

# Episcopal Diocese of North Dakota Policy for the Protection of Children and Youth



EPISCOPAL DIOCESE OF NORTH DAKOTA

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# Episcopal Diocese of North Dakota Policy for the Protection of Children and Youth

## Contents

I. Theological and Ethical Foundations.....	4
II. Expectations and Local Implementation.....	5
III. Definitions.....	6
IV. Application and Screening .....	9
A. Public Records Checks .....	9
B. Additional Screening Requirements.....	9
V. Education and Training.....	11
VI. Monitoring and Supervision of Programs.....	12
A. Unrelated Adults Required .....	12
B. Creating Safe Space for Children and Youth.....	13
C. One-to-One Conversations with Children or Youth.....	13
D. Basic Needs.....	14
E. Inclusiveness .....	14
F. Violence and Weapons.....	15
G. Behavioral Standards for Adults in Ministry with Children or Youth .....	15
H. Special Considerations for Off-Site Programming.....	16
I. Overnight Programs.....	18
J. Transportation.....	19
K. Camps and Retreat Centers .....	19
L. International Considerations .....	19
VII. Responding to Concerns.....	21
A. Suspected Abuse, Neglect, or Exploitation of Children and Youth .....	21
B. Suspected Violations of this Policy .....	21
C. Local Resources for Response .....	21

VIII. Policy Adoption, Implementation, and Audit .....	22
A. Diocesan Adoption, Implementation, and Audit.....	22
B. Congregation and Organization Adoption, Implementation, and Audit .....	22
Appendix A.....	24
A-1: Application and Screening .....	24
A-2: Training.....	25
Appendix B: Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth.....	26
Appendix C: Forms.....	29
Episcopal Diocese of North Dakota Application for Ministry with Adults, Children, and/or Youth.....	29
Acknowledgment, Release, and Signature.....	32
Episcopal Diocese of North Dakota (EVENT).....	33
Covenant and Rules of Conduct .....	33
Episcopal Diocese of North Dakota Medical Authorization .....	35
Episcopal Diocese of North Dakota Photo Release .....	37
Episcopal Diocese of North Dakota Waiver and Release.....	38
Appendix D: Mandated Reporting.....	39

## I. Theological and Ethical Foundations

“And the Word became flesh and dwelt among us, full of grace and truth; we have beheld the Word’s glory, glory as of the only Child from God.”

- John 1:14 (*An Inclusive Language Lectionary*)

God expressed the fullness of humanity in Jesus of Nazareth, whom we worship as the Word made flesh. To be human is to live with God and the whole of creation in the fullness of freedom and the challenge of responsibility. The pattern of Jesus’ life, death, and resurrection resonates unreservedly with God’s call to perfect freedom and responsibility.

In baptism, God, speaking through the Church, claims us in Christ. We become, in Christ, the community of God’s final purpose: justice and peace, love and plenty for the whole creation. This new community lives in Eucharistic fellowship with God and Creation, as a sign and instrument of God’s reconciling purpose in the world.

The Church is called to embody and advance God’s mission. Ministry is the vocation of the whole community: laypersons, deacons, priests, and bishops who together represent Christ and the Church in the world.

The obligation to seek and serve Christ in all persons and to respect the dignity of every human being is binding for all the baptized. The authority with which *leaders* – ordained persons and adults who minister with minors (*children* and *youth*), and youth in leadership roles – are entrusted, creates an inherent power imbalance in the *pastoral relationship*. This power imbalance derives from the leadership role and, in the case of clergy, the symbolic authority of an ordained person. Christian leadership is intended to provide occasions for guidance and grace, and its abuse is always and unequivocally wrong.

Ministry involves a necessary tension between a Gospel-based integrity and a Gospel-based intimacy as modeled by the life of Christ. A rigid adherence to a system of rules leads to an unproductive legalism. Yet, without the framework of the law, the intimate relationships into which Christ calls us risk distortion and harm. All the people of God are called to minister attentively within this tension. These policies are intended to provide a pattern for attentive practice of ministry.

This document is a statement for The Episcopal Diocese of North Dakota, setting forth expectations for its leaders in their relationships with children and youth. The purpose of this policy is to foster the highest standards of behavior in ministry settings. The document includes:

- *Screening and Training Protocols* [Appendix A (A-1 and A-2)], which explains the screening and training required before engaging in ministry with children and youth;
- *Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth* (Appendix B);
- *Forms* (Appendix C); and
- *Mandated Reporting* (Appendix D).

## II. Expectations and Local Implementation

This policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the diocese when engaged in ministry with children and youth. This policy is mandated for all such activities sponsored by every congregation, institution, organization, school, and agency of the diocese. The purpose of these policies is to create safe and welcoming space for all children and youth in our communities and those engaged in ministry with children and youth and to prevent sexual abuse.

This policy offers best practices for creating such safe space in the Episcopal Diocese of North Dakota and is in effect for all congregations and local/diocesan entities. We recognize, however, that in some cases, local circumstances may make some of these best practices difficult to implement or even unworkable. In such cases congregations and local/diocesan entities may adapt this policy, but no provisions in it may be completely omitted. Developing adaptations requires that local leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances. **Any additions or revisions must be submitted in writing to the Diocesan Office and be approved by the bishop.**

*No policy can foresee every possible circumstance to which it may be applied. Whenever applicable, questions of civil, criminal, and/or ecclesiastical discipline and employment offenses should be addressed with the relevant authorities immediately. Please contact the Diocesan Office for consultation and resources if assistance is needed.*

### III. Definitions

*NOTE: These definitions reflect the current understanding of terms describing gender identity and sexuality, which are evolving as these policies are being adopted.*

**Adult:** Anyone who is 18 years or older and not in high school (*see footnote to youth on page 7*).

**Bullying:** Behavior that intimidates, humiliates, offends, degrades, or harms another person, whether verbal, psychological, social, physical, or otherwise.

**Child:** Anyone under the age of 12 years (*see footnote to youth on page 7*).

**Child Protection Services:** A social services program provided by state and local governments serving children and their families who are in need of assistance. Child Protection Services receive and investigate reports of suspected abuse, neglect, and exploitation.

**Cisgender:** An adjective describing a person whose sense of personal identity and gender corresponds with their gender or sex assigned at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

**Gender Non-Binary:** An umbrella term for people who identify their gender as neither male nor female. These people might identify as both (“bigender”), neither (“agender”), a mix between the two (“genderfluid”), or they can be unsure of their gender (“genderqueer”). This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

**Intake Officer:** The person(s) designated by each diocese to receive information regarding an offense for which a member of the clergy may be held accountable under *Title IV of the Constitution and Canons of The Episcopal Church*, which sets out the disciplinary process for clergy. Anyone may contact an Intake Officer to report their concerns. The contact information for Intake Officer(s) in the Diocese of North Dakota can be found on the Diocesan Website.

**LGBTQ+:** An acronym for Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and others. It refers to people whose gender identities vary from their gender or sex assigned at birth, or whose sexual orientations differ from the heterosexual majority. The “+” is an effort to include additional gender identities. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

**Leader:** A person who, for the benefit of another, engages in ministry without responsibility for oversight of other adults engaged in that same ministry. Examples include: Eucharistic Visitors and members of pastoral care teams.

