

Struthers

MEMORIAL CHURCH

PROCEDURES FOR SAFEGUARDING

Contents

| | |
|-----------------------------------------------------------------------------------|-----------|
| Introduction and Underpinning Principles..... | 3 |
| Safeguarding Structure..... | 4 |
| How Safeguarding is organised in Struthers Memorial Church..... | 4 |
| <i>Roles and responsibilities of:</i> | |
| <i>Board of Directors</i> | 4 |
| <i>Ministers</i> | 5 |
| <i>Advisor</i> | 5 |
| <i>Administrator</i> | 5 |
| <i>Facilitators</i> | 5 |
| <i>Branch Champions</i> | 6 |
| <i>Volunteers</i> | 6 |
| Reporting Concerns | 6 |
| <i>Where a child or vulnerable adult discloses abuse.....</i> | <i>7</i> |
| <i>Allegations against church members</i> | <i>7</i> |
| <i>Action Chart: Where concerns arise</i> | <i>8</i> |
| | |
| APPENDICES | |
| Appendix 1 Adult to child ratios | 9 |
| Appendix 2 Our prayer and ministry guidelines | 9 |
| Appendix 3 What Spiritual Safeguarding should look like in our church..... | 11 |
| Appendix 4 Code of Conduct for ministers, staff, volunteers, and members | 13 |
| Appendix 5 Safeguarding concern form..... | 14 |
| Appendix 6 Suggested Contact Card for unaccompanied young people..... | 17 |
| Appendix 7 Biblical references Gift of Tongues & Laying on Hands | 18 |
| | |
| • <i>What Is Laying on of hands? Biblical background.....</i> | <i>19</i> |
| • <i>Old Testament Examples of the practice of Laying on hands.....</i> | <i>19</i> |
| • <i>New Testament Usage.....</i> | <i>19</i> |
| • <i>Healing.....</i> | <i>20</i> |

- *Ministering baptism in the Spirit & imparting the power of the Holy Spirit.*20
- *Imparting Spiritual Gifts*.....21
- *Commissioning ministers*.....21
- *Appointing deacons and elders*.....21

Introduction and Underpinning Principles:

Struthers Memorial group of churches seek to promote the wellbeing, safeguarding, and protection of all who encounter us. As a part of the wider Christian Church, we are committed to the core principle of showing the care of God to our communities, whether to those who are part of our regular fellowship and worship with us or those who join us for specific activities.

As a church we stand with the values of Christ, who died for, and cares for, all people. These values align with the core principles of the Human Rights Commission and UNCRC, that all adults and children have shared fundamental rights. Upholding the word of God, we seek in our practice and approach to value every individual equally as made in the likeness of God and loved by Him and to show that care as we share the message of Christ.

The policy aims to ensure that the individual practice of those in positions within the church, whether paid employees or volunteers, are undertaken in a manner which promotes the safety and wellbeing of everyone with whom we come into contact in line with Christian values and principles. It outlines the principles, processes and actions which should be adhered to in order to ensure that church activities are conducted in a manner which promotes wellbeing and minimises risk, protecting the individual, those working with them, and the church organisation. It applies to all those involved in our work, and in particular to those working with children, or adults who may be vulnerable.

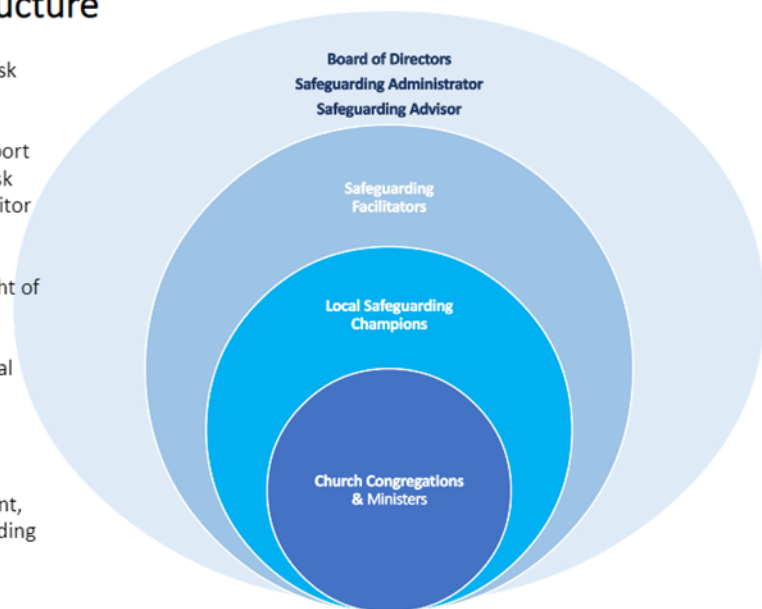
We will do this by:

