

SAFE HAVEN GUIDELINES

Guidelines for the Protection of Children and Youth from Abuse

Christ the King Lutheran Church
2353 Rice Blvd Houston, Texas 77005

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Introduction

For the sake of the witness to the Gospel of Jesus Christ, we are intentional, open, and clear about the integrity and standard of conduct to which each congregation, institution, organization, or agency in ministry is called and to which its leaders are held accountable. This document is intended to provide guidelines for the faithful witness of the ministry of Christ Jesus, while providing a “Safe Haven” for children and youth in congregational life.

Who are child abusers? In 75% of reported cases of sexual abuse, the offenders were known to the victims or their families. Research has shown that child abusers come from all ethnic and economic groups. Based upon the case studies that have been made, many who abuse children do so out of ignorance of proper disciplinary techniques, thereby inflicting emotional or physical abuse. Unlike physical abuse of a child, which may be accidental, child sexual abuse is a premeditated act. Child molesters defy the stereotypes we have created. It is not easy to identify these individuals.

Note: Children with handicaps often become target for all kinds of abuse. Their handicapping conditions may increase parental frustrations, resulting in neglect, emotional abuse, and physical abuse. Vulnerability to sexual abuse is increased due to physical or mental conditions perceived by the abuser to increase the child’s helplessness.

Theological/Biblical Framework

Children are a blessing and a gift from the Lord. Psalm 127:3 (CEV)

For members in our congregation, becoming a Safe Haven for children, youth and their families affirms our Baptism into the priesthood of believers.

Directly from the Affirmation of Baptism, Evangelical Lutheran Worship page 236:

“You have made public profession of your faith. Do you intend to continue in the covenant God made with you in holy baptism to live among God’s faithful people, to hear the word of God and to share in the Lord’s supper, to proclaim the good news of God in Christ through word and deed, to serve all people, following the example of Jesus, and to strive for justice and peace in all the earth?”

As the church, we bear witness to God’s grace in our lives that comes to us through Holy Baptism. Some of the children to whom we offer a Safe Haven have not been baptized. Some of their families and caregivers have not been baptized. Indeed, some of us who work to form Safe Havens for children and youth have not been baptized. As we work together for the well-being of children, youth, and their families, we ultimately invite people to receive the Sacrament of Holy Baptism.

Scriptures for Reflection:

Mark 10:13-16... Jesus blesses the children.

Mark 9:33-37... Who is the greatest?

Mark 4:35-5:1... Jesus stills a storm.

There are many other scriptures in both the Old and New Testament that give the responsibility for care of all children to adults, parents, grandparents, Godparents, etc. Every congregation is called to be a place of hope and healing for people of all ages in its community.

Definitions

Relationships among people are at the foundation of Christian ministry and, as such, are central to the life of the church. Defining healthy and safe relationships through guidelines, policies, and codes of conduct is not meant, in any way, to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to demonstrate its love and compassion more fully for children and youth in sincere and genuine relationships.

Children and Youth

A child is defined as anyone under the age of 12 years old.

A youth is defined as anyone who is at least 12 years old, but not yet 18 years old. A youth may also be an individual who is 18 years old or older, but still in high school.

Church Personnel

For the purposes of these guidelines, the following are included in the definition of church personnel when they are functioning in their respective roles for the church:

1. All rostered leadership whether stipendiary or non-stipendiary, who are engaged in ministry or service to the church.
2. All paid personnel whether employed in areas of ministry or other kinds of services by the synod, congregations, schools, camps or other agencies. For example: pre-schools, after-school programs, theater groups, choirs, and day camps.
3. Those who contract their services to the church, its congregations, schools, or other agencies.
4. Volunteers, including any person who enters or offers him or herself for a church-related service, or who assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, committees, etc. For example: Adults serving as sponsors at youth gatherings, as drivers, at camp, in Sunday school classrooms, etc.

