone (    ) \_\_\_\_\_

### **Teacher, coach, or extracurricular activity leader**

Name \_\_\_\_\_ How you know this person \_\_\_\_\_

Address \_\_\_\_\_

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

Home Phone (    ) \_\_\_\_\_ Work Phone (    ) \_\_\_\_\_

### **Another adult who is unrelated to you and knows you well**

Name \_\_\_\_\_ How you know this person \_\_\_\_\_

Address \_\_\_\_\_

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

Home Phone (    ) \_\_\_\_\_ Work Phone (    ) \_\_\_\_\_

## Signature

The information on this application is correct to the best of my knowledge. Grace Church has my permission to contact any individual or organization listed to verify the information on this application and/or to determine my suitability for working with children.

Applicant's Signature \_\_\_\_\_ Date \_\_\_\_\_

Parent/Guardian Signature \_\_\_\_\_ Date \_\_\_\_\_

# Grace Church – Child Protection Program

## *Compliance Statement*

I hereby acknowledge that Grace Church has provided me with a copy of the Child Protection Program; that I have read the program; that I understand its contents; and I agree to abide by the procedures and policies contained within.

Applicant's Printed Name \_\_\_\_\_

Applicant's Signature \_\_\_\_\_

Date \_\_\_\_\_