**Mandated Reporter:** A person who is required by state law to report reasonable suspicions of abuse, neglect and/or exploitation of vulnerable populations to the appropriate state agency. State laws vary greatly. Generally, state law mandates that either all adults or adults in certain professions report suspected abuse of children and/or youth. It is imperative to know the requirements of applicable North Dakota or Clay County, Minnesota laws. A brief synopsis of these laws is found in Appendix D, also located on the Episcopal Diocese of North Dakota's website. Typically, individuals who are not mandated to report suspicion of abuse may make a report to the appropriate state agency, even though they are not legally required to do so.

**Off-site:** Any location other than the sponsoring Episcopal church or institutional facility or campus.

**Organizations:** All institutions for which the diocese or congregations have legal or fiduciary responsibility (examples: diocesan departments, commissions, conference & retreat centers, adult day care centers, retirement communities, religious orders, congregations, schools, etc.).

**Overnight:** Any event that starts on one calendar day and ends on a different calendar day.

**Pastoral Relationship:** Any relationship (1) between a Member of the Clergy and any person to whom the Member of the Clergy provides or has provided counseling, pastoral care, spiritual direction, or spiritual guidance, or from whom such Member of the Clergy has received information within the Rite of Reconciliation of a Penitent, or (2) between a lay minister and any person to whom the lay minister is offering prayer, ministry, and/or any person from whom the lay minister has received sensitive, personal, or confidential information in the course of offering ministry.

**Programs:** Official activities and programs sponsored by the Episcopal Church, the Episcopal Diocese of North Dakota and its entities and congregations (examples include: The Episcopal Youth Event, Provincial Youth Events, Happening, Teens Encounter Christ, Young Life, pilgrimages, mission experiences, New Beginnings, Camp Gabriel, Acolyte Festival, etc.).

**Public Record Check:** A search of documents and data available to the public including criminal and civil court records, credit reports, and driving records from the department of motor vehicles. Searches will be done via the provider approved by the diocese.

**Responsible Person:** The person designated as being accountable for compliance with this policy for an event or program; in some cases, the responsible person may also be the supervisor (see below).

**Sacramental Use:** Consecrated or unconsecrated wine used in the setting of Eucharist.

**Sexual Misconduct:** A broad term encompassing any behavior of a sexual nature that is committed without consent or capacity for consent or by force, intimidation, coercion, or manipulation. Sexual misconduct can be committed by a person of any gender, and it can occur between people of the same or different gender.

**Supervisor:** A person who has oversight responsibilities for a ministry program and/or leaders in a ministry program.

**Title IV:** A section of the *Constitution and Canons of The Episcopal Church* pertaining to clergy professional standards, accountability, and ecclesiastical discipline.

**Training:** Organized activity designed to provide information and/or instructions to strengthen and enhance the recipient's understanding, capacity, and exercise of ministry.

- **Universal Training:** A standard of training that will foster a culture of safety and inclusion for all people that includes a broad overview of issues of vulnerability, power, and healthy boundaries. This training is designed to equip all people to live out their Baptismal Covenant.
- **Specialized Training:** A standard of additional training that equips people who participate in or have oversight responsibility for ministries. In addition to Universal Training, a person will have access to training that is specialized and tailored to their role and ministry function.

**Transgender:** An adjective describing a person whose sense of personal identity and gender does not correspond with the gender or sex assigned to them at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

**Unrelated Adults:** Persons over 18 who are outside the nuclear family (spouses, parent/children, siblings; people living in the same household).

**Youth:** 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, and still in high school.<sup>1</sup>

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<sup>1</sup> Ages established in accordance with generally accepted definitions in the United States. These ages may vary across the wider Episcopal Church.



## IV. Application and Screening

The Episcopal Diocese of North Dakota, its congregations, and other entities are required to screen all persons according to the standards in the *Screening and Training Protocols* (Appendix A: A-1 and A-2). For some positions, screening consists only of a Public Records Check. For other positions there are additional screening requirements including a written application, interview, and reference verification.

### A. Public Records Checks

- Congregations and other organizations shall use a provider approved by the diocese (contact Diocesan Office OR see diocesan web page). Such checks must be completed before the employee or volunteer begins programmatic interacting with children and youth;
- Criminal public records checks shall include all available criminal records and sex offender registries;
- A Department of Motor Vehicles (DMV) records check is needed for those transporting children and youth as part of, or an extension of, ministry of the church or for a church-sponsored event;
- A credit check is required for those with check signing authority; and
- Public records checks must be updated at least every five years locally or in a diocesan provided database.

### B. Additional Screening Requirements

Written application, interview, and reference verification are required before serving in certain roles and ministries as specified in the *Screening and Training Protocols* (Appendix A-1). Where required, these components are generally conducted in the following order:

- Submission of a completed written application (see Appendix C for application template) to serve in a specified role with a clearly defined, written “job description.” The application includes verifiable personal information;
- Personal interview;
- Reference verification conducted by congregations and other organizations to verify personal information and check references listed in the application (people who know but are not related to the applicant); and
- Maintenance of these records as described below.

Potential leaders or supervisors **must be known and active in the congregation for at least six months before engaging in ministry with children and youth**, unless they are required to have public records checks and reference checks pursuant to the *Screening and Training Protocols* (Appendix A-1).

The Episcopal Diocese of North Dakota, its congregations, and other entities will keep and maintain all application and screening records secure and confidential in the diocese, church,

and/or organization's office. Verification of those who read the policies will be tracked via Praesidium or through diocesan record keeping practices. This will also include any local procedures or variations (providing copies of local adaptations that have been approved by the bishop is the responsibility of the local entity).

## V. Education and Training

Training shall be appropriate to each person's function according to the *Screening and Training Protocols* (Appendix A-2).

All Leaders shall have Universal Training that fosters a culture of safety and inclusion for all people and covers a broad overview of issues of vulnerability, power, and healthy boundaries. Universal Training is designed to equip all people to live out their Baptismal Covenant. All members of the Episcopal Diocese of North Dakota shall have access to this training.

In addition to Universal Training, all Supervisors and those with oversight responsibilities for ministry programs and/or other adults who engage in ministry with children and youth shall have Specialized Training that is tailored to their role and ministry function.

**Depending on role and responsibility, Specialized Training should include:**

- Prevention, identification, and response to all forms of abuse and neglect;
- Vulnerability within the pastoral relationship;
- An introduction to gender non-binary;
- The needs of LGBTQ+ children and youth;
- The ways that children and youth can engage in self-advocacy; and
- The needs of differently-abled children and youth.

Certification of training shall be renewed every three years.

The Episcopal Diocese of North Dakota, its entities and congregations with responsibility for programs with services or ministries to children and youth shall keep records sufficient to evidence compliance with this policy.

## VI. Monitoring and Supervision of Programs

A Responsible Person shall monitor and supervise the behavior of adults, children, and youth to ensure appropriate behavior and healthy boundaries.

