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THE BICULTURAL POLICY

As approved by Standing Committee 2004

The Diocese of Christchurch recognises the Treaty of Waitangi / Te Tiriti o Waitangi as a key foundation of the constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia and:

- A. Seeks to continue to build and maintain relationships between Tikanga Pākehā and Tikanga Māori.**
- B. Seeks to increase understanding and awareness of the Treaty and its practical implications.**

Strategies For Implementing the Bicultural Policy

Strategies for implementing and nurturing the Bicultural Policy follow the two strands (A & B), through the appointment by Standing Committee of a Diocesan Bicultural Education Committee.

A. Relationship Development

- i Te Hui Amorangi and Standing Committee will meet at least biennially to discuss issues of mutual interest and benefit.
- ii The Partnership Committee of the Hui Amorangi and Standing Committee will continue to report to Standing Committee and Te Hui Amorangi on issues of mutual interest and benefit.

It consists of two representatives of Te Hui Amorangi and two representatives appointed by Standing Committee (appointments reviewed biennially), and meets to work consultatively on bicultural issues as they arise.

- iii. The Diocesan Bicultural Education Committee will continue to report every year to Synod and to Te Hui Amorangi o Te Waipounamu on achievements in bicultural education and development.
- iv. The Diocesan Bicultural Education Committee will work with the Partnership Committee to establish mechanisms for dialogue on effectiveness of bicultural education and implementation of the policy in the life of the Church.
- v. The Diocesan Bicultural Education Committee will continue, in consultation with Te Hui Amorangi o Te Waipounamu, to explore appropriate relationships for ministry units with organisations such as Ngāi Tahu rūnanga and Ngā Maata Waka.

B. Education of Tikanga Pākehā

- i Each year Standing Committee through the Diocesan Bicultural Education Committee will identify bicultural education priorities following consultation with ministry units and Te Hui Amorangi.
- ii The diocese will ensure that clergy who have not received their theological education in the Anglican Church in New Zealand, shall receive appropriate orientation concerning the history and culture of the church, the land, and its people.

- iii. Throughout the year resources may be produced and other opportunities taken by the Diocesan Bicultural Education Committee and Diocesan staff to encourage ministry units in their bicultural journey.
- iv. The Resource Centre will hold appropriate bicultural material to assist ministry units and individuals.

Definitions

Pākehā: all people other than Māori who have settled in Aotearoa New Zealand.

Māori: the indigenous people of Aotearoa New Zealand, tangata whenua.

Tikanga Pākehā:

- (a) under the Constitution –
 - (i) the Dioceses of the Anglican Church in New Zealand which include the Diocese of Christchurch
 - (ii) all who choose to identify with and worship under the umbrella of the Diocese of Christchurch
- (b) under the Treaty of Waitangi - all people other than Maori who are New Zealanders by virtue of the Treaty of Waitangi (tangata tiriti).

Tikanga Maori:

- (a) under the Constitution –
 - (i) Te Pihopatanga o Aotearoa which includes Te Hui Amorangi o Te Waipounamu
 - (ii) all who choose to identify with and worship under the umbrella of Te Pihopatanga o Aotearoa
- (b) under Te Tiriti o Waitangi - iwi, hapū and Maori organisations.

Biculturalism: is the theory and practice of two distinct cultural groups committed to live alongside one another and have the ability to venture into the culture of the other group from the security of their own cultural base.

Bicultural development: the process whereby two cultures grow and develop within one nation in a spirit of mutual respect and responsibility.

Partnership: co-operation, interdependence and commitment to a relationship between distinct cultural groups within one nation, with each accorded the same dignity and respect, sharing fairly in decision-making and resources.

Bicultural partnership: co-operation, interdependence and commitment to a relationship between two distinct cultural groups. In the context of the Anglican Church of Aotearoa New Zealand and Polynesia it is between Tikanga Pākehā and Tikanga Māori to implement bicultural development.

Consultation: two parties agreeing to meet together in the spirit of willingness to change, discussing the proposal until there is mutual understanding, and making a decision together.