1. Ensuring that the wellbeing of everyone, and particularly those who may be vulnerable, is the paramount consideration.
2. Providing adequate supervision for activities in line with legislation and practice.
3. Only working with children only where parental consent is provided.
4. Complying with relevant health and safety requirements.
5. Recruiting to roles in line with good practice and undertaking appropriate checks.
6. Valuing, respecting and listening to all individuals regardless of age, disability, gender, race, religion or beliefs, sexual orientation, gender reassignment, marriage or civil partnerships, pregnancy, and maternity.
7. Ensuring that staff, volunteers, ministers and leadership teams are aware of and follow our code of conduct.

8. Only providing prayer involving personal ministry where consent is given, in line with our policy.
9. Responding to concerns or allegations in line with this safeguarding policy
10. Providing effective oversight of staff and volunteers through recruitment, support, and training.
11. Providing training on safeguarding for volunteers and staff at least annually and at a level commensurate with their needs and responsibilities.
12. Reporting on safeguarding activity annually to Struthers Memorial Church Board of Directors.

SMC Safeguarding Structure

- **Church Congregations** – be aware of risk assessment requirements and general safeguarding advice
- **Church Ministers** – offer pastoral support
- **Local Champions** – complete events risk assessments, safeguarding forms, monitor and report issues
- **Facilitators** – support champions with admin, planning resources and oversight of events
- **Administrator** – Disclosure admin and support for facilitators. Training. Annual safeguarding overview report.
- **Advisor** – Advice and investigation of specific issues, reports and recommendations to Board
- **Board of Directors** – Policy development, oversight and responsibility for responding to issues & implementing recommendations



How Safeguarding is organised in Struthers Memorial Church:

Responsibility for the area of safeguarding sits with the Board of Directors. They are supported by a Safeguarding Advisor and Safeguarding Administrator. Together this group decide on policies, procedures, and responses to specific issues.

In terms of day-to-day safeguarding there is a wider team made up of the Facilitators and local Branch Champions.

What our Board of Directors do about Safeguarding:

- Ensure effective safeguarding policies and procedures are in place along with mechanisms for review and development.

- Respond to recommendations made by the safeguarding advisor in the event of a safeguarding situation having occurred.
- Consider safeguarding issues as part of Board meeting agendas and the commissioning of an annual report to inform the church AGM (Annual General Meeting) on the issue.
- Appoint a Safeguarding Advisor.
- Appoint a Safeguarding Administrator.
- Approve Safeguarding Facilitators and Safeguarding Champions on the recommendation of the ministers and Advisor/Administrator.
- Maintain appropriate knowledge of safeguarding.

What our Ministers do about Safeguarding:

- Recommend to the Board of Directors a branch Safeguarding Champion in consultation with the Safeguarding Administrator & Safeguarding Advisor.
- Adhere to the procedures outlined in the safeguarding policy.
- Ensure that an annual update on safeguarding procedures takes place in their church.
- Approve all staff/volunteers who are then referred to the branch Safeguarding Champion for appropriate checks.
- Offer pastoral support to those involved in safeguarding generally or in response to a specific situation.
- Maintain appropriate knowledge of safeguarding.

What our Safeguarding Advisor does about Safeguarding:

- Is the point of contact and direction for anyone who raises a safeguarding issue within the church and associated activities.
- Investigates and co-ordinates our response to safeguarding issues.
- Provides advice to the Board of Directors when requested on safeguarding issues.
- Contributes to policy development, planning and training.
- Contributes to the annual safeguarding report to the Board of Directors and the AGM of the Church.

What our Administrator does about Safeguarding:

- Maintains a central registry of church activities.
- Leads the administration of the risk assessment aspect of safeguarding.
- Contributes to the annual report on safeguarding issues to the Board of Directors and the AGM of the Church.
- Manages the church administration for Disclosure Scotland and Criminal Records Bureau (England/Wales) including: follow up, audit & reporting; informing Disclosure Scotland/ Criminal Records Bureau of any individual no longer undertaking regulated work, or who is removed from work with vulnerable groups within Struthers Memorial Church due to safeguarding concerns.
- Supports and manages the Safeguarding Facilitators.
- In conjunction with the wider safeguarding team coordinates the planning and delivery of training including an annual update during the summer camp.
- Maintains an accurate and up to date register of all volunteers doing regulated work with children and vulnerable adults.
- Undertakes annual safeguarding training,