All people who minister to children and youth must have ongoing supervision. Ongoing supervision should consist of regular check-ins by the Supervisor who may be a member of the clergy serving the congregation, a Warden, or a team leader known to the Vestry. Such supervision shall review the scope, accountability, and responsibility of the ministry with the person engaged in the ministry. Each person engaged in such ministry should know who supervises their ministry and how to contact the Supervisor at all times.

The Episcopal Diocese of North Dakota, its entities and congregations shall ensure that all people who minister to children and youth receive prior training as to the scope, accountability, and responsibility of the ministry.

The Episcopal Diocese of North Dakota, its entities and congregations shall maintain an up-to-date list of persons with their contact information approved to minister to children and youth. This list shall be kept in the organization's office or other place where records are kept. The Diocesan Office is able and willing to maintain this list, provided that congregations update their lists and send them to the Diocesan Office in a timely manner.

### A. Unrelated Adults Required

There shall be at least two unrelated adults (not spouses, parents/child(ren)/siblings; people living in the same household) who are at least two years older than the eldest participant present at ministry settings and events designed for children and youth. If unanticipated circumstances result in an adult being alone with children or youth, that adult shall report those circumstances to the Supervisor, clergy in charge, senior warden, or Responsible Person as soon as possible.

Only one adult may be sufficient in well-monitored, visually accessible program space on the church grounds, such as a Sunday School classroom, provided that another adult can maintain visual contact with the adult program leader. This can be accomplished by designating an individual to conduct frequent random checks of classrooms and unlocked spaces throughout the building(s). These exceptional circumstances must be specifically described in a written document and approved by the governing body of the congregation. See also sections on *Overnight Programs* (Section VI, I) and *Transportation* (Section VI, J).

## B. Creating Safe Space for Children and Youth

To create a safe space, it is necessary to anticipate and avoid circumstances in which children and youth are exposed to inappropriate consumables, materials, unmonitored adult contact, or unsupervised peer contact.

For example:

- **Alcoholic beverages.** Alcohol (sacramental or otherwise) shall not be stored in publicly accessible areas of the church buildings.
- **Computers and electronic devices.** Children and youth shall have adequate supervision when using electronic devices belonging to dioceses, congregations, and other organizations. Devices shall have adequate password protection. Each user shall have their own account and password. See *Recommended Practices and Guidelines for Social Media and Electronic Communications* (Appendix B).
- **Persons with keys and access to locked spaces.** *Anyone with keys or electronic access to church buildings shall meet all the requirements for screening and training according to the *Screening and Training Protocols* (Appendix A: A-1 and A-2).*
- **Unused spaces.** Spaces not in use should not be readily accessible. Given the vast differences in facilities, each congregation, and other organization should determine how best to meet this standard.

## C. One-to-One Conversations with Children or Youth

When one-to-one conversations occur between an adult and a child or youth, another unrelated adult is either to be present or capable of visually monitoring the conversation.

Examples include:

- Planned or unplanned on-site conversations can take place in a public location, away from where others can hear but in view of other adults.
- Planned off-site conversations/meetings can take place in a public place (such as a coffee shop or restaurant) in view of other adults. A Responsible Person shall be informed about the appointment or plans in advance.

Confidentiality cannot be guaranteed if a child or youth discloses a situation pertaining to abuse, neglect, self-harm, or exploitation because of mandatory reporting laws.

Impulsive, secluded or secretive activity, online or in person with children or youth, may foster a high-risk situation and is therefore to be avoided. See *Recommended Practices and Guidelines for Social Media and Electronic Communications* (Appendix B).

## D. Basic Needs

No one is to be deprived of the basic human needs of food, drinking water, shelter, sleep, access to restrooms, safety, and clothing at any event.

Exceptions may be made for programs intended to teach children or youth about poverty, need, and hunger, such as an intentional fasting program. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the youth or child does not have a medical condition that would put the participant at risk by fasting or missing sleep. Participants who wish to withdraw or who are unable to complete the program must have their basic needs met immediately.

## E. Inclusiveness

No one shall be denied rights, status, or access to an equal place in the life, worship, and governance of any program or activity because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and expression, differing abilities, or socioeconomic class. To the extent possible, all spaces and settings for program, activities and ministry shall be accessible.

The Episcopal Diocese of North Dakota, its entities and congregations seek to support all children and youth by providing reasonable alternative arrangements regardless of state law to address safety and comfort.

Transgender, genderqueer, or gender non-binary children or youth who express the need or desire for increased privacy should be provided with reasonable alternative arrangements. Reasonable alternative arrangements may include the use of a private area, or a separate changing schedule, or use of a single-stall restroom. Any alternative arrangement should be provided in a way that protects the child or youth's ability to keep their transgender status confidential. They should not be required to use a locker room or restroom that conflicts with their gender identity.

Safe bathroom/shower facilities will be provided by gender (or specific times will be assigned for the use of a single facility).

Adults should either have separate shower facilities or shower at other times than the youth. Separate dressing facilities should also be provided. See section on *Overnight Programs* (Section VI, I).

## F. Violence and Weapons

- No one is to strike, hit, or otherwise physically threaten or harm anyone at any time.
- Bullying of any kind by anyone is prohibited.
- Children and youth shall not have weapons of any kind at any event or program for children or youth. Exceptions to this restriction may be made for camp programs or other specific programs with prior approval.
- Report suspected violations immediately. See *Suspected Violations of this Policy* (Section VII, B).

## G. Behavioral Standards for Adults in Ministry with Children or Youth

Adults who work with children and youth are expected to model the patterns of healthy relationships that children and youth deserve in all settings. Interactions should meet all requirements outlined above, and adults should be discouraged from initiating a private relationship with any unrelated child or youth from the church away from sanctioned church activities.

**DOs** – Adults are encouraged to:

- Have ongoing spiritual practices, which might include daily prayer, regular participation in corporate worship, and Bible study;
- Spend time with and listen to children and youth, and advocate for their ministry within the Body of Christ;
- Offer appropriate physical expressions of care, which may include:
  - high fives and fist bumps;
  - hand-holding while walking with small children or in prayer;
  - brief touching of shoulders, hands, or arms;
  - “laying on of hands” under appropriate pastoral supervision;
  - brief hugs and arms around shoulders; and
- Model appropriate affection with other adults and be accountable to the community for behavior.

**DON'Ts** – Adults shall not under any circumstances:

- Provide children and youth with non-sacramental alcohol, marijuana, drugs, cigarettes, tobacco products, e-cigarettes, vapes, or pornography;
- Arrive under the influence of alcohol, illegal drugs, or misuse legal drugs at any children’s or youth event when they are responsible for children or youth at an event;
- Consume non-sacramental alcohol or illegal drugs or misuse legal drugs at any children’s or youth event or when they are responsible for children or youth at an event;
- Engage in illegal behavior or permit other adults or children or youth to engage in illegal behavior;
- Engage in any sexual, romantic, illicit, or secretive relationship or conduct with any child or youth; or
- Apart from planned pre-approved educational programs, discuss their own sexual activities, fantasies, or their own use, or abuse of drugs or alcohol with children or youth.