Church Personnel fall into to one of two categories:

For the purposes of these guidelines, the following are included in the definition of **Church Personnel Who Regularly Work With and Around Children or Youth:**

1. All clergy whether stipendiary or non-stipendiary, who are engaged in ministry or service to the church. Includes Youth Director, Choristers Director, Small Group Confirmation Leaders, Luther League meeting leaders.
2. All persons who supervise or assist with supervising children or youth, other than church school teachers, in ministries, programs or activities more often than occasionally.
3. All persons who provide transportation to children or youth without other adults in the vehicle more than occasionally.

For the purposes of this guideline, the following are included in the definition of **Church Personnel Who Occasionally Work With and Around Children or Youth:**

1. Sunday School Teachers, Wednesday Night Alive! Volunteers, and parent drivers.
2. All paid or volunteer church personnel whose work regularly takes them throughout the facility or grounds or who have keys giving them access to the buildings on the grounds.
3. All persons who supervise or assist with supervising children or youth in ministries, programs, or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation of the Christmas Pageant, teaching one “unit” for rotation Sunday School, serving as a substitute Confirmation mentor, etc.)
4. All persons who provide transportation to children or youth without other adults in the vehicle infrequently, generally no more than three times a year (i.e. driving to camp, synod gatherings, service projects, etc.)
5. All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise.
6. Adults who participate in overnight activities with children or youth once or twice a year.

Types of Abuse

Child Neglect: Omission of the child's basic needs, whether physical, environmental, emotional, or nutritional, that are necessary for a child's well-being, or the failure to protect a child or youth from harm.

Emotional Abuse: Verbal or nonverbal violence toward a child that gives the child the message that the child is "not good" and never will be. Verbal abuse is a very common malady that attacks every human being at some point in their lives, some more than others. It can be a very devastating form of abuse when the person experiences the attacks frequently. Emotional abuse is mental or emotional injury to a child or youth that results in an observable and/or material impairment in the child or youth's growth, development, or psychological functioning.

Physical Abuse: Physical violence toward a child. Physical abuse is non-accidental injury, which is intentionally inflicted upon a child or youth. Often it is the transference of adult anger.

Sexual Abuse or Sexual Molestation: Any sexual contact with a child by an adult or an older youth. These acts may range from touching of the penis, vagina, buttocks, or breast/chest area to sexual intercourse. This includes any activity which is meant to arouse or gratify the sexual desires of the adult, child, or youth.

Sexual abuse perpetrated by another child or youth is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth when there is no consent, when consent is not possible, or when one child or youth has power over the other child or youth. This includes any activity which is meant to arouse or gratify the sexual desires of any of the children or youth.

Drug & Alcohol Abuse: There is an increase in the use of alcohol among junior and senior high school students. Children or youth that show up at church under the influence of alcohol or drugs, who bring these substances with them on church retreats, camp or other activities or those who are reported by peers to be intoxicated may need help to stop dangerous behavior.

Economic Exploitation: Economic exploitation is the deliberate use of a child or youth for money or power. This includes forcing a child to work, using someone against their will, or using another person's labor without offering them adequate compensation.

Bullying: Bullying happens when someone hurts or scares another person on purpose. Usually, bullying happens over and over. Bullying also can happen on-line or electronically. Cyber bullying is when children or teens bully each other using the internet, mobile phones, or other cyber technology. Unfortunately, not everyone takes bullying seriously, including adults.

Code of Conduct of Church Personnel

This code of behavior is adopted to help the church create safe environments for children and youth and for those who minister with them.

- Church personnel understand that the church will not tolerate abuse of children and youth and agree to comply in spirit and in action with this position.
- Church personnel agree to not physically, sexually, or emotionally abuse or neglect a child or youth.
- Church personnel will respond to children and youth with respect, consideration, and equal treatment, regardless of sex, race, religion, sexual orientation, culture, or socioeconomic status. church personnel should serve as a positive role model for children and youth by maintaining an attitude of respect, patience, and maturity. They should avoid even the appearance of favoritism or impropriety.
- Church personnel agree to comply with the congregation's policies for general conduct with children and youth.
- In the event that church personnel observe any inappropriate behaviors or possible policy violations with children or youth, church personnel agree to report their observations to the church leadership.
- All church personnel acknowledge their obligation and responsibility to protect children and youth and understand that there may be legal requirements to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies.

