

# Diocesan Health & Safety Policy Document

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# **Diocesan Health and Safety Policy**

## **1. Introduction**

This document provides an over-arching policy for health and safety at work within the Diocese of Christchurch. It also provides clarification of the role of the Standing Committee, Operation Management Board, parishes, and all other ministry units operating within the Diocese in relation to discharging their responsibilities for health and safety at work under the Health and Safety at Work Act 2015 (HSWA).

Nothing in this document, either written or implied, shall be interpreted as being in contradiction to the HSWA. If such a contradiction should arise, then the HSWA shall have precedence.

## **2. Policy Statement**

The Anglican Diocese of Christchurch (the Diocese) is committed to providing and maintaining a safe and healthy workplace for all workers, including employees, voluntary workers, volunteers, and contractors, who work in or around church premises, as well as all other people visiting or using Diocesan and ministry unit premises and to providing the information, training and supervision needed to achieve this.

## **3. Policy Objectives**

The objectives of this policy are to:

- a. give the highest level of protection that is reasonably practicable to workers and other persons against harm to their health, safety, and welfare by eliminating or minimising risks in workplaces within the Diocese.
- b. actively promote health, safety and welfare for all workers, clients, visitors, and all other people using Diocesan and ministry unit premises as a workplace and provide a framework for continuous improvement and progressively higher standards of work health and safety.
- c. provide a workplace environment that encourages and enhances the engagement of workers in health and safety at work and has effective practices that allow workers to have an opportunity to participate in improving work health and safety on an ongoing basis.
- d. comply with the statutory requirements of the Health and Safety at Work Act 2015. (HSW Act) and any other relevant legislation.
- e. comply with the Safety Policy Guidelines agreed to at the General Synod/te Hīnota Whānui 2016

## **4. Application of Statutory Definitions to the Diocese and Ministry Units**

**PCBU:** The Diocese, Anglican Centre and all ministry units are considered to be a “person conducting a business or undertaking” (PCBU). PCBUs have a duty to consult, co-operate and co-ordinate activities for those involved with it.

- Duty Holder:** PCBUs are also the Duty Holder and have the overall responsibility to ensure the safety of the workplace.
- PCBU Officer:** All members of leadership teams of the Diocese, Anglican Centre, and ministry units are PCBU Officers i.e., the Standing Committee, Diocesan Manager, Operation Management Board (OMB), Anglican Centre Manager, and Vestry are PCBU Officers
- Volunteer:** Means a person who is acting on a voluntary basis (whether or not the person receives out-of-pocket expenses). Standing Committee, OMB, and Vestry members are volunteers.
- Volunteer Workers:** Volunteers workers carry out work in any capacity for a PCBU with the knowledge or consent of the PCBU, on an ongoing and regular basis and are an integral part of the undertaking. Volunteer workers have the same obligations as workers under the HSW Act.

## 5. Role of PCBU Officers

PCBU Officers must apply due diligence to ensure that their PCBU complies with its duties and responsibilities by taking reasonably practicable steps to:

- a. keep up to date and comply with all applicable laws and regulations.
- b. take personal responsibility for a safe work environment,
- c. establish a health and safety policy and review it every two years,
- d. make appropriate resources available to achieve the conditions of this policy,
- e. verify that these resources and processes are in place and being used,
- f. systematically identify, report and control risks to health and safety by taking all reasonably practicable steps to eliminate or minimise those risks in order to prevent injury or damage,
- g. develop and implement emergency and evacuation procedures,
- h. include health and safety as a regular agenda item at all governance, management and staff meetings in order to identify health and safety improvements
- i. regularly review (at least annually) the safety management system and practices to ensure that they are effective,
- j. actively involve workers in health and safety matters
- k. ensure relevant health and safety information is provided to all workers, volunteers and clergy.
- l. adhere to the Safety Policy Guidelines agreed to at General Synod/te Hinota Whānui 2016 and that are at Appendix A to this document.

## **6. Liability of Officers under the HSW ACT**

It is a criminal offence to breach the HSW Act, whether or not the PCBU is convicted of an offence. An offence is punishable by penalties including fines and/or imprisonment.

Officers who are volunteers are exempt from prosecution if they fail in their due diligence duty as Officers. However, paid workers e.g. Diocesan Manager, Anglican Centre Manager and stipended priests could be prosecuted.

Officers who are volunteers still have the duties of workers and other persons at a workplace to take reasonable care of their own health and safety, that their acts and omissions do not adversely affect the health and safety of other persons and to comply with the PBCU's instructions aimed at ensuring health and safety.