Basis Of The Bicultural Policy

The Government and the courts have made a number of clear statements about the status of the Treaty of Waitangi. For example, in the booklet published to commemorate 150 years since the signing of the Treaty, the Government stated that the Treaty of Waitangi is the founding document for our nation.

The Treaty obligation to partnership is with Maori, the indigenous people of Aotearoa. Constitutionally, the Anglican way of institutionalising this partnership is by structural relationships - cultural strands between Pākehā, Māori, and Pasefika.

Within the Church structure the Treaty partnership relationship is expressed between Dioceses and Te Pīhopatanga. The local expression of Te Pīhopatanga o Aotearoa is Te Hui Amorangi o Te Waipounamu.

Parts of the Constitution of the Anglican Church of Aotearoa, New Zealand and Polynesia were altered in 1992 to read in the Preamble:

AND WHEREAS (6) by the Treaty of Waitangi, signed in 1840, the basis for future government and settlement of New Zealand was agreed, which Treaty implies partnership between Māori and settlers and bicultural development within one nation;

AND WHEREAS (12) the principles of partnership and bicultural development require the Church to:

- (a) organise its affairs within each of the tikanga (social organisations, language, laws, principles, and procedure) of each partner;*
- (b) be diligent in prescribing and in keeping open all avenues leading to the common ground;*
- (c) maintain the right of every person to choose any particular cultural expression of the faith;*

AND WHEREAS (13) Te Rūnanga o Te Pīhopatanga o Aotearoa and the General Synod, meeting together in a General Conference in November 1990, covenanted with each other and agreed to certain amendments and revisions of the Constitution to implement and entrench the principles of partnership between Māori and Pākehā and bicultural development and to incorporate and extend the principal provisions of the Church of England Empowering Act, 1928;

In 1996 General Synod/Te Hinota Whanui reinforced clause 6 of the Preamble of the Constitution with respect to theological training and ministry education by adding the words,

Te Tiriti o Waitangi guarantees te tino rangatiratanga to Māori and provides the framework for relationships between Tangata Whenua and other Tikanga within Aotearoa New Zealand.

HOLY WHOLLY ACCESSIBLE

A POLICY OF THE ANGLICAN DIOCESE OF CHRISTCHURCH FOR MINISTRY WITH PEOPLE WITH DISABILITIES

Approved by Synod 2003

Available in booklet form from the Anglican Centre

BISHOP'S COMMENT

As our Diocese begins to implement a Policy for Ministry with People with Disabilities, I want to affirm the work of those who have prepared and shaped the policy document. Most sectors of our community already have such a policy and in some ways we are rather late arriving!

I sometimes hear the comment "we have nobody here who needs facilities for disability". Obviously, if the facilities are lacking then it's not surprising if people look elsewhere!

I hope we can celebrate this new policy so that we can really say with integrity that we are an inclusive church.

***Bishop David Coles
July 2003***

A POLICY OF THE DIOCESE OF CHRISTCHURCH FOR MINISTRY WITH PEOPLE WITH DISABILITIES

- * The Church will:
 - so order its life that people with disabilities are included and encouraged to be part of its membership, worship, service and witness.
 - engage in education, advocacy and chaplaincy activities which express its commitment to inclusive ministry with all people with disabilities.

- * Ministry Units will be expected to:
 - Celebrate the God given diversity and gifts of parishioners.
 - Increase the awareness of barriers to full participation for those with disability within our communities.
 - To explore ways of furthering mission and ministry by and to all.

- * Ministry Units will be expected to:
 1. Complete an audit on
 - i) the make-up of their congregation and community
 - ii) the "accessibility status" of their church and facilities in terms of buildings, attitudes, theology and practice by 31 May 2004.
 2. Prepare a 5 year programme to implement the findings of the audit by 31 August 2004.
 3. Make provision for all people to be able to participate and receive the

sacraments of the Church in the most inclusive way possible.

INTRODUCTION

WHAT IS MEANT BY THE PHRASE "A PERSON WITH DISABILITY"?

Based on the World Health Organisation definition, a person with disability may be any person whose physical, mental or social wellbeing is temporarily or permanently impaired - visibly or invisibly – congenitally, through age, illness, accident or general environmental conditions - with the result that his/her self dependence is impeded.