What our Facilitators do about Safeguarding:

- Provide support to the Safeguarding Advisor and Administrator in implementing and maintaining effective and efficient systems.
- Work with the churches to promote adherence to all Struthers Memorial Church Safeguarding policies and procedures.
- Quality assure risk assessments and support effective planning of events and activities.
- Input, collate and process data to the online safeguarding hub.
- Provide administrative support to the safeguarding team including minute-taking, word-processing, planning and resource creation.
- Provide the information required for the annual report for the Board and Church AGM.
- Support the Administrator in preparation, coordination and organisation of the annual safeguarding training at the summer camp.
- Perform any other duties which are consistent with the safeguarding role arising from legislation, policy, or organisational change.

What our Branch Champions do about Safeguarding:

Our Safeguarding Champions are senior figures within each branch church. They are a named representative who can offer general safeguarding advice and guidance to the local church based upon our safeguarding policies and procedures.

The Safeguarding Champion *must not* investigate issues themselves beyond that needed to report the situation to the Safeguarding Advisor. All our ministers and the safeguarding team hold contact details for the Safeguarding Advisor.

- Liaise with the Facilitators in planning and risk assessing events and activities.
- Ensure the Administrator is advised of all Disclosure Scotland/Criminal Bureau checks required.
- Ensure all volunteers/workers have been approved by the branch church minister.
- Maintain a register of all individuals who have taken part in annual safeguarding training and provide this to the Administrator.
- Maintain knowledge and understanding of SMC's Safeguarding policy and procedures including how to deal with an incident.
- Support the local minister to organise and run an annual safeguarding update in their branch church.

What our volunteers do about Safeguarding:

- Check that they have been approved by the branch church minister before taking part in any activity as a worker/volunteer.
- Ensure that they have successfully completed the Disclosure Scotland/Criminal Bureau checks, and that the administrator is satisfied with the disclosure check before undertaking any activity as a worker/volunteer.
- Complete the Struthers Memorial Church safeguarding training process.
- Ensure they comply with the safeguarding policy and procedures.
- Report any concerns over safeguarding issues to the local champion.
- Not seek to undertake any work from which they are prohibited.
- Inform Disclosure Scotland/Criminal Records Bureau of any relevant changes to their personal circumstances including leaving Struthers Memorial Church.

Reporting Concerns:

Those working with children or adults may on occasion become concerned about a child or individual's wellbeing or become party to information which suggests that there is a concern. Any member of staff or volunteer becoming aware of such a concern must report this to their local Champion or directly to the Safeguarding Advisor who will advise and agree on the appropriate action, including referral to statutory partners if required. Individual staff/volunteers *must not* seek to investigate such concerns themselves. Safeguarding training will include advice on how to manage conversations.

Where the nature of the concern suggests potential abuse, investigative responsibility sits with police and social services – the duty of the church is to pass on that concern and cooperate with any resultant investigation. While many concerns will not be of this nature, action must err on the side of safety. Such situations must be handled with extreme care. Discussion with the Safeguarding Advisor must always take place before any action is taken and extreme care followed in relation to confidentiality and respecting the individual's privacy.

All concerns should subsequently be provided to the Safeguarding Advisor and Lead in writing using the template in Appendix 5

Concerns may arise in a range of ways and some examples are provided below. In addition to the training provided by the church, staff and volunteers should be always alert to wellbeing and welfare and maintain their learning on appropriate development and behaviour to assist in distinguishing between matters of concern and matters of normal development.

- Comments may be made directly by a child or adult that they have been harmed or threatened by another individual.
- A child is displaying developmental delay, and a concern arises about possible additional needs.
- Expression by a third party that they are worried about a child or adult.
- An anonymous allegation about or involving a named individual is received.
- Historical abuse comes to light in discussion or conversation.

Where a child or adult discloses abuse:

The response of the person a child or adult chooses to speak with is critical for future healing and safety.

1. Listen actively and with empathy. Do not judge.
2. Believe them and take the matter seriously.
3. Provide reassurance that they are not to blame.
4. Do not question them.
5. Affirm the child/adult's feelings.
6. Let them know that you need to pass this on to protect them and others.

If there is the possibility of immediate risk, contact the Safeguarding Advisor immediately. Each champion and branch minister holds direct contact details. In the event they are not available contact the Board Safeguarding Lead or go directly to police (111) or emergency social work.