Screening and Selection

Any and all **Church Personnel who Regularly Work With or Around Children or Youth** should be screened and selected utilizing at least the following:

1. The application completed by the applicant includes an authorization for the release of information to conduct background checks (as referenced below)
2. Criminal records check in any state where the applicant has resided during the past seven (7) years, and other states, if any, as determined by the church. This check is to be updated every 2 years or when the church deems necessary.

Any and all **Church Personnel who Occasionally Work with or Around Children or Youth** should be screened and selected utilizing at least the following:

1. The Volunteer Application completed by the applicant includes an acknowledgment for the release of information to conduct background checks (as referenced below)
2. Criminal records check in any state where the applicant has resided during the past seven (7) years, and other states, if any, as determined by the church. This check is to be updated every 2 years or when the church

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| <p>3. Sexual offender registry check in any state where the applicant has resided during the past seven (7) years. This check is to be updated every 2 years or when the church deems necessary.</p> <p>4. Individual interview with the applicant conducted by appropriate church personnel based on the purpose of the position.</p> <p>5. Driving or Motor Vehicle records check if the person may be transporting children or youth. This check is to be updated every year or as the church deems necessary.</p> <p>6. Applicants who are volunteers must be a member or associate member for six months before working with youth or children alone.</p> | <p>deems necessary.</p> <p>3. Sexual offender registry check in any state where the applicant has resided during the past seven (7) years. This check is to be updated every 2 years or when the church deems necessary.</p> <p>4. Individual interview with the applicant conducted by appropriate church personnel based on the purpose of the position.</p> <p>5. Driving or Motor Vehicle records check if the person will be transporting children or youth. This check is to be updated every year or as the church deems necessary.</p> <p>6. Applicant must be a member or associate member for six months before working with youth or children alone. Applicants not a member may volunteer under supervision of a member or church staff.</p> |
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All information gathered about an applicant should be carefully reviewed and evaluated to decide, in consultation with others as necessary, of whether or not it is appropriate for the applicant to work with children or youth.

Church personnel who work with or around children or youth should have a personnel file that is kept where other church records are kept.

To the extent possible, no person will be permitted to supervise an immediate family member when working with or around children or youth. For the purpose of this guideline, immediate family member is defined as spouse, partner, child, parent, sister, brother, similar in-law relationship, stepchild, stepparent, stepsibling, grandparent, or co-habitant.

Education and Training Requirements

Volunteer and Youth Worker Training is required for all **Church Personnel who Regularly Work with or Around Children or Youth** before they start their work with children or youth or, if that is not possible, one hour of child abuse awareness training before they start their work and the rest of the training within three months of starting.

Volunteer and Youth Worker Training is required for all **Church Personnel who Occasionally Work With or Around children or Youth** before they start their work with children or youth.

Church personnel who are responsible for screening, selection, and supervision of others in programs for children and youth are recommended to complete an additional three hours of specialized education and training in screening, selection, and monitoring every two years.

Desirable and Undesirable Behaviors

Christian ministries are committed to creating and promoting a positive, nurturing environment for our children's and youth ministries that protect our children and youth from abuse and our church Personnel from misunderstandings. When creating safe boundaries for children and youth, it is important to establish what types of affection are appropriate and inappropriate; otherwise that decision is left to each individual. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with children or youth. The following guidelines are to be carefully followed by all Church Personnel working around or with children or youth.

Appropriate and Inappropriate Affection

Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children and youth. Some positive and appropriate forms of affection are listed below:

- Brief hugs. Preferred hugs are side-to-side hugs, one-arm hugs and a-frame hugs.
- Pats on the shoulder or back
- Handshakes
- High-Fives and hand slapping
- Verbal praise
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for huddles with small children
- Holding hands during prayer

The following forms of affection are considered inappropriate with children and youth in ministry settings because many of them are the behaviors that child molesters use to groom children or youth and their parents for later molestation or can be, in and of themselves, sexual abuse.