Anyone who suspects a violation of these policies shall take steps as outlined in *Responding to Concerns* (Section VII).

## H. Special Considerations for Off-Site Programming

Off-site programs, trips, and events are a welcome and often necessary means for spiritual, social, and emotional wellbeing of children and youth. They also present additional challenges for maintaining best practices for safe and healthy ministry. The expectations for safe space, as described above, should be observed off-site.

In the event of uncertainty about application of this policy, the Responsible Person should contact their Supervisor with the relevant queries.

Because of the unique risks that can't always be anticipated, it is important to obtain permissions and manage documentation as described below.

### 1. Prior Approvals

- Prior approval by the governing body and the member of the clergy in charge is required, and that approval shall be reflected in the minutes of the governing body. Diocesan sponsored programs, trips, or events shall receive prior diocesan approval.
- Written parental approval is required prior to viewing any movie, whether off-site or on-site, rated "PG-13" or above, or participating in any conversation or program containing sexually explicit or violent content.
- These same prior approvals are required when the site is a private residence, hosting such events as cook outs, pool parties, progressive dinners, etc.

### 2. Registration, Waivers, and Release Forms

- All children, youth, and adults shall complete and sign a registration form and a waiver and release form before participating in any off-site program. Confidentiality must be preserved with respect to medical and other sensitive information in the forms. Such forms can encompass a program year.
  - There must be a parent/guardian's signature on all release and waiver forms for minors.
  - Completed release and waiver forms shall be maintained in a secure location on-site or online.
- Permission slips shall be provided for each off-site event and shall be signed by the parent/guardian.
- Prior permission for a minor to be photographed or recorded on film, videotape, audiotape, or other electronic media is required from a parent/guardian.



### **3. First Aid and Medications**

- Current certification in First Aid, CPR, and Automated External Defibrillator (AED) is strongly encouraged for those who work with children and youth.
- A first aid kit, appropriately stocked for the event and participants, shall be available in an easily accessible location.
- A record must be kept of all medication or first aid given to the participant. This record shall include the participant's name, the date and time of service, the name of the person administering medication or treatment, and a description of the medication, dosage and/or treatment given.
- All medications (prescription and over the counter) belonging to minors shall be given to the Responsible Person, unless otherwise agreed upon by the parents and the Responsible Person. Exceptions may include inhalers, epi-pens, and birth-control pills.
- Only the Responsible Person, or their adult designee, shall administer medications.

### **4. Supervision**

- At any gathering of children or youth, there shall be at least two unrelated adults with one being age 25 or older, preferably reflecting the sex and gender identity of the participants.
- Minimum ratios of adult to child/youth shall be in accordance with American Camp Association (ACA) guidelines as follows:
  - 5 years & younger – 1 adult for each 5 overnight-participants and 1 adult for each 6 day-participants
  - 6-8 years – 1:6 for overnight and 1:8 for day
  - 9-14 years – 1:8 for overnight and 1:10 for day
  - 15-18 years – 1:10 for overnight and 1:12 for day
- Additional adults can provide skills, mentorship, support, encouragement, spiritual guidance, and joy.
- When you have new leaders-in-training, the leadership teams should also have a reasonable number of experienced adult leaders to provide support.

### **5. Insurance**

All trips to off-site destinations must have adequate insurance in case of emergency. For more information, contact the Diocesan Office.

## I. Overnight Programs

In overnight programming, particular attention will be given to historically excluded or unrecognized people, such as LGBTQ+ and differently-abled individuals. In a situation of unequal power and safety, preferences of these individuals merit additional consideration, accommodation, and action to ensure:

- Participant privacy;
- Maximization of social integration of all participants;
- Minimization of stigmatization of any participants;
- Equal opportunity to participate; and
- Safety of all participants.

Other guidelines for overnight programs:

- The safe use of restrooms and showers by all participants requires dioceses, congregations and other organizations to consider numerous factors, including, but not limited to: age, sex, gender identity and expression, and privacy. Adults should have separate showers or separate times for showers.
- Overnight programs shall provide safe, supervised sleeping arrangements.
  - No bed, cot, or sleeping bag shall have more than one person sleeping in it.
  - Supervision by two unrelated adults is required in any space where one or more youth are sleeping.
  - It is acceptable for all participants to sleep in the same open area when dressing rooms and bathrooms provide appropriate privacy.
- Participants shall have access to three substantial meals each full day and access to sufficient water.
- Participants shall be given the opportunity for at least seven hours of sleep each 24-hour period, except for programs where parental/guardian permission is given to miss sleep. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the youth or child does not have a medical condition that would put the participant at risk by missing sleep.
- Participants shall have some time set aside each day for rest or free time.

Best practice guidelines for hotel stays:

- One child or youth per bed, including cots, pullouts or hideabeds, and rollaway beds;
- At least 2 children or 2 youth in each room;
- Adult supervisors or chaperones have rooms on the same floor, scattered among the rooms with children or youth, and at least one adult room is by the stairs or elevators;
- Adult leader assigns rooms and room occupants.

## J. Transportation

- For the health and safety of all participants, the following practices shall be followed: For events that originate and/or terminate at the diocesan, congregation, or organization's facility, all drivers must be AT least 18 years of age, no longer in high school, have proof of insurance and a current driver's license, have completed a volunteer driver information form, and have a satisfactory DMV records check. The best practice is for all drivers to be at least 21 years of age.
- All drivers and riders must comply with state laws including seat belt and cell phone usage.
- Parents/guardians are responsible for the transportation and safety of their children and/or youth to and from the event. This responsibility includes the transportation of any other passengers in their vehicle.

## K. Camps and Retreat Centers

Any camps, camping programs, and retreat centers offered under the sponsorship of the Episcopal Diocese of North Dakota or any of its entities shall follow the guidelines for off-site programming established in this policy. In addition, camps should aim to follow American Camp Association standards to the best of the camp's ability.

## L. International Considerations

Travel with children and youth presents amazing opportunities for participants to experience the church and the world on a larger scale with vastly different perspectives of faith communities and their contexts. It also presents challenges to normal safety protocols and opportunities for creativity if managed well. The following policies will help groups prepare for a variety of potential scenarios, as well as for domestic and international travel.

### 1. Adult Leaders and Chaperones

- Minimum ratios of adult to youth need to be greater due to the possibility of leaving an adult behind with a participant in the event of a medical emergency.
  - 9-14 years – 1:5
  - 15-18 years – 1:7
- Regardless of group size, no group should travel with fewer than three adult chaperones.
- One adult, minimum age 25, should serve as the travel administrator who is responsible for all aspects of the trip, including carrying all necessary documentation, contacts, and forms including:
  - medical releases;
  - community covenant;
  - emergency contacts;
  - itineraries; and
  - cash and/or credit card capacity to address emergencies.