Numbers are available for each local authority area. Other concerns can be raised using

safeguarding@struthers-church.org

Allegations Against Church Members:

Where an allegation is made against any member of Struthers Memorial Church (minister, director, member of staff or volunteer) this should be passed immediately to the Safeguarding Lead on the Board and the Safeguarding Advisor who will consult with the Chair of the Board on what action is required and whether an internal investigation is indicated. Investigations will be undertaken by a lead person, often the Safeguarding Advisor, supported by a member of the Board or other appropriate individual agreed by the Board. To enable the Board to fulfil their duties, Board members will be provided with updates on safeguarding activity including actions arising from investigations. An outside partner agency may be used at the discretion of the Board to support any investigation where this is deemed necessary.

Where the allegation is against one of the senior safeguarding team – Chair of the Board of Directors, Safeguarding Lead or Safeguarding Advisor, and Safeguarding Administrator - then decisions on appropriate action should be taken by the remaining members of the senior safeguarding team, with support from other Board members or office bearers as appropriate.

Action Chart: Where Concerns Arise

Serious/immediate risk

- Contact Safeguarding advisor
- Referred to police/social services
- Statement provided to police/SW
- Concern form completed and sent to Advisor
- Staff debrief by Advisor or identified other
- Consideration of whether Disclosure Scotland should be advised or Disclosure Barring Service for England & Wales
- Records maintained securely

Worry but no immediate risk

- Discuss with local Champions
- Contact Safeguarding Advisor for discussion
- Action agreed Refer to police/social work
- No action required/internal action
- Concern form completed and sent to Advisor
- Debrief by advisor or identified other
- Consideration of whether Disclosure Scotland should be advised or Disclosure Barring Service for England & Wales
- Records maintained securely

Appendix 1

Adult to Child Ratios:

All activities must have sufficient adult staff and volunteers in place to ensure the safety of children. All adults working with children as part of a rota must be formally approved for the role by their minister and have clear checks in line with Struthers Memorial Church practice. The ratios adopted by Struthers Memorial Church are those identified as safe and appropriate by the Care Inspectorate for early learning and childcare settings ([Guidance on adult to child ratios in early learning and childcare settings.pdf \(careinspectorate.com\)](https://www.careinspectorate.com/guidance-on-adult-to-child-ratios-in-early-learning-and-childcare-settings.pdf))

- 0-2 1 adult to 3 children
- 2-3 1 adult to 5 children
- 3-8 1 adult to 8 children
- 8+ 1 adult to 10 children

There should never be fewer than 2 adults present. Parents who attend to support their child are responsible for that child and are not counted within a rota. They may only provide care for their child. Adult to child ratios may be increased to take account of children with additional needs, as a result of, for example, disability, language, or gender.

Appendix 2

Our Prayer and Ministry Guidelines:

Offering prayer and personal ministry in a safe environment

Enabling people to receive individual prayer and ministry is an important aspect of the work of the Church worldwide and part of the operation of the Holy Spirit in our church. To do this in a way that protects both the person seeking prayer and the person offering prayer, all ministry and prayer must operate in harmony with the following principles:

Informed & consensual

Any individual prayer or ministry will only be offered after consent has been secured from the individual receiving prayer. This may be provided verbally. The person receiving the prayer should, as far as is possible, be made aware of what will happen, and whether there may be laying on of hands and speaking in tongues. No ministry involving the laying on of hands should be undertaken without consent.

Visibility

Prayer or ministry should always take place in a public space such as the church sanctuary or hall where others are present. Where circumstances indicate it should be more private, or this is requested by the individual, at least two people from the ministry team should be present (the ministry team is made up of individuals identified and approved by the leadership). The person receiving the prayer may wish to bring someone with them for support. Attention should be given to any sensitive issues, for example ensuring that a woman is not receiving ministry from two men.

Affirmative

In keeping with our beliefs all prayer should be positive and focused on God rather than on the person and their perceived difficulties/issues.

Confidential

Struthers Memorial Church seeks to be a loving and safe community. All individuals, whether children, young people, or adults, can be confident that ministers or leaders will not pass on the details of private discussions to others. The exception is where there is risk to the individual or others, or where consent is given by the individual. Please see the safeguarding policy appendix. Leaders should have training in offering appropriate advice, where to raise concerns should those arise and to love and pray for people in their quiet times.

Time Limited

Attention should be given to how long any prayer session lasts, with follow up sessions being preferable to lengthy single sessions. When a person repeatedly seeks prayer for the same issue thought should be given to offering support in another way or signposting towards professional advice.

Sensitive

Those offering ministry or prayer must be alert to the fact that they may be dealing with people with vulnerabilities. Attention to these principles will help ensure a safe environment but when vulnerabilities are known, apparent, or suspected extra care should be taken, and at least two people involved in the ministry. The ministry team may wish to seek advice before proceeding. If a person comes repeatedly for advice on the same issue, then they should be directed to seek professional support.