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding children over three years old on the lap
- Any sexualized touching; Touching bottoms, chests or genital areas other than for appropriate diapering or toileting of infants and toddlers.
- Showing affection in isolated areas such as bedrooms, closets, staff-only areas or other private rooms.
- Occupying a bed with a child or youth
- Touching knees or legs of children or youth
- Wrestling with children or youth
- Tickling children or youth
- Piggyback rides
- Any type of massage given by a child or youth to an adult
- Any type of massage given by an adult to a child or youth
- Any form of unwanted affection or physical contact
- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, —You sure are developing, || or —You look really hot in those jeans||
- Snapping bras or giving wedgies or similar touch of underwear
- Giving gifts or money to individual children or youth
- Private meals with individual children or youth. Private email or written communications with children or youth.
- Private scheduled meetings, outings or events just with child or youth

Other Harmful Behavior

Inappropriate behaviors and interactions can be detected and stopped. Some behavior may be inherently harmful to children or youth or are the types used by child molesters to groom children, youth and their parents, or may create the conditions where abuse can occur more easily. Furthermore, some behaviors and interactions are potentially harmful to children or youth in and of themselves. Examples include, but are not limited to:

1. Using, possessing, distributing or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs while serving as sponsors, participating or assisting with programs or activities specifically for children or youth.
2. Dating or becoming romantically involved with a child or youth.
3. Having sexual contact with a child or youth.
4. Youth or children left unsupervised or given an inappropriate amount of responsibility.
5. Adults sharing inappropriate jokes, stories or personal confessions with children or youth. This includes conversations about their own sexual activities, dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the internet with children or youth.
6. Dancing, games, skits, or jokes that make fun of a person's gender, ethnicity, socio-economic reality or sexual orientation.

7. Possessing any sexually oriented materials (magazines, cards, videos, films, clothing, etc.) on church property or in the presence of children or youth except as expressly permitted as part of a pre-authorized educational program.
8. Using the Internet to view or download any sexually oriented materials on church property or in the presence of children or youth.
9. Giving gifts or sending special or private emails or other communications to only certain children/youth.
10. Holding children over the age of three on the lap.
11. Transporting children or youth alone.
12. Leaving one adult alone with one child or youth at any time. (Even when waiting for a parent who is running late to pick up the child or youth.)
13. Asking a youth to transport another youth or child. (Youth transporting youth should only be done with written parent permission.)
14. Adults meeting alone with a youth or child in a private location, including a Sunday School room, a home, hotel room or cabin.
15. Housing one adult with one child or youth at a camp, youth gathering or other overnight event.
16. Allowing adults and children or youth to share a bed at camp, youth gatherings, or overnight events.
17. Programs for infants and children under six years old should have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
18. Sleeping in the same bed, sleeping bags, tents, hotel rooms or other rooms with children or youth unless the adult is an immediate family member of all children or youth in the tent, hotel room or other room. It is preferred that even immediate family members have their own rooms. It is acceptable to have multiple adults sleeping with multiple children or youth participating in one open space such as a church basement or camp lodge.
19. Dressing, undressing, bathing, or showering in the presence of children or youth unless unavoidable.
20. Using physical punishment in any way for behavior management of children and youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting or any other physical force. Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others.
21. Using harsh language, degrading punishment, or mechanical restraint such as rope or tape for behavior management
22. Participating in or allowing others to conduct any hazing activities relating to children's or youth ministry or camp activities

Reporting Inappropriate Behavior, Policy Violations or Abuse

Confidentiality

When a child or youth asks if you can keep a secret, you should tell them that you are not able to make that commitment. Assure them that you care about them and that you want to hear what they have to say. This includes abuse, suicide threats, or information regarding crimes.

Reporting Inappropriate Behavior or Policy Violations

1. When church personnel observe any inappropriate behaviors or behaviors that are inconsistent with the policy they should promptly report their observations.
2. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in one of the following ways:
 - a. A telephone call, email, or meeting with the immediate supervisor of that person;
 - b. A telephone call, email, or meeting with the pastor or other leader in authority;
 - c. A telephone call, email, or meeting with the church council president, or
 - d. A telephone call, meeting, or email to the synod bishop, or assistants to the bishop.
3. All reports of inappropriate behavior or policy violations with children or youth will be taken seriously.