- It is a best practice that, one adult, minimum age 25, should hold a current medical certification to manage administration of necessary and permissible medications, administer immediate and necessary first aid, and triage medical situations to determine if care of an individual needs to be taken to a higher level of care. When this is not possible, one person should be designated to supervise the administration of medications as instructed on medical release forms, and a clinic near your destination should be identified ahead of time in order to respond to health emergencies as rapidly as possible.
- Acceptable medical certifications include:
  - Wilderness Medical Response
  - Outdoor Emergency Care
  - Emergency Medical Technician/Paramedic
  - Nurse – RN/LPN/Nurse Practitioner
  - Physician’s Assistant or Medical Doctor
- Best practice is to designate an adult to serve as back-up to the travel administrator, and as back-up for simple first aid and administration of prescriptions. These could be the same person.
- A copy of all documents should be left with an accountable person in the diocesan, congregation, or organization’s office. That person should also serve as the local emergency contact person for communications between the traveling group and families at home.

## 2. Insurance for Travel

- Short-term trip or supplemental insurance, available through most church and organization’s policies as an added rider, must be secured at least one month prior to travel.
- It is recommended that all travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.
- Because not all individuals have access to affordable and adequate health insurance, it is recommended that health insurance be added to trip insurance.

## 3. International Considerations

- Check in with the U.S. Department of State on travel requirements, including visas.
- Make certain that every traveler’s passport is valid for at least six months beyond your return date.
- Determine whether or not vaccinations are required and/or recommended for entry into specific countries.
- Arrange to have at least two cell phones with the group that will have active coverage in your destination(s). Make a back-up plan for communication with your Responsible Person at home.
- A more thorough list of international travel considerations with links to U.S. and global organizations can be found in the *Youth in Mission Manual* here: <https://www.episcopalchurch.org/ministries/youth-ministries/mission-manual/>

## VII. Responding to Concerns

### A. Suspected Abuse, Neglect, or Exploitation of Children and Youth

Any adult who has reason to suspect that abuse, neglect, or exploitation of children or youth has taken place, is strongly encouraged, and all mandated reporters (see Definitions and Appendix D) are required, to contact North Dakota's Child Protection Program (OR in Clay County Minnesota the Clay County Child Protection Services).

In addition, anyone who has reason to suspect that abuse, neglect, or exploitation of children or youth has taken place within a facility or program of the Episcopal Diocese of North Dakota, its, congregation, or entities, should immediately inform one or more of the following:

- The bishop or the Diocesan Office in the case of the diocese;
- Member of the clergy in charge or the senior warden in the case of a congregation;
- The director, head, or other governing officer in the case of other diocesan entities; and/or
- An Intake Officer in case a member of the clergy is suspected of abuse, neglect, and/or exploitation.

### B. Suspected Violations of this Policy

Anyone who suspects a violation of these policies shall immediately report the violation to the Responsible Person, member of the clergy in charge, and senior warden.

Those receiving reports of violations of this policy shall be responsible for ensuring appropriate pastoral care is available to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with the church.

Anyone who knows of a violation of these policies by a member of the clergy shall immediately report the violation to the Diocesan Office and/or one of the Intake Officers. Anyone can make a report to an Intake Officer.

The bishop, hearing reports of violations by clergy, or by laity at diocesan events, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action, up to and including canonical disciplinary action, as provided by Title IV of the Constitutions and Canons and/or termination of employment or unpaid ministry with the diocese.

### C. Local Resources for Response

The Episcopal Diocese of North Dakota, its entities and congregations provide a list of local resources (including the bishop, diocesan intake officers, and children protective services) that can give information and assistance to anyone concerned about circumstances that may violate this policy. These resources with contact information can be found on the Diocesan web page in the Safe Church section. For relevant local congregational resources (such as clergy and wardens), please contact your congregational leadership.

## VIII. Policy Adoption, Implementation, and Audit

### A. Diocesan Adoption, Implementation, and Audit

The Episcopal Diocese of North Dakota has adopted this *Policy for the Protection of Children and Youth* consistent with the requirements in the model policy adopted by General Convention. Site-specific variations from this diocesan policy may be made, where approved by the governing body and described in detail, including the circumstances under which those variations are to be permitted and their rationale. **This approval shall be recorded in the minutes of the governing board and submitted to the Diocesan Office for the bishop's approval.**

The bishop has informed congregations and other entities within the diocese of the contents of the diocesan policy, the requirement that each congregation or organization adopt a policy in accordance with the diocesan policy, and the vendor(s) approved by the diocese to conduct Public Records Checks.

The diocese will conduct a *Safe Church Self-Audit* every three years, as required, to confirm compliance with diocesan safe church policies.

#### **Procedures to be confirmed by audit will include (but are not limited to):**

- Existence of diocesan policy that is consistent with and/or exceeds the requirements of this model policy;
- Provision of accessible and appropriate training for all those who work with children and youth in accordance with *Screening and Training Protocols* (Appendix A-2). Such training shall include, at a minimum, topics identified in the Episcopal Church's model policy;
- Verification that each congregation and/or organization within the diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and
- Verification that each congregation and/or organization has a process to ensure members access training and conduct public record checks.

### B. Congregation and Organization Adoption, Implementation, and Audit

Congregations and organizations must adopt a *Policy for the Protection of Children and Youth* that is consistent with and/or exceeds the requirements this diocesan policy.

Congregations and organizations may adopt site-specific variations from diocesan policies, where permitted by vestries or governing bodies. Any variations should be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the vestry or governing body.

How to access the *Policy for the Protection of Children and Youth* online shall be posted in an area where activities take place, and copies are available on the website for all adults, guardians, and all paid and unpaid persons who minister to children or youth. The Diocesan webpage will

have contact information for the bishop and Diocesan Office. For local leadership, please reach out to your congregation's leadership: clergy-in-charge, warden or vestry member.

Each congregation and organization is required to conduct a *Safe Church Self-Audit* annually to confirm compliance with safe church policies, and to report such audit to the bishop's office.

**Procedures to be confirmed by audit will include (but are not limited to):**

- Public records checks, application forms, records of screening, and reference verification of paid and unpaid persons;
- Records of compliance with *Screening and Training Protocols* (Appendix A: A-1 and A-2);
- Procedures for responding to concerns and incidents; and
- Evidence of compliance with "safe space" requirements.