An increasing proportion of the people in our church will be living with disability, all of whom will be people who want to be accepted as equal members of the community. They are people with gifts to share with others.

Disability and the Law

In New Zealand the Human Rights Act 1993 makes it unlawful to discriminate against people with disabilities in areas of employment, education and training, provision of goods and services, access to public places, vehicles and facilities and accommodation.

Terminology

The language and terminology that we use is important because it conveys our attitudes towards those being addressed. Currently it is recognised that there are a number of terms to refer to people with disabilities. In this policy we use the term '**people with disabilities**' to include people of all ages with any form of disability

DISABILITY AND THE GOSPEL OF CHRIST

- * Within the gospels we are aware of the special care that Jesus demonstrated, and the call that he gave, to those who have been marginalised by disability or in any other way. As a Church we take seriously our calling to share the good news of Jesus Christ with all.
- * We believe that we are all created in the image of God and that every person has a unique value in the sight of God.
- * People with disabilities bring gifts to the Church, contributing towards the Body of Christ.
- * We further believe that the gifts of **all** people must be explored, identified, utilised, and honoured.
- * When people with disabilities take their place in the faith community and in ministry, they challenge the church to include them as people equally loved by God.

- * The Church empowers the whole community when issues of disability are acknowledged and addressed.

- * The call to join in inclusive ministry is a call to;
 - * an enlarged understanding of who God is and where God is at work
 - * an enlarged understanding of ourselves and others
 - * an enlarged understanding of who the people of God are

A VISION FOR THE ANGLICAN DIOCESE OF CHRISTCHURCH - MINISTRY WHICH INCLUDES PEOPLE WITH DISABILITIES

- * A vision of ministry units where people together, and in the presence of God face life day by day, with all its joys, achievements, challenges,

commitments and opportunities for service.

- * A vision of a Church which lives out a commitment to its *Mission Statement* and *Long-term Objectives* in its local and diocesan life.

The present *Long-term Objectives* which have particular relevance for our ministry and mission to and with people with disabilities and their caregivers are:

- *At both diocesan and parish level we will establish effective caring of others.*
- *We will work actively for an end to all forms of poverty, discrimination, injustice and violence within the church and society.*
- *Every church member will be encouraged to see all of their life as a ministry with Christ.*
- *As a whanau we will express interdependence at all levels.*

- * A vision of church members who accept people with disabilities as people with gifts of heart, mind and spirit to share in building up the body of Christ.

INCLUSIVE MINISTRY IN OUR DIOCESE

In order to engage in ministry that includes people with disabilities, congregations will:

- * provide a welcoming and accessible environment
- * empower all its members to grow in faith in God as revealed in Jesus;
- * enable people with disabilities to participate as teachers and leaders in education, worship and service;
- * accept all as people first and develop relationships accordingly;
- * accept fellowship offered by people with disabilities;
- * identify needs in the local community and provide assistance to people with disabilities, their families and caregivers as appropriate;
- * be prepared to employ people with disabilities;
- * consult with people with disabilities and their caregivers about alterations and innovations, complementing this with professional advice and noting Diocesan requirements;
- * be educated about disability issues.

IMPLICATIONS FOR THE CHURCH OF THIS POLICY

The policy requires :

- * Education to help people understand the significance of ministry which includes people with disabilities;
- * Examination of the ethical issues surrounding the dignity of human life regardless of ability;
- * Recognition of theological, ethical and advocacy considerations in all aspects of ministry involving people with disabilities, their families and caregivers;
- * Recognition that inclusive ministry may require new strategies for incorporating people with disabilities into the life of ministry units, Diocesan Committees and the Synod.
- * Appointments and employment within the Diocese of Christchurch will comply in all respects with relevant legislation including the Human Rights Act and its amendments;
- * An audit of all ministry units and Diocesan Structures for compliance with this policy

SUMMARY

The Diocese of Christchurch is a dynamic, diverse *and inclusive* community of faith that is made up of people with differing abilities and disabilities. We therefore affirm the Diocesan Vision Statement as follows:

“We the Diocese of Christchurch, in the Anglican Church in Aotearoa, New Zealand and Polynesia, as part of the wider Christian Church

- * ***seek to be a dynamic and diverse community***
- * ***making Christ known in the society around us***
- * ***through faithful worship, work and witness.”***

ACKNOWLEDGEMENTS

The Diocese of Wellington is acknowledged and thanked for allowing extensive use of their document as a basis for this policy.