Reporting Abuse

1. Church personnel may be legally required to report known or suspected abuse of children or youth to the appropriate state authorities.
2. Failure to report suspected abuse of children or youth may be a crime. Reports may be made confidentially or anonymously. Every state provides immunity from civil liability for persons required to report suspected abuse in good faith and without malice. Simply stated, “in good faith” means that the person submitting the report believes what he or she is reporting to be true.
3. In addition to reporting to the state authorities, church personnel are to report any suspected or known abuse of children or youth that may have been perpetrated by church personnel directly to the pastor or council president so that immediate and proper steps may be taken to ensure the safety of alleged victims.
4. Reports of suspected or known abuse that involve rostered church personnel should be reported to the Bishop or Assistants to the Bishop through a telephone call, or meeting.

Guidelines for Counseling and Advising Children and Youth

Unless you are a trained, certified, professional counselor, you are not qualified to handle every situation that may arise as you serve children and youth in ministry. Issues that should be referred to your pastor and/or to a trained professional after responsible reporting include:

- Child Neglect
- Emotional Abuse
- Physical abuse:
- Sexual Abuse or Sexual Molestation
- Drug & Alcohol Abuse
- Economic Exploitation

Guidelines for Using Social Media

Social media is a collection of online platforms and tools that allow people to share content, profiles, opinions, insights, experiences, and perspectives. It facilitates interactions between groups of people online. The following guidelines are written to encourage, support, and care for individuals in Christ the King Lutheran Church's ministry setting so that social media can be used in an appropriate and safe manner.

Staff and volunteers are expected to have sufficient knowledge and a certain active command of the social media communication tools used by youth. Staff called for youth ministry need to be fluent in social media and stay up to date on their reach and risks. The guidelines for ministry staff and volunteers engaging with social media consist of the following core principles:

1. Honesty about who you are:

If the conversation relates to Christ the King Church, identify yourself as a volunteer or employee of Christ the King Lutheran Church in the content of your post/comment/other content. Best practice is always to be honest who you are without giving detailed personal information.

2. Clarity that your own opinions are your own:

Include the following notice in every social media profile you maintain: "I work/volunteer at Christ the King Lutheran Church, but this is my own opinion and is not the opinion of the congregation." Unless you have been authorized by ministry staff, you cannot speak on behalf of Christ the King Lutheran Church. Do not portray yourself as a spokesperson on issues relating to Christ the King Church. Realize that people are likely to form an opinion about the congregation or even church in general based on the behavior and comments of volunteers.

3. Respect and humility in all communication:

Protect children, youth, families and volunteers by refraining from sharing their personal information or the content of any conversation or statements made unless you have their express permission to do so. Bringing someone else into an online conversation without their permission can be destructive to a relationship, cause misunderstandings, or violate laws and/or confidentiality.

4. Be aware that what you say is permanent, therefore practice good judgment:

Consider everything you post to the Internet the same as anything you would post to a physical bulletin board or submit to a newspaper. Many eyes may fall upon your words. Assume that everyone will be reading every post. Search engines and other technologies make it impossible to delete something once posted. Be sure you mean what you say, and say what you mean.

5. When in doubt, ask:

If you have any questions about what is appropriate, check with pastors or ministry staff before posting.

Appropriate Use of Social Media

Social media can be used as a tool for pastoral care and communication between church staff /volunteers and individuals when positive and safe boundaries are maintained with youth, parents and families.

Some **positive and appropriate** uses are:

- Written praise for accomplishments posted by youth and parents
- “Liking” posts of accomplishments by youth and parents
- Posting questions in support of positive discussions generated by youth/ parents
- Responding to posted questions by youth/parents
- Written messages to communicate church events or activities
- Posting prayers and scripture in response to events, or for bible study and meditation
- Posting pictures to promote events and activities at Christ the King Church
- Respond to friend requests from youth after obtaining permission from their parents.