Parental oversight

Anyone under the age of 18 in Scots law, and UNCRC is deemed to be a child, though those aged 16/17 are legally able to make their own decisions, which could include decisions about receiving prayer or ministry.¹ For young people under 16, parental consent for individual prayer or ministry must therefore be obtained in advance from the parent/guardian, with additional personal consent from any young person aged 12 years or over. The legal basis for this is below.² Particular care must be taken to ensure consent is in place where ministry is sought for or by children under the age of 12, and in the provision of prayer or ministry given their level of vulnerability and susceptibility. Appendix 3 on spiritual safeguarding provides further context and advice.

Prayer and ministry with young people under the age of 16 should always take place in a public area such as a church with at least two adults present, kept brief and undertaken with extreme care and gentleness.

Where a young person seeks prayer or ministry, but consent is not in place, individual prayer and ministry *must not* take place. However, communal or group prayer is part of the usual activities of a church and is in keeping with the general beliefs and operation of the Church worldwide. Attendance at Church assumes acceptance of this type of activity, which offers an appropriate alternative to specific prayer or ministry where consent is not in place.

Where a parent seeks specific prayer for their child, e.g. prayer for healing, time must be taken to explain to the child, regardless of age, what will happen in simple language so that they understand and can express their views on whether they wish this to take place or not. Such prayer, including laying on of hands or anointing with oil are biblically established practices (James 5:14,15) and should always be gentle and non-invasive. Where a child is unsure, perplexed, or distressed ministry should not take place.

Views of Young People or Adults:

As children grow older, they may be in a youth service where ministry occurs. Families and the young people will have given their consent in advance if open to ministry. Youth leaders and ministers must be sensitive to the needs of each young person in their care, have training in safe spiritual care and know if permission for prayer has been granted. All young people will still be asked at the time of prayer if they wish prayer at that moment by the person ministering.

Adults who are or may be vulnerable may seek prayer and private ministry including the laying on of hands from a minister or leader. To keep the individual and the church safe at least two people should always be present and before any ministry takes place, it should be explained to the adult what is happening, and consent confirmed.

Footnotes:

¹ UNCRC (Incorporation) (Scotland) Act 2024 and [UN Convention on the Rights of the Child - UNICEF UK Children \(Scotland\) Act 1995 \(legislation.gov.uk\)](#).

²Children under the age of 16 years are subject to the authority of those who hold parental responsibilities and rights, usually the parent. This means that, while the views of a child or young person must be taken into consideration, legal responsibility for consent to prayer or ministry lies not with the young person but with the person holding those parental responsibilities and rights. For young people under 16, parental consent for individual prayer or ministry must therefore be obtained in advance from the parent/guardian, with additional personal consent from any young person over 12 years of age. [Age of Legal Capacity \(Scotland\) Act 1991 \(legislation.gov.uk\)](#)

Appendix 3

What Spiritual Safeguarding should look like in our church

Spiritual safeguarding is about ensuring the church is a place where the family of God can grow and flourish in a loving community. This reflects the fact that Jesus loves His church and gave Himself for her.

Our spiritual safeguarding culture reflects our understanding of Bible truths that the church should be a safe community for members and operate in a manner which safeguards and protects the church community, and visitors. It begins with the core belief that all people are precious in God's sight and individuals, families, elderly and young alike should be welcome and find in us a caring and nurturing environment.

If an adult or a young person seeks advice, we should ensure it is biblically based and reflects the core teaching and values of Christ. The situation may be understood as viewing the person as coming to seek support and the minister or leader coming alongside and giving advice in a supportive role. Such advice should point the individual to Christ, to find Him and His will for themselves and should therefore never be in the form of commands or instructions. Each individual must retain their agency and responsibility for their decisions. A minister or leader is not taking on a parental role or authority over another but an appropriate representation of Christ and his teachings in this setting.

Children

Parents or those who hold parental responsibilities and rights will always lead and have responsibility for their children's lives. This means they will be sighted on all issues and decisions, the only exception being where there is a child protection risk disclosed which may require action and passed on to external authorities. The church will support parents and children through prayer, loving faithful service and other aspects of community.

Where families are part of the church, they are the primary spiritual support for their children, praying for them and with them, reading the scriptures with them, and modelling the attitudes, values, and habits of Christ in their lives and situations. The church supports parents in this role, complementing it by holding regular services and events where teaching, pastoral support and worship allow the development of the individual and families' spiritual life. The church also provides a wider community where families or individuals can find love, wisdom, support, and friendship.