## **7. Governing Bodies Champion Health and Safety at Work**

It is recognised that the health safety and wellbeing culture is heavily influenced by the interest and priority placed on it by the Standing Committee, OMB, and Vestries (hereafter the Governing Bodies). Health, safety and wellbeing must be led from the top down.

Accordingly, the Governing Bodies are to elect a member to champion health and safety and to monitor the health and safety reporting to the respective Governing Body and other health and safety matters.

## **8. Executive Limitations in relation to Health and Safety**

All PCBUs within the Diocese of Christchurch are to have a written Health and Safety at Work Policy that as a minimum includes policies and procedures to cover the requirements of the HSW Act and Regulations. These requirements are summarised below but are intended for guidance only on the principles of the HSW Act and Regulations. Detailed policies there are to be reviewed annually should be developed based on specific reference to the HSW Act (refer [www.mbie.govt.nz](http://www.mbie.govt.nz)). See also the Inter Church Bureau Health and Safety information at <http://www.icbnz.org/health-and-safety.html>.

- a. Appropriate workplace policies, identifying responsibilities for health and safety, clear procedures relating to identifying, reporting and managing risks and hazards, training opportunities and procedures for regular review of policies.
- b. A safety/risk management system to manage reasonably foreseeable safety hazards/risks including regular risk/hazard reviews, the maintenance of a risk/hazard register and a process to review health and safety management and take corrective action on a regular basis and after a notifiable event.
- c. Procedures to ensure that, if identified/reported risks or hazards to health and safety cannot practicably be eliminated, control measures are implemented straight away to minimise risks by doing one or more of the following: (a) substituting the hazard/risk with a lesser hazard/risk (b) isolating the hazard/risk (c) preventing a person coming into contact with the hazard/risk (d) implementing engineering controls and if a

hazard/risk remains implementing administrative controls or personal protective equipment.

- d. Procedures for ensuring that all workers are aware of risks and hazards associated with specific roles and for health and safety induction training for new workers or for workers transferring to a new role, environment or task and appropriate health and safety information specific to the workplace is available to all staff.
- e. There is a documented emergency plan that identifies potential emergency situations, emergency planning that is implemented and workers or wardens appointed for each area to take control in the event of an emergency.
- f. Provision of adequate first aid equipment that each worker has access to and there is access to facilities to administer first aid. An adequate number of employees will be trained to administer first aid at the workplace.
- g. The provision for workplace representation and the opportunity for workers to engage and participate in health and safety matters. (This would normally include worker representation on a Health and Safety Committee).
- h. The requirement for a Health and Safety Committee for larger sites with clear remit and responsibilities, lines of accountability, minutes of meetings and reporting to the respective Governing Body.
- i. The appointment of a Health and Safety Officer who reports to the respective Governing Body and the provision of appropriate training and resources to carry out the role.
- j. Procedures to ensure that all notifiable events and subsequent investigations and findings are reported in line with the requirements of the HSW Act and to the respective Governing Body.
- k. Policies and procedures to ensure that records of due diligence are maintained for 6 years.

Records will include inter alia.

Policies and their amendments  
Processes and Procedures  
Risk and Hazard Registers  
Minutes of Health and Safety Meetings  
Personnel Health Records  
Incident Reports  
Incident Investigations  
Training Records

## **Appendix 1** **to Diocesan Health and Safety Policy**

### **Safety Policy Guidelines**

*This document is a high-level aspirational guide to why safety policy in the Church is important, and a guide to what such policy should cover. It is NOT a policy itself. Any policy must be formulated, based on this document, by the respective Ministry Unit, or governing body e.g. Episcopal Unit, Tikanga, Governing Entity.*

#### **Theological Statement:**

The Church is called by God to love neighbour, as part of God's creation, and to stand alongside and advocate for those at the margins, those less powerful, and those without a voice in our society.

Christian communities should be places where all people are welcomed, respected and safe. In such communities every human being has infinite worth and unique value as a child of God, irrespective of origin, ethnicity, sex/gender, sexual orientation, age, beliefs, social or economic status, contribution to society, or present psychological, physical, or spiritual state.

We recognise that everyone has different levels of vulnerability, that each of us may be regarded as vulnerable at some time in our lives, and that this is understood through our various experiences of culture, religion, and community.

As the Anglican Church in Aotearoa New Zealand and Polynesia we seek to honour diversity in our calling and our communities within a Tikanga framework, and through a broad understanding of mission (as defined by the ACC in five marks of mission). We are committed to ensuring these communities are safe and life giving for all.