The following social media practices are considered **inappropriate** for parents and youth in ministry settings:

- Posting inappropriate pictures of youth and parents
- Posting information without the consent of youth and parents
- Tagging youth and parents in pictures without their consent
- “Liking” posts of tragedies of youth
- “Friending” youth on Facebook or other social media platforms. You may respond to invitations after obtaining parents’ permission.

Guiding Principles for Ministry with and among LGBTQIA+ Youth

1. LGBTQIA+ young people are beloved children of God, made in the image of God and full members of the Body of Christ. This we proclaim and celebrate! “Before I formed you in the womb I knew you, and before you were born I consecrated you” -Jeremiah 1

2. Our welcome of LGBTQIA+ young people needs to be specific, regularly articulated, and lived out.

- a. The default understanding in our society is that the church is not welcoming or accepting of LGBTQIA+ people. It is easy for marginalized people to hear “all are welcome” as “all are welcome but me”. Therefore simply saying “All are Welcome” is not enough.
- b. If we aren’t actively, intentionally articulating and living out this welcome, then we are (unintentionally or not) unwelcoming to LGBTQIA+ people.

3. We need to be aware of, and address in our ministries, specific safety and health concerns relating to LGBTQ+ young people, including the following:

- a. They are at greater risk of physical, psychological, spiritual, and social violence than the general teen population.
- b. They have higher levels of alcohol use, drug abuse, and self-harming behavior - including suicide; often with fewer resources to help them at home.
- c. They have higher rates of homelessness than their peers.
- d. They are at greater risk for depression, anxiety, and other mental health concerns.

4. We are eager to learn more and to strengthen and grow in our ministry with and among LGBTQIA+ young people in our congregations and communities.

LGBTQIA+ stands for: Lesbian Gay Bisexual Transgender Queer or Questioning Intersex Asexual (+) indicates an inclusion of all identities
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A good source of information relating to LGBTQIA+ youth health and safety is the CDC (Centers for Disease Control and Prevention): www.cdc.gov/lgbthealth/youth.htm

Youth Ministry Events Policies

Registration

- 1. We only ask for gender information when needed.
- 2. When asking for gender information in registration material we offer male/female/non-binary gender options.

Housing

- 1. Housing is assigned according to the gender identity of the participant.
- 2. If event participants or their parents/guardians have concerns regarding housing assignments, they are encouraged to contact an event leader.

3. Housing for non-binary participants will be determined on an individual basis in consultation with the participant and their parents/guardians.
4. The responsibility for determining event housing resides with the staff member relating to the event.

Training

1. Each Youth Event will provide training relating to the needs of LGBTQIA+ youth for:

- Volunteers, Sponsor(s), Musician(s)
- Godly Play Teachers
- Other key event leaders

2. Whenever possible a basic orientation for adult participants relating to the needs of LGBTQIA+ youth will be offered. This could be provided in writing in advance of the event or offered at or near the start of the event.

Bathrooms

1. Participants and guests will have access to bathrooms that correspond to their gender identity.
2. Every effort will be made to provide all-gender single-occupancy bathrooms at synod youth ministry events.

General Practices

1. Youth Ministry Meetings & Events

- a. Efforts will be made to hold meetings and events where all gender single-occupancy bathrooms are available.
- b. Inclusive, positive language will be used.
- c. LGBTQIA+ people are intentionally invited and welcomed in leadership, planning teams and all other gatherings.

2. Training and Resources

We will make every effort to provide training and resources for congregations relating to safe, healthy ministry with young people of all gender identities, gender expressions, and sexual orientations.

3. Pronoun Use

We will encourage the practice of inviting people to share their personal pronouns.



Participation Form for Children and Youth

Participant's Full Name: _____

Current grade: _____ Name of School Student Attends: _____

Birth Date: _____ T-Shirt Size: _____

Baptismal Date: _____ Church Baptized: _____

Mailing Address: _____

Student's Cell #: _____

Guardian's E-Mail: _____

Student E-Mail: _____

Guardian's Name: _____

Home #: _____ Cell #: _____

Guardian's Name: _____

Home #: _____ Cell #: _____

Other Caregiver: _____

Home #: _____ Cell #: _____

In case of an emergency, we must be able to reach a parent or guardian in person or by phone at all times during the programming.