# Appendix A

## A-1: Application and Screening

	Application & Screening					
		Public Records Checks				
<b>R = Required</b>	<b>Application</b>	<b>DMV</b>	<b>Credit</b>	<b>Criminal Bkgrd</b>	<b>Interview</b>	<b>Reference Check</b>
<b>S = Suggested/recommended</b>		<b>(driving record)</b>				
<b># = Required if paid</b>						
<b>* = Required if involved in active ministry</b>						
<b>Clergy</b>						
Bishop	R	R		R	R	R
Priests	R	R		R	R	R
Deacons	R	R		R	R	R
Retired Clergy	*	*		*	*	*
Postulants and Candidates for Holy Orders	R	R	R	R	R	R
Seminarians	R	R		R	R	R
<b>Children's Ministry Worker (age 18+)</b>						
Church school/VBS teacher	R	R		R	R	R
Acolyte leader/trainer	R	R		R	R	R
Camp counselors, other staff	R	R		R	R	R
Youth Group/Confirmation leader/mentor	R	R		R	R	R
Nursery worker	R			R	R	R
Other youth-involved volunteers	R	R		R		
<b>Lay Leadership</b>						
Eucharistic visitors		R		R		
Eucharistic ministers						
Treasurer & related financial responsibilities	#	R	R	R	R	R
Driver - program related transportation	#	R			R	R
<b>Other Staff</b>						
Choir director	R	R		R	R	R
Organist	#	#		#	#	#
Administrative support	#	#		#	#	#

**Off-site:** Any location other than the sponsoring Episcopal church, institution, facility, or campus.

**Overnight:** Any event that starts on one calendar day and ends on a different calendar day.



## A-2: Training

	Universal courses					Specialty courses **					
<b>R = Required</b>	<b>Introduction</b>	<b>Diocesan *</b>	<b>Healthy</b>	<b>Inclusion</b>		<b>Power &amp;</b>	<b>Abuse/</b>	<b>Pastoral</b>	<b>Bullying</b>	<b>Anti-Harassment</b>	
<b>S = Suggested/recommended</b>	<b>&amp; Theological</b>	<b>Policies &amp;</b>	<b>Boun-</b>			<b>Relation-</b>	<b>Neglect</b>	<b>Relation-</b>		<b>Preventing</b>	<b>Preventing</b>
<b># = Required if paid</b>	<b>Background</b>	<b>Rules</b>	<b>daries</b>			<b>ships</b>		<b>ships</b>		<b>Sexual</b>	<b>Sexual</b>
<b>* - Required if involved in active ministry</b>										<b>Harassment</b>	<b>Harassment</b>
										<i>Supervisors</i>	<i>Workers</i>
<b>Clergy</b>											
Bishop	R	R	R	R		R	R	R	R	R	
Priests	R	R	R	R		R	R	R	R	R	
Deacons	R	R	R	R		R	R	R	R	R	
Retired Clergy	*	*	*	*		*	*	*	*	*	
Postulants	R	R	R	R		R	R	R	R	R	
Seminarians	R	R	R	R		R	R	R	R	R	
<b>Children's Ministry Worker (paid/vol.)</b>											
Church school/VBS teacher	R	R	R	R		S	R	S	R		R
Acolyte leader/trainer	R	R	R	R		S	R	S	R		R
Camp counselors, other staff	R	R	R	R		S	R	S	R		R
Youth Group/Confirmation leader/mentor	R	R	R	R		S	R	S	R		R
Nursery worker	R	R	R	R		S	R	S	R		R
Other youth-involved volunteers	R	R	R	R		S	R	S	R		R
<b>Lay leadership</b>											
Wardens	R	R	R	R		R	S	R	R	R	
Vestry	R	R	R	R		R	S	R	R	R	
Eucharistic visitors	R	R	R	R		R	R	R	R	R	
Eucharistic ministers	R	R	R	R		S	S	S	S	S	
Altar Guild	R	R	R	R		S	S	S	S		
Treasurer/related financial responsibilities	R	R	R	R		S	S	S	S		
Convention delegates	R	R	R	R		S	S	S	S		
Adult forum leaders	R	R	R	R		S	S	S	S		
Driver - program related transportation	R	R	R	R		S	S	S	S		
<b>Other staff</b>											
Choir director	R	R	R	R		R	R	R	R	R	
Organist	R	R	R	R		S	S	S	S		R
Administrative support	R	R	R	R		R	S	S	S		R
<b>** Additional courses when available</b>											

## Appendix B: Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth

Social media shapes the lives of young people and has the potential to empower ministry. Behavior in the digital sphere is never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that present a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology. The following recommended practices and guidelines are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

This policy, albeit for the physical world, is applicable for the virtual world, as well. The best practices outlined above need to be followed in the virtual world when applicable.

### **General Information about Digital Communications**

- All communications sent digitally (email, social networking sites or platforms, notes, texts, or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, “friend” can mean anyone with whom you are willing to communicate through that medium. In the physical world, “friend” can mean much more in terms of intimacy, self-disclosure, mutuality, and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect, or exploitation of children or youth apply in the virtual world as they do in the physical world. Check your local applicable laws.

### **Recommended Practices and Guidelines for Church and Organizations in the Episcopal Diocese of North Dakota:**

- Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.
- Establish a policy of transparency regarding social media account. The best practice is to have the diocese, congregation, or organization create and “own” the social media accounts representing the diocese, congregation, or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
- Establish a policy regarding the identification or “tagging” of individuals in online photos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The Episcopal

Diocese of ND recommends not “tagging” individuals online, of any age. Photos should not have tags, but may have first names (no last names) of individuals, if there is written permission from parents/guardians. If people so choose, they are welcome to self-tag in pictures and posts, which will then be approved by the administrator of the page. A diocese, congregation, or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by the diocese, congregation, or organization respectively, except as described in #2 above. The preceding statement should be included in the diocese, congregation, or organization’s Social Media Policy.

- Email can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure for responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
- When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
- Diocese, congregations, or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

#### **Recommended Practices and Guidelines for Children and Youth:**

- Prudent judgement should be used in the time of day a child or youth is contacted through social media. Under normal circumstances, refrain from in-person contact or engaging in conversations via phone, texts, chats, video conferences, emails, etc., before 8:00 am or after 10:00 pm, unless it’s an emergency. (Asynchronous communications intended to be read later are okay.)
- Privacy settings and personal boundaries should be implemented.
  - Create and use profiles on social networking sites that meet professional and institutional standards.
  - Do not submit connection requests (such as friend requests on Facebook or “Add Me” on Snapchat) to children or youth for personal interactions. Youth may not be able to decline such requests due to the disparity of power between youth and adults. Youth may ask to be “friends,” and adults should discern the nature of contact appropriate for healthy ministry.
  - Apply privacy settings that are consistent with all children and youth, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.
  - Establish a regular ongoing and consistent system of review that focuses on settings, accessible content, photos, and videos to ensure compliance with professional and institutional standards.
  - Inform parents of children and youth of social networking sites and platforms used within the ministry.