*(Parts adapted from 'Promoting a Safe Church: Policy for Safeguarding Adults in the Church of England' and the 'Diocese of Waiapu Code of Ethics')*

#### **Values:**

As a three Tikanga Christian community who value diversity, we are called to be and live the gospel good news within the different cultures of the peoples we seek to serve and bring into the fullness of Christ, and we are committed to the following:

Equality of worth and value of every individual, without discrimination. (Gal 3:28)

Freedom for all to self-determination, and dignity. (Rom 8:2)

Justice, grace and care in all our relationships. (Micah 6:8)

Ministry as being 'other focussed', and always being our best offering. (Matt 9:35-36)

Always being responsible and accountable for safe practice, through honesty and transparency. (John 8:32)

Priority for those at risk, and compassion and support for all experiencing any injustice. (Matt 25:40)

#### **Rights:**

As a Church we believe that all those who engage with the ministry of the Church have the right:

- to be treated fairly, with respect and dignity, and without pressure or discrimination;

- to have their rights upheld regardless of their ethnicity, gender, sexuality, impairment or disability, age, religion or cultural or Tikanga background;
- to choose how to lead their life and be as independent as possible; and to be able to use their chosen language or method of communication;
- to have their needs relevant to the ministry context met;
- to receive pastoral ministry that is respectful and sensitive, recognising any power imbalance within such a relationship;
- to expect church workers will be recruited with care, and will receive training and continuing support in safe practice;
- to be free from unacceptable danger or risk; and to expect that any allegations of mistreatment, abuse, harassment or bullying will be responded to without delay;
- to expect that those who have a duty of care will act in the best interest of those they care for;
- to be helped to find appropriate specialist care, either from the church or secular agencies;
- to have their privacy respected;
- to have the protection of the law.

### **Developing policy:**

In order to ensure the above rights are met, each Episcopal Unit (or Tikanga, or responsible governing entity, or eventually the whole Church) is expected to formulate appropriate safety policies specific to their context, giving credence to the expectations in the Church's ministry standards and disciplinary processes in Title D of the Canons, and any relevant law within their legal jurisdiction (e.g. Employment, Vulnerable Children or Health and Safety).

**Appoint a local 'champion'** who has responsibility for oversight of the relevant entity's (this) policy, ensuring review/ update, reporting to governance, ensuring training, and maintaining records.

### **Key Components:**

The below headings are offered as key components in any safety policy. Recognising that children, young people, and the vulnerable can be at particular risk, policies should reflect their particular safety needs. Developing such a policy honours the mana/ dignity of each individual involved.

#### **1 Screening of ministers/ workers**

(Whether employed/ appointed - stipendiary or non-stipendiary/ or voluntary) - especially for those leading, or with responsibility for, a ministry.

A clear process - which includes application/ references/ police vetting or equivalent background check, and interview/ selection/ appointment processes.

Noting - where local employment law applies and referencing the General Synod's 'He Taura Tangata - People Matter' resource where applicable.

#### **2 Training and support**

Regular (annual) training.

Resources available.

Codes of Ethics/ Behaviour/ Standards.

Supervision.

Review of appointment.

### **3 Organisational Accountability and Reporting**

Lines of accountability, monitoring, record keeping, and reporting.

Responsibilities.

Discipline procedures.

Organisational emergency procedures/plans.

Insurance provisions.

### **4 Legal obligations**

Privacy/ confidentiality.

Health and Safety standards.

Reporting of abuse.

(Noting that particular legal jurisdictions differ across this Church.)

### **5 Physical environment checks**

Health and Safety compliance.

Hazards identification.

### **6 Programme safety expectations**

Leadership/staffing ratios (e.g. adult/child).

Transport.

Emergency contacts/ numbers.

Programme emergency procedures/plans.

Risk assessment and risk management.

### **7 Clear process for incident or complaint**

Clear reporting/ accountability lines in the event of an incident, e.g. addressing response, care, reference onward, support over any allegation of unsafe practice.

Transparently and publically accessible information about complaint processes, covering the appropriate processes applicable to the context e.g. Title D, Employment, Police.

### **8 Pastoral Care**

Identify what ministry of care and support is offered, for both ministers and those ministered to, and especially any victims of unsafe practice.

### **Glossary of terms/ definitions:**

**Abuse** - can be physical, sexual, emotional, verbal, social, financial, or spiritual. Including, but not limited to, behaviour that instils fear, is repeated, controlling, threatening and coercive.

**Bullying** - unwanted, aggressive behaviour that involves real or perceived power imbalance.

**Discrimination** - unlawful breach of your rights under Human Rights legislation

**Harassment** - systematic and/or continued unwanted and annoying actions of one party or a group, including threats and demands.