In case of an emergency, contact this person if parents cannot be reached:

Name: _____ Relationship to student: _____

Home Phone: _____ Cell Phone: _____

Please list all person(s), including parents, who are permitted to pick up student:

Name: _____ Relationship to Student: _____

Driver's License #: _____

Name: _____ Relationship to Student: _____

Driver's License #: _____

Program Information: Please check all that apply

- Sunday Church School
- Luther League
- Nursery
- Godly Play
- Confirmation
- Jr. Choristers

Medical and Liability Release of a Minor or Self

I, the individual or parent/guardian of _____
(child's name or your name), authorize a representative of Christ the King Church to take such action as deemed necessary for the care, welfare and health of myself/my child including the giving and consent of medical treatment.

Allergies, Medication, other health concerns:

Doctor's Name and Telephone: _____

Insurance Co: _____ Phone #: _____

Policy #: _____ Name of Insured: _____

Attach a copy of front and back of insurance card to this form.

Authorization for Participation of Minors (Under 18)

I give permission for my child to participate in sponsored by Christ the King Church including travel to and from locations, for the period of _____. I understand that my child's failure to abide by the covenant may result in his or her being sent home at my own expense. I understand that adult violators will be asked to leave.

Media Release:

I the individual or parent/guardian of _____
give permission to use, publish, or disclose newsletters, brochures, periodicals, posters, websites, or other media related vehicles, any photographs, videos, audios, and any other material which I or my child may have appeared, spoken, written, or otherwise been represented.

COVID-19 Release:

By participating in programs, services, and activities of Christ the King Lutheran Church, you agree to the following: On behalf of yourself and your children, you hereby release, covenant not to sue, discharge, and hold harmless Christ the King Lutheran Church, its employees, agents, and representatives, of and from all liabilities, claims, actions, damages, costs or expenses of any kind arising out of or relating to your participation in our programs, services or activities . You understand and agree that this release includes any claims based on the actions, omissions, or negligence of this organization, its employees, agents, and representatives, whether a COVID-19 infection occurs before, during, or after participation in any such program, service or activity.

Yes No

Participant or Parent/Legal Guardian (if participant is under 18)

Date

Signature of Witness (an adult not related to the above signer)

Date

Scholarship Request

Confidential

Event: _____ Date of Event : _____

Student name: _____ Total Cost of Trip: _____

Parent's name(s): _____ Family Contribution: _____

Address: _____

City: _____ State: _____ Zip: _____

Home Phone: _____ Phone Work: _____ Cell : _____

Email: _____

NOTES:

- Financial Assistance is available for all youth and family ministry events on a limited basis.
- All information on this form is completely confidential.
- The Scholarship Request Form should be submitted with the student's registration event form as soon as possible.
- The student's family is asked to contribute whatever amount of money they can.
- Financial Assistance, if approved, is available for the registration/program and travel fees only.

(The following information is to be filled out by youth:)

Which trip/retreat are you applying for scholarship assistance?

Please provide a paragraph explaining your interest in the trip you have chosen; ie. What motivated you to sign up for this trip? What do you hope to take from your experience?

Staff use only

Approved amount: _____

Staff signature: _____ Date: _____

Education

High school	City, State	Grad year
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College/tech school	City, State	Grad year
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Degree and major	Minor
------------------	-------

Other education, training, and licenses

Ministry Experience (list most recent first)

1.

Church (name, city, state, and zip)	Dates
-------------------------------------	-------

Area of service	Contact person	Phone
-----------------	----------------	-------

2.

Church (name, city, state, and zip)	Dates
-------------------------------------	-------

Area of service	Contact person	Phone
-----------------	----------------	-------

3.