Members of the Diocese of Christchurch Task Group commissioned to develop a Disability Policy:

The Revd Jill Lander (Convenor), the Revd Joan Clark, Mrs Judy Eaton, Mrs Christine Haythornthwaite, Mrs Alison Jephson, The Revd Jim Robb, Mr Richard Tankersley, Mr Graham Tapper, Ms Gloria Weeks.

Keeping Them Safe

A policy for the protection of children and young people and those with responsibility for them

(Policy only – ‘Extracted from the full Keeping Them Safe (2019) publication which can be found at [Keeping Them Safe](#)

FOREWORD

BISHOP PETER

The Church of our Lord Jesus Christ is a place of healing and wholeness. For many it is a place where they experience the unconditional love of God for the very first time. Unfortunately, the Church can also be a magnet for people who wish to bring harm to others and who can be quite threatening. It is our responsibility as a Diocese to welcome all people in the name of Christ while also keeping safe the vulnerable, the lost and the lonely. To do this we have a number of systems and trainings in the Diocese of Christchurch to help parishes and ministry units provide safe and secure environments in which God and human community can be encountered and enjoyed. Thank you for taking seriously the responsibility of being both a disciple of Christ and one who helps others in their Christian walk.

In Christ's love,

+Peter



Introduction

The Anglican Diocese of Christchurch is committed to the safety of all people within the church.

Christ valued children and urged his followers to do the same.

“If anyone should cause one of these little ones to lose their faith in me, it would be better for that person to have a large millstone tied around their neck and be drowned in the deep sea.” Matthew 18:6

“See that you don’t despise any of these little ones. Their angels in heaven, I tell you, are always in the presence of my Father in heaven.” Matthew 18:10

This resource specifically addresses the safety of children and young people and those who work with them.

It is of paramount importance that our ministry to children and young people does not compromise their safety in any way. It is also essential that workers, whether paid or unpaid, are not put at risk through unsafe practices. Hence the following protocols, resources, forms and templates have been developed.

Rationale

The Anglican Diocese of Christchurch requires that:

1. a safe environment is provided for the spiritual, physical, intellectual and emotional well-being of children and young people and that they are treated with dignity and respect,
2. those with responsibility for children and young people provide their service with integrity in a safe and professional manner,
3. those with responsibility for children and young people are provided with appropriate conditions, guidance, instruction, training and supervision to ensure best practice standards so that the service provided is above reproach.

Purpose

The purpose of this resource is to:

- a. promote the safety of children and young people and also the safety of people with responsibility for children and young people
- b. provide safety guidelines, procedures and a resource base for ministry units engaged in children’s/young people’s ministries
- c. define the roles and responsibility of the Vestry and Health and Safety Champion in each parish/ministry unit, including the Children and Young People’s Safety

Officer (CYPSCO) in each parish/ministry unit and the assistance that may be offered to them by various local resource people and/or Diocesan staff.

Our Beliefs

The Diocese of Christchurch believes that when this policy is implemented:

1. The safety of children and young people will be more assured
2. Workers can be confident their practice is consistent with best practice standards
3. The community can have confidence that the church is taking its responsibilities seriously.

Definitions:

For the purpose of this document the following definitions shall apply, unless stated otherwise:

Classification of Persons:

Child	Any person under the age of 14 years
Young person	Any person aged 14 to 18
People with responsibility for children and young people	Any person who has designated responsibility over children and/or young people in a parish/ministry unit in the Diocese. It may refer to clergy, paid employees, or unpaid volunteers, including but not limited to leaders, teachers and assistants.
Caregiver	Means the parent, guardian or caregiver who has the day to day responsibility for a child or young person.