- When possible, send communication (1) to entire groups, (2) on an individual's "wall," or (3) in public areas, rather than in private messages. This includes photos, images, and videos.
- When sending emails to a child or youth that contain personal or private information regarding that child or youth, a copy should be sent to the parents or guardians as well. Examples of these types of emails include: payment due information, specific medical requests or questions, etc. Mass emails sent to an entire group are not required to be copied to parents or guardians.
- Disclose **ongoing** digital pastoral communications (i.e.: e-mails, Facebook messages, texting, etc.) with children and youth to a parent and/or a supervisor to determine when a referral to a professional provider or resource is needed.
- Create covenants to govern digital groups, which include:
  - Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
  - Who may join and/or view group activity, when participants should leave the group, and when/if the group will be disbanded;
  - Description of content that can be posted or published on the site or page;
  - A prohibition of "tagging" photos and videos of children and youth. However, the captioning of photos and videos is permissible with written permission from a parent or guardian;
  - Notification that mandatory reporting laws will be followed; and
  - Consequences for breaking the covenant.
- Delete inappropriate material posted in digital groups, address the behavior and report it, if necessary, in accordance with legal and institutional requirements.
- In video calls, follow the same criteria used in telephone calls. In addition, prudent judgement regarding attire and surroundings should be observed.
- Comply with the following best practices regarding "groups" on social networking sites:
  - Have at least two unrelated administrators as well as at least two youth administrators for groups that are designed for you;
  - Use closed groups, but not "hidden" or "secret" groups, for youth;
  - Have only youth administrators invite other youth to join the online group, unless a youth previously asked an adult administrator to invite them to join;
  - Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavior covenant;
  - Open social networking groups for parents/guardians of current members;
  - Remove adult leaders of youth groups and youth who are no longer members, due to departure, removal from position, or are ineligible because they "aged-out" of a program from social networking sites, list serves, etc.; and
  - Observe mandated reporting laws regarding suspected abuse, neglect, and exploitation.

## Appendix C: Forms



### Episcopal Diocese of North Dakota Application for Ministry with Adults, Children, and/or Youth

[This application is intended as a template and may be adapted for a particular ministry but the adaptations must be consistent for that particular ministry. Be sure to collect all information relevant to that particular ministry.]

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

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

**Phone #s:** (home) \_\_\_\_\_ (work) \_\_\_\_\_ (cell) \_\_\_\_\_

**E-mail Address** \_\_\_\_\_

Emergency Contact \_\_\_\_\_

Phone # \_\_\_\_\_

Name and relationship \_\_\_\_\_

**Employment History** (include present and prior employers for the past ten years – add additional pages as needed)

Company name: \_\_\_\_\_

Position held: \_\_\_\_\_

Name of Supervisor and Phone # \_\_\_\_\_

Dates of employment: from \_\_\_\_\_ to present

Company name: \_\_\_\_\_

Position held: \_\_\_\_\_

Name of Supervisor and Phone # \_\_\_\_\_

Dates of employment: from \_\_\_\_\_ to \_\_\_\_\_

Company name: \_\_\_\_\_

Position held: \_\_\_\_\_

Name of Supervisor and Phone # \_\_\_\_\_

Dates of employment: from \_\_\_\_\_ to \_\_\_\_\_

**Current and previous volunteer experience** (include present and past experience for the past ten years – add additional pages as needed)

Organization: \_\_\_\_\_ Duties: \_\_\_\_\_

Name of Supervisor and Phone # \_\_\_\_\_

Dates: from \_ to \_\_\_\_\_

*(continued on next page)*

Organization: \_\_\_\_\_ Duties: \_\_\_\_\_

Name of Supervisor and Phone # \_\_\_\_\_

Dates: from \_ to \_\_\_\_\_

Organization: \_\_\_\_\_ Duties: \_\_\_\_\_

Name of Supervisor and Phone # \_\_\_\_\_

Dates: from \_ to \_\_\_\_\_

Special interests, hobbies, and skills:

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Which ministries with adults, children and/or youth are especially appealing to you?

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What personal qualities, training and/or skills do you have that are relevant or appropriate for these ministries?

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Why are you interested in these particular ministries?

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Would you be willing and able to participate in periodic training sessions? Yes No

**References:** (Please provide three personal references - other than family members - who can identify your strengths and weaknesses and describe your background and ability to relate with adults.)

1. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Home/ work/ cell phone # \_\_\_\_\_  
How does this person know you? \_\_\_\_\_

2. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Home/ work/ cell phone #s \_\_\_\_\_  
How does this person know you? \_\_\_\_\_

3. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Home/ work/ cell phone #s \_\_\_\_\_  
How does this person know you? \_\_\_\_\_

**Please answer the following questions; circle your response.** (If any of your answers are yes, please attach another page and write a full explanation.)

Yes No 1. Have you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, neglect or mistreatment (emotional or physical) of children or youth?

Yes No 2. Have you, at any time, been involved in or accused, rightly or wrongly of sexual harassment or sexual exploitation?

Yes No 3. 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 4. Are you using illegal drugs?

Yes No 5. Have you ever been arrested or convicted for any criminal act more serious than a traffic violation?

Yes No 6. Have you ever had a paraphiliac diagnosis (pedophilia, exhibitionism, or voyeurism)?

Yes No 7. Have you ever been asked to step away from ministry in any setting, paid or volunteer?

Yes No 8. Is there anything in your past or current life that might be a problem if we

found out about it later?

## Acknowledgment, Release, and Signature

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen. I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize [congregation] and the Episcopal Diocese of North Dakota to request and receive such information.

If hired or chosen, I agree to be bound by Episcopal Diocese of North Dakota policies and procedures, including but not limited to its Policies for the Protection of Vulnerable Adults and for the Protection of Children and Youth. I understand that these may be changed, withdrawn, added to or interpreted at any time at the Episcopal Diocese of North Dakota's sole discretion and without prior notice to me. I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of [congregation] and the Episcopal Diocese of North Dakota, or myself.

Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and [congregation] and Episcopal Diocese of North Dakota employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature \_\_\_\_\_

Print Name \_\_\_\_\_ Date \_\_\_\_\_

Witness Signature \_\_\_\_\_ Date \_\_\_\_\_





## Episcopal Diocese of North Dakota (EVENT)

### Covenant and Rules of Conduct

Attending the (EVENT) is a privilege that has been provided to each Participant. Throughout (EVENT), each Participant is called to present their best selves as members of (CONGREGATION). With this goal in mind, each Participant must agree to read, understand, and abide by the guidelines below, and participate according to their gifts.

#### *Youth:*

1. You are expected to be on time to (EVENT).
2. You are responsible for getting yourself up and to your selected activity on time.
3. When speaking in group activities, you are expected to use "I" statements and to speak only for yourself.
4. You are expected to be appropriately dressed, avoiding clothing that promotes tobacco, alcoholic, or illegal substances. Underwear and torso must be covered.
5. You are expected to be active and involved throughout the entire event, participating fully in selected activities and assigned groups.
6. You are expected to take responsibility for your needs, keeping your diocesan adult leaders informed of your whereabouts and general state of being at all times.
7. You are expected to keep yourself hydrated and fed. Meals are included in your registration fees. Snacks are at your own expense.

#### *Additional Guidelines for Overnight Events for Youth:*

1. You are expected to be in your dorm by curfew.
2. You are expected to have at least 7 hours of sleep each night.
3. You will respect the privacy of your sleeping space. Only your roommate(s) may be in your room. A common area in the dorm will be designated for socializing during free time.

#### *Adult Leaders:*

1. Adult Leaders at (EVENT) must check-in with their participants.
2. All medical situations/incidents must be reported to the leaders of (EVENT) for appropriate response, care, and documentation.
3. All disciplinary issues must be handled by leaders with the (EVENT) for appropriate response and reporting.