Church (name, city, state, and zip)	Dates
-------------------------------------	-------

Area of service	Contact person	Phone
-----------------	----------------	-------

Tell Us About Yourself

1. What have you been doing to grow spiritually in the past year?

2. What would you do to maintain your spiritual growth as a volunteer?

3. Why are you interested in serving as a volunteer youth worker?

4. Explain your background in student ministry at this church or elsewhere

5. What special qualities or qualifications would you contribute as a volunteer youth worker?

References

Please provide three character references (other than family members) who can identify your strengths and weaknesses and describe your background.

1. _____
Name Address

_____ Home/work/cell phone Relationship

2. _____
Name Address

_____ Home/work/cell phone Relationship

3. _____
Name Address

_____ Home/work/cell phone Relationship

Self-Description

Please circle the words that best describe you, and cross out words that least describe you.

trustworthy dependable active compassionate reliable self-starter honest
punctual flexible laid-back quick thinker spontaneous decisive
teachable team player humorous thoughtful solitary leader cautious
risk taker patient reflective organized creative disciplined faithful

What are your spiritual gifts? (Spiritual Gift Index is available at www.elca.org)

Please list any personal weaknesses, areas where you need to grow, or special concerns that could affect your ministry with students.

1. _____

2. _____

3. _____

Medical Information

Have you had any prior injuries that might be aggravated by working in youth ministry?

Are you currently taking any medication prescribed by a doctor for physical or other conditions that would affect your ministry?

Do you have any medical conditions that might be hazardous to others?

If you answered yes to any of the questions above, please attach another page and explain completely.

Background information

Have you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, maltreatment, or neglect? yes no

Have you ever been accused or convicted of possession / sales of controlled substances or of driving under the influence of alcohol or drugs? yes no

Are you using illegal drugs? yes no

Have you been arrested or convicted for any criminal act more serious than a traffic violation?
 yes no

Have you ever been involved romantically or sexually with any student in the youth ministry, or had sexual relations with any minor after you became an adult? yes no

Have you ever been a victim of any form of child abuse? yes no

If yes, would you like to speak to a counselor or pastor? yes no

Have you ever gone through treatment for alcohol or drug abuse? yes no

Have you ever been asked to step away from ministry or work with students or children in any setting, paid or volunteer? yes no

Is there anything in your past or current life that might be a problem if we found out about it later?
 yes no

If the answer to any of the above questions is yes, please attach another page and write a full explanation. These will be discussed confidentially with you at a future date.

Waiver / Release for Background Information

I understand Safe Haven Guidelines and agree to be bound by them.

Yes No initial here: _____

I, the undersigned, give my authorization to Christ the King Lutheran Church representatives-hereafter referred to as The Church-to verify the information on this form. The Church may contact my references and appropriate government agencies as deemed necessary in order to verify and share my suitability as a church youth ministry worker. I am willing to request and submit to The Church social security check and background checks now and for future needs on myself from Shelby Systems Inc., or a business that offers a similar service. This report may be compiled with information from court records repositories, department of motor vehicles, past or present employers and educational institutions, governmental occupational licensing or registration entities, business or personal references, and any other source required to verify information that I have voluntarily supplied. I understand that I may request a complete and accurate disclosure of the nature and scope of the background verification; to the extent such investigation includes information bearing on my character, general reputation, personal characteristics or mode of living.

The information contained in this application is correct to the best of my knowledge. I authorize any references or churches listed in this application to give you any information (including opinions) that they may have regarding my character and fitness for student ministry.

I further state that **I HAVE CAREFULLY READ THE FOREGOING RELEASE AND KNOW THE CONTENTS THEREOF, AND I SIGN THIS RELEASE AS MY OWN ACT.** This is a legally binding agreement which I have read and understand.

Applicant's Name (printed)

Social Security Number

Driver's License Number

Date of Birth

Applicant's Signature

Date

Witness Signature (an adult, other than a relative)

Date

SAFE HAVEN

Policies and Procedures Manual

Christ the King Lutheran Church Children and Youth Ministries

Last adopted by the Congregational Council of Christ the King Lutheran Church: November 18, 2009

Revised by Congregation Council October 10, 2021

I have received a copy of the SAFE HAVEN policy and procedures for Christ the King Lutheran Church. I understand and will comply with these procedures.

Printed Name _____

Signature _____

Date _____