Classifications of Responsibility:

Leader	<p>Involves oversight for an area of ministry, for example:</p> <ul style="list-style-type: none"> ◆ Sunday school/children's church ◆ Crèche ◆ Youth group ◆ Camp ◆ Holiday Programme <p>NB: If employed in either a full-time or half-time capacity, the Diocese requires such people to hold a Bishop's license.</p>
Assistants	<ul style="list-style-type: none"> ◆ Teachers and other rostered helpers for any children's or youth activity or programme.
Special events workers	<p>Those invited to present a specific programme, for example:</p> <ul style="list-style-type: none"> ◆ Visiting speakers ◆ Performers ◆ Instructors

Helpers	People from the parish/ministry unit or elsewhere who may be called upon from time to time to assist for a special purpose (e.g. driver) or to cover for a regular worker who is absent.
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Note 1. The term “worker” is used to cover all persons with designated responsibility for children or young people, whether that person is a leader, an assistant, a special events worker or a helper

Note 2. These workers may be paid or volunteers

Note 3. Note that the CYP SO cannot be a Leader or an Assistant, however they could fill in as a Helper from time to time.

Children and Young Persons Safety in the Parish:

The Vestry of each parish/ministry unit is responsible for the safety of any children and young people they work with. It is vital that these parish leaders, as well as the Vestry’s Health and Safety Champion, regard themselves as responsible, along with any appointed Children and Young People’s Safety Officer (CYP SO).

Joint responsibility, along with clearly designated lines of reporting and accountability, ensure that a CYP SO does not work in isolation, and encourages a shared, positive attitude towards safety in the parish/ministry unit. They should report directly to the Health and Safety Champion on the Vestry.

Vestries are strongly advised to initiate a regular time slot at their meeting for Children and Young People’s safety matters, managed by their Health and Safety Champion. This encourages all members of Vestry and parish leaders to regard these matters as important so that they become a normal part of discussions, and parish/ministry unit functioning. This does not mean the CYP SO has to attend all Vestry meetings or create monthly reports unless necessary or requested for a particular reason. A twice yearly report to the Vestry is expected.

Policy for Addressing Suspected or Alleged Child Abuse

The provisions of the Children Young Persons and their Families Act 1989 are acknowledged.

Definition

Child abuse means the harming, (whether physically, emotionally or sexually) ill-treatment, abuse, neglect or deprivation of any child or young person.

(Child: under 14 years. Young Person 14-17 years)

Section 2, Children, Young Persons and their Families Act 1989.

Rationale

The Anglican Diocese of Christchurch requires that a safe environment be provided for the spiritual, physical, emotional and intellectual wellbeing of children and young people that ensures they are treated with dignity and respect.

Purpose

1. To ensure the safety of children and young people is paramount.
Paramourncy Principle, Section 6, CYP&F Act 1989 – see Section 8
Additional useful information
2. To provide procedures for address all cases of suspected or alleged abuse and/or neglect.

Guidelines

Seeking advice and reporting:

- ◆ Where a worker or other person suspect's child abuse or has child abuse disclosed to them they shall follow the procedures outlined below.
- ◆ The same procedures should be followed where a worker or any person has abuse reported to them relating to a child or young person who is not a participant in the group programme.

Notes:

1. *Reporting suspected child abuse is voluntary under New Zealand law. However the Anglican Diocese of Christchurch and the United Nations Convention on the Rights of the Child (UNCROC) requires that all necessary steps should be taken to keep children and young people safe from abuse.*
2. *Under section 15 of the Oranga Tamariki Act people may report directly to a Social Worker or the Police.*
3. *Section 16 of the Act provides protection from prosecution for people making a report in good faith.*

Managing reporting:

- ◆ It will be the responsibility of the parish/ministry unit's Children and Young People's Safety Officer(CYPSO) to manage the process in consultation with another person for example, the Vicar, Vicar's Warden, the children/young people's worker or their supervisor (as appropriate, excluding the alleged offender). It is important these decisions are not made in isolation.
- ◆ Where the CYPSO is implicated the Vicar shall have the management responsibility in consultation with another person as above.

Ensuring the safety of the child:

- ◆ The first consideration will be to ensure the immediate safety of the child.

Informing parents:

- ◆ Decisions to inform parents (If the parents are implicated) about suspected or

alleged abuse will be made only after consultation between the parish/ministry unit and the statutory agency involved: Oranga Tamariki or Police.