Even as they transition into young adults, children are still the responsibility of their families. The church should be a source of positive role models while also continuing to provide appropriate biblically based advice and practical support.

We advocate that each church gives special attention to family orientated activities allowing children and parents and the wider church family to grow together spiritually. The church can support this by holding services and events that cater for families. This should include specific children's or youth activities which may include some safe time away from parents, for example Sunday School, creche or youth activities.

Sometimes young people with no direct church connection may attend, perhaps invited by friends who belong to church families. The opportunity to share with children and their families unfamiliar with the grace and love of God is welcome. In order to help families understand and link with us we will make information available on what the church believes and what they can expect when they join us at events.

In a creche environment or where young children are involved, we advocate that staff and volunteers pray for small children in their private prayers and do not pray with them directly. Leading in communal prayer is very acceptable. Singing, playing, telling stories, creating things and working together in a loving, caring and safe environment while reflecting the character

and teaching of Christ is our goal. Where possible, it can be helpful to include older children to build bonds of care between different age groups.

Requests for Specific Prayer:

Church services aimed at adults may include prayer and the laying on of hands as part of individual ministry. If a child is with a parent in this context they may also come for prayer. The parent and child's permission should be sought before any prayer takes place.

Advice on unsafe spiritual practices

Christ's ministry is characterised by love, and disregard for Christ's teaching and His demonstration of compassion, kindness and love can lead to psychological and emotional pressure within a religious context. Humans are susceptible to influence, and it is important to be aware of the subtle and more direct pressures people can unintentionally experience in a Church and faith context. This is particularly the case where they have pre-existing vulnerabilities. For example, someone may feel under pressure to accept prayer and feel unable to say 'no' or feel pressure to respond in a certain way because of how something was said, or because it was said by someone perceived to be in a position of authority. Ministers and leaders must ensure practice in their church mitigates this happening as much as they can. It is critical that they are alert and sensitivity is displayed, and the impression is not created that someone is 'letting God down' or 'failing to meet a standard' where this is not set out in scripture or would create hurt or distress.

The scriptures speak about the importance and power of words, and we should take care with our words to avoid anyone feeling wrongly condemned or under burdens that are cultural rather than scriptural. Critical is recognising that individual matters of conscience exist and that not all Christians see every issue the same way – although to be a Christian we must proclaim and agree to certain core doctrines.

Biblical advice should be offered without any element of coercion, control, or misuse of scripture. Jesus spoke strong words, but also only with kindness and compassion to the weak and vulnerable. As His followers we must do likewise. Biblical truth is strong meat to the strong but milk to babes in Christ.

Appendix 4

Our Code of Conduct for all our Ministers, Staff, Volunteers, and Members

Endeavour to conduct all personal, professional, or organisational relations in a Christ-like fashion irrespective of race, gender, age, disability, sexual orientation, position, or religious belief.

Do this by demonstrating key qualities of -

Love & Respect

Treating each person as an individual created in the image of God, loved by Him, and endowed with innate worth and dignity.

Integrity & Truthfulness

Ensuring that relationships, decisions, and communications are truthful and based on Christ-like values.

Service & Safety

Seeking to see everyone's needs met by pointing them consistently towards Christ in humility and an attitude of service. Following and supporting others to follow safeguarding procedures and policies to keep everyone safe.

Encouragement & Positivity

Creating an environment where people feel valued and able to change, share safely and grow.

In addition to these qualities church workers should read the longer section on spiritual safeguarding, working with children, vulnerable adults, and unsafe practices.

Appendix 5

Safeguarding Concern Form

Part 1: To be completed by the person with the person who has the concern

- If a volunteer or member of staff knows or suspects that a child/young person or vulnerable adult has been, is being or is at risk of being harmed they should immediately raise their concern with the Safeguarding Lead or Safeguarding Advisor, and complete and submit this form within 24 hours.
- The completed form may be handwritten or completed electronically and must be dated and signed.
- If completed electronically it should be sent by e-mail to the Safeguarding Lead and Safeguarding Advisor. Password protection or other secure means should be used.
- The Safeguarding Lead will decide on the action to be taken, with appropriate advice from the Safeguarding Advisor.