## Responsibilities and Regulations

### *Community Covenant*

1. Respect the dignity of every human being.
2. All participants will be responsible for damaged property.
3. Young people leaving **(EVENT)** must sign out with **(NAME)** AND must be accompanied by an adult. Under no circumstances may one adult and one young person leave the meeting/event alone.
4. No sexual behavior or sexualized or harassing speech will be allowed.
5. No use of tobacco products, alcohol, or illegal drugs is allowed.

### *Additional Guidelines for Overnight Events for the Community:*

1. Quiet will be maintained in sleeping rooms from 11pm-7am.
2. All participants are to be in their sleeping rooms by curfew.
3. All participants will remain in their sleeping rooms from curfew until 6am.

## Non-Negotiable Regulations

The following regulations also apply to all participants (young people and adults) and failure to comply will result in expulsion from the **(EVENT)** at your guardian's expense:

1. There will be no possession or use of alcohol or illegal drugs/controlled substances at any time during the event.
2. Participants are expected to respect campus property and individual property and will be held financially responsible for willful destruction of it.
3. No pets, fireworks, firearms, knives or other weapons are permitted.
4. All young people leaving the **(EVENT)** at any time must be accompanied by an adult registered at the conference. Under no circumstances may one adult and one young person leave the conference alone.

I have read and understood the Responsibilities and Regulations. I agree to abide by these regulations while I am attending the **(EVENT)**.

---

*Participant Signature*

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*Printed Name and Date*



## Episcopal Diocese of North Dakota Medical Authorization

Event: \_\_\_\_\_ Dates: \_\_\_\_\_

Event Location: \_\_\_\_\_

Participant's Name: \_\_\_\_\_ Birth Date: \_\_\_\_\_

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

\_\_\_\_\_

Guardian's Name: \_\_\_\_\_ Home Phone: \_\_\_\_\_

Cell Phone #'s (List all): \_\_\_\_\_

Alternate Contact: \_\_\_\_\_ Phone #: \_\_\_\_\_

### **Medical Information:**

Doctor's Name: \_\_\_\_\_

Allergies: \_\_\_\_\_

\_\_\_\_\_

Medications: \_\_\_\_\_

\_\_\_\_\_

Other Information: \_\_\_\_\_

\_\_\_\_\_

**Insurance Information:**

I have medical insurance coverage for the above name participant.

Company: \_\_\_\_\_ Policy #: \_\_\_\_\_

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

Policy in Name of: \_\_\_\_\_

Insurance Policy I.D.: \_\_\_\_\_

I acknowledge that I do not have “medical insurance” for the above named participant and understand that we are financially responsible for all costs.

In the event of an emergency, I hereby authorize an adult leader of this activity to act as agent for me to consent to any medical, dental, or surgical treatment and care deemed necessary by a licensed medical professional. I expect to be notified as soon as possible. I acknowledge that I am financially responsible for any emergency medical or dental costs.

Parent/Guardian/Adult Participant Name (please print): \_\_\_\_\_

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



## Episcopal Diocese of North Dakota Photo Release

I hereby grant **(CONGREGATION/EPISCOPAL DIOCESE OF NORTH DAKOTA)** permission to use my likeness in a photograph or video in any and all publications, including website entries, without payment or any other consideration. I further understand and agree that these materials shall become the property of **(CONGREGATION/EPISCOPAL DIOCESE OF NORTH DAKOTA)** and will not be returned to me. I hereby authorize **(CONGREGATION/EPISCOPAL DIOCESE OF NORTH DAKOTA)** to edit, alter, copy, exhibit, publish, or distribute such photo or video for purposes of publicizing **(CONGREGATION/EPISCOPAL DIOCESE OF NORTH DAKOTA)** programs or for any other lawful purpose. In addition, I waive the right to inspect or approve the finished product, including written or electronic copy, wherein my likeness appears. I waive any right to royalties or other compensation arising or related to the use of such photograph or video.

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*Participant Signature*

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*Participant Printed Name and Date*

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*Parent/Guardian Signature*

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*Parent/Guardian Printed Name and Date*



## Episcopal Diocese of North Dakota Waiver and Release

I, \_\_\_\_\_, do hereby affirm to **(church name)** that I have the legal authority to provide my consent and authorization for matters relating to the participation of \_\_\_\_\_ in the **(event name, church name, and location, event date(s))**

Parent/Guardian Name (please print): \_\_\_\_\_

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

### WAIVER AND RELEASE

I, \_\_\_\_\_, Parent/Guardian, on behalf of ("Participant") do hereby release, waive, discharge, and covenant not to sue and agree to hold members of **(church name)**, its officers, directors, employees, representatives, agents and affiliates, and the staff of **(event name)** from any and all claims, demands and actions of any and every kind directly or indirectly arising out of or relating in any respect to the participation of the Participant Minor Child in the **(event name, church name and location, event date(s))**. My waiver and release of all claims, demands, actions, and liability shall include without limitation, any injury, illness, death, property damage or loss to the Participant Minor Child which may be caused by any act, or failure to act by the staff of **(event name)** or sustained before, during or after **(event name)** unless such injury, illness, death, property damage or loss is a direct result of the willful misconduct of either the church or the staff of the **(event name)**. I understand that, without limitation of the foregoing, neither the Church of **(church name)** or the **(event name)** shall be liable and each is hereby released each from all claims that may arise from loss or damage to the ("Participant")'s personal property or the interruption of the **(event name)** for whatever reason. Neither the Church of **(church name)** nor **(event name)** shall be responsible for any lost or stolen property of the ("Participant") or any persons attending day activities thereof.

Parent/Guardian Name (please print): \_\_\_\_\_

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

## Appendix D: Mandated Reporting

### MANDATED REPORTERS OF SUSPECTED CHILD ABUSE OR NEGLECT IN NORTH DAKOTA AND MINNESOTA:

**In NORTH DAKOTA professionals required to report suspected child abuse or neglect are:**

- physician, nurse, dentist, optometrist, dental hygienist, medical examiner, coroner, or any other medical professional
- mental health professional
- religious practitioner of the healing arts
- school teacher or administrator, school counselor
- addiction counselor
- social worker
- any child care worker
- foster parent
- police or law enforcement officer
- juvenile court personnel, probation officer, Division of Juvenile Services employee
- member of the clergy
- Any person having reasonable cause to suspect that a child is abused or neglected, or has died as a result of abuse or neglect, may report such circumstances

TO REPORT suspected child abuse and neglect in North Dakota, call the Statewide toll-free **Child Abuse & Neglect Reporting Line 1-833-958-3500**.

**IMPORTANT:** If it's an EMERGENCY and a **child is in immediate DANGER, CALL 9-1-1 NOW**.

**In MINNESOTA, all of the following professionals are considered mandatory reporters (this is not an exclusive list):**

- Teachers (public and private)
- Doctors and nurses
- Administrators in an educational or non-profit setting
- Social workers
- Daycare providers
- Family members
- Psychologists and counselors
- Clergy members
- Probation and correctional officers
- Law enforcement officials
- Hospital and healthcare staff
- Welfare workers

**In Minnesota: You can report these abuses to any of the following:**

- Your local police department

- The sheriff's office
- Child Protective Services (CPS)
- Your local welfare agency