Note: in many situations the concern will already have been passed on verbally and appropriate action may already have been taken

| 1. Details of Child/Young Person/Adult | | |
|-----------------------------------------------|--|--|
| Name | | |
| Date of Birth/Age (if known) | | |

| | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|
| 2. Person Raising concern | | |
| Name | | |
| Date of Birth/Age | | |
| Relationship to the child/young person/adult | | |
| 3. Details of Concern <i>Please record the facts as accurately as possible</i> <i>If a disclosure has been made, please use the individual's words as far as possible</i> Include: <ul style="list-style-type: none"> • <i>Date of incident/situation/disclosure if relevant</i> • <i>Those present</i> • <i>Details of concern or incident</i> | | |
| 4. Views of the individual: <i>Did the child/young person/adult express a view about what they would like to happen?</i> <i>Please also include any other views expressed by them</i> | | |
| 5. Signature | | |
| Name (Print) | | |
| Date | | |

Part 2:

To be completed by Safeguarding Lead or Advisor

| | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|
| 1. Timeline | | |
| Date concern reported | | |
| Date form received | | |
| 2. Action Taken & Reason Include: <i>If referral was made to statutory authorities</i> <i>Any investigatory or disciplinary action</i> <i>Advice taken</i> <i>Reasons for actions</i> | | |
| 3. Any other individuals informed of the concern and/or action taken. Please provide names, details or role and reason | | |
| 4. Papers filed | Yes | No |
| 5. Signature | | |
| Name (Print) | | |
| Date | | |

Appendix 6

Suggested Contact Card for unaccompanied young people

(Ministers have customisable originals)

Welcome to Struthers Memorial Church (*name*) we are a Pentecostal church serving the people of our community since (*date*).

Our core aim is to help people find Jesus. We do this through our services with songs, prayers and speaking from the greatest book ever written, the top selling book of all time - the Bible.

We want to provide a safe, loving church family, celebrating and telling others about our Saviour. We also want to encourage people to find their own personal relationship with Jesus.

As a Pentecostal church we recognise and welcome the Holy Spirit moving among us. This happens in the gifts of the spirit as well as encouraging the growth of the fruits of the spirit in our lives as we walk through the circumstances of our lives with Jesus.

This welcome card is for families when any children or young people visit for first time. Please feel free to come along and meet us or use the contact the details on back of this card if you wish further information.

Church Services

- Sunday -
- Mid-week
- Saturdays
- Special Events

Church Contact Information

- Address
- Phone number
- Website

Appendix 7

Biblical references for Gift of Tongues & Ministry of Laying on Hands

What does the Bible say about speaking in tongues?

[Dennis Moles](#)

[Basics Of Faith](#), [Bible](#), [Christianity church](#), [spiritual gifts](#), [theology](#), [tongues](#)

The Scriptures only mention the miraculous gift of tongues speaking in a handful of places — six, to be exact. But from these six passages, three in the book of Acts and three in the book of 1 Corinthians, it seems clear that tongues speaking was a regular and important practice in the life of the early church.

In the first century, speaking in tongues often accompanied the initial giving of the Holy Spirit to a particular people group. We see this in Acts 2, where people from all over the world had come to Jerusalem to celebrate the Passover feast. This diverse and multilingual group was amazed when the apostles, all uneducated men from Galilee, began preaching the good news of Jesus. Instead of hearing the message in Aramaic (the common trade language of the day), each listener heard the gospel in their native language. The gift of tongues is also seen as confirmation that the Gentile (non-Jewish) believers in Caesarea^[1] and the disciples of John the Baptist in Ephesus^[2] had received the Holy Spirit.

In addition to these descriptive passages in Acts, we also know that the church in Corinth practised speaking in tongues well into the last half of the first century.^[3]

The passages in Acts are *descriptive*. They tell us what happened. The passages in 1 Corinthians are *prescriptive* — telling us how the gift should be practiced.

Here are just a few of the instructions the apostle Paul gave to the church at Corinth about the gift of tongues and its use:

- The gift of tongues is one gift among many and not everyone will receive it.^[4]
- If the gift of tongues, or any other spiritual gift, is practised apart from love it is worthless.^[5]
- It, along with the gifts of prophecy and knowledge, will eventually pass away.^[6]
- Possessing the gift of tongues should be a cause for humility, not pride.^[7]
- It should not be forbidden, but practised in a way that draws the hearers toward Christ.^[8]
- There must be an interpreter present if the gift is used publicly; if not, then the speaker should remain quiet and speak to themselves and God.^[9]
- It must be practised in an orderly and decent manner.^[10]

Many things are unclear regarding the spiritual gift of tongues, and there is a great deal of disagreement among Christians regarding it as a legitimate practice for our day. But what seems abundantly clear from the Scriptures is that when God gave this good gift on the day of Pentecost, he gave it for a good purpose—to expand the gospel. It demonstrated his power to restore what was confused at Babel^[11] and foreshadow the final restoration of all things.

After this I saw a vast crowd, too great to count, from *every nation and tribe and people and language*, standing in front of the throne and before the Lamb. They were clothed in white robes and held palm branches in their hands. And they were shouting with a great roar, "Salvation comes from our God who sits on the throne and from the Lamb!"^[12] (emphasis added)

Footnotes:

[\[1\] Acts 10:46](#) ; [\[2\] Acts 19:1–6](#) ; [\[3\] 1 Corinthians 12:1–14:40](#); [\[4\] 1 Corinthians 12:10, 28 & 30](#); [\[5\] 1 Corinthians 13:1 & 8](#); [\[6\] 1 Corinthians 13:8](#); [\[7\] 1 Corinthians 14:1–5](#); [\[8\] 1 Corinthians 14:6–25 & 39](#); [\[9\] 1 Corinthians 14:26–28](#); [\[10\] 1 Corinthians 14:40](#); [\[11\] Genesis 11:1–9](#); [\[12\] Revelation 7:9–10](#)

What Is Laying on of Hands? Biblical background

The laying on of hands is an act in which one person places his/her hands upon another for spiritual purposes. (Derek Price, foundations of Christian doctrine)

These purposes could include:

- A point of contact for faith to be released for baptism in the Holy Spirit.
- A point of contact for faith to be released to receive healing from God.
- A point of contact for faith to be released to receive spiritual gifts.
- Impartation of spiritual blessing and authority.
- Public acknowledgement of spiritual blessing or authority already received from God by the person having hands laid upon them
- Public committal to God for some special task or ministry such as commissioning ministers to the call of God and appointment of elders and deacons

Old Testament Examples of the practice of Laying on hands

Jacob blessed Joseph's sons (Genesis 48:14-20)

It was accepted practice that Jacob's blessing should be transmitted by laying hands upon the heads of Joseph's sons, and that the greater blessing came through the right hand.

Moses imparted blessing and Authority to Joshua (Numbers 27:18-23)

New Testament Usage

The use and power of laying on hands is much more prevalent in New Testament theology and accounts. Because through Christ we are now all 'ministers of the Spirit' (2 Corinthians 3:6) there is much more scope and opportunity for the use of this straightforward means of connecting people with the power of God.

Five distinct purposes for the laying on of hands are prescribed in the New Testament:

1. Healing
2. Ministering baptism in the Spirit & imparting the power of the Holy Spirit
3. Imparting Spiritual Gifts
4. Commissioning ministers

5. Appointing deacons and elders

1 Healing Through the Laying on Of Hands

Luke 4:40

Mark 16:15-18

Acts 3:7; 9:17; 28:8-9

We are also commissioned by the Lord Jesus Christ to lay hands on the sick so they may be healed.

- The hands of the minister are not specially endowed with power. They are not 'healing hands' and the minister is not a healer. Jesus Christ is the healer; we are simply the ministers of that healing.
- The act of laying hands on someone acts as a point of contact where faith is released in the Word of God and in the power of the Holy Spirit to heal
- God's healing power then flows from the one laying hands, into the one upon whom the hand is laid. Sometimes this may be accompanied by tangible feelings of power coming into the body, at other times there will be no 'feelings'. It is our faith that receives from God.

Matthew 8:2-4; 20:34,

Mark 1:41; 6:5; 7:32-33; 8:25; 16:18

Luke 4:40; 22:50-51,

Acts 28:8-9

Luke 13:11-13

Spiritual Deliverance

Luke 9:37-43

Acts 16: 16-18

Matthew 9:18-25. Raising the dead

Acts 5:12, 14. Various miracles

2 Ministering the Baptism of the Holy Spirit

One of the scriptural ways for believers to receive the baptism in the Holy Spirit is through another Spirit filled believer laying hands upon them.

Examples include:

Acts 8:18

Acts 8:17-19

Acts 9

Acts 9:12,17

Acts 19:6

3 Imparting Spiritual Gifts

Spiritual gifts can be imparted to others through the laying on of hands. Paul spoke of His desire to see the Roman Church, that he might 'impart some spiritual gift' to them.

Romans 1:11
1 Timothy 4:14
2 Timothy 1:6

4 Commissioning Ministers (separation for service)

When ministers are commissioned by the local church to go out and fulfil their ministry, fasting, prayer and the laying on of hands often accompany such commissioning.

Acts 13:1-3
Numbers 27:18)

5 Appointing Deacons and Elders

ACTS 6:1-6

(<https://jesuschrist.co.uk/the-doctrine-of-laying-on-hands/>)