Confronting the suspected or alleged offender:

◆ No person shall confront any person identified as allegedly responsible for abuse. This is the role of the statutory agency involved.

Ensuring confidentiality/privacy:

◆ To protect the victim(s), the alleged offender and the integrity of the investigation, it is important to ensure that issues are kept as confidential as possible.

◆ Where there is a serious or imminent threat to personal or public safety, workers are entitled to disclose confidential information. In such cases workers will inform the child/young person of any information divulged to a third party in a way that is appropriate for the child/young person's age and maturity.

◆ Personal details will be disclosed only to **those who need to know**, usually Oranga Tamariki, Police, people with responsibility for children and young people and/or a supervisor.

◆ Storage of information: Information should be stored securely for at least the duration of any investigation and legal proceedings. Advice should be sought from the Office of the Privacy Commissioner (0800 803 909).

Supporting those involved:

◆ The parish/ministry unit shall ensure, support is provided to all parties involved in the reporting process and to any others, e.g. workers, as needed.

◆ The parish/ministry unit shall seek advice relating to support from Oranga Tamariki, the Police, and ACC Counselling.

◆ It is advisable for the parish/ministry unit to contact the Diocesan Monitor to discuss appropriate management of the process. This is compulsory where the alleged offender is an ordained person or holds a Bishop's Licence.

Withdrawing workers:

◆ When any lay person with responsibility for children and young people is suspected of or alleged to have abused a child or young person that person will be suspended from their position of responsibility for the duration of the investigation. Their further involvement would need to be decided upon by the vestry in consultation with the Diocesan Monitoring Committee. Such a decision is to be made after the completion of any investigation. Care must be taken to ensure that the legal process is not hindered in any way.

◆ When an ordained person is suspected of or alleged to have abused a child or young person the Diocesan Monitor shall be informed as soon as practicable. The Monitor will invoke the Diocesan statute entitled *The Ethical Conduct and Complaints Procedures of the Diocese of Christchurch Statute* contained in the Diocesan Regulations Blue Book.

Training:

- ◆The parish/ministry unit shall ensure workers are trained to implement this policy.
- ◆The Diocese shall ensure appropriate training is provided at least annually to equip workers to implement this policy.

Procedures

1. Respond appropriately:

A.	Listen:	<ul style="list-style-type: none"> ◆Do not put words into a child’s mouth ◆Allow them to tell only as much as they want ◆Ensure the child’s immediate safety. ◆Write down exactly what the child/young person has told you.
B.	Let them know:	<ul style="list-style-type: none"> ◆...you’re glad they told you ◆...you’re sorry it happened ◆...it’s not their fault ◆...you’ll help.
C.	Do not:	<ul style="list-style-type: none"> ◆... over-react/panic or ask leading questions ◆... promise a child you will not tell anybody.

Note: *It is most important to reassure the child, thank them for telling you, and let them know you will get help.*

2. Document:

- ◆ Record the dates, details and anything said by yourself and the child, using as far as is possible the exact words of the child and yourself.
- ◆Complete the notification form on pages 80-81, entitled **Care & Protection Documentation (Disclosure) Form.**
- ◆This can be scanned/faxed to Oranga Tamariki or the police and then stored securely for the duration of the investigation.

3. Inform:

- ◆Inform the Children and Young People’s Safety Officer or the Vicar (excluding the alleged offender) who will manage the steps outlined in 3,4,5,6,and 7.
- ◆This person shall consult with another person for example, the Health and Safety Champion, the Vicar, Vicar’s Warden, the children/young people’s worker or their supervisor, as appropriate, excluding the alleged offender.
- ◆If unavailable, seek advice directly from Oranga Tamariki or the Police.

4. Seek Advice:

Seek advice from Oranga Tamariki or the Police to determine the appropriate course of action regarding the child’s safety. Phone 0508 Family (0508 326 459) this number can be called for any kind of advice regarding the situation.

5.Take further action based on the Agency’s advice:

Report the alleged abuse to the appropriate agency based on advice given by Oranga Tamariki or the police. Once an agency is involved the agency will investigate and parish/ministry unit will act on the advice from the agency.

6.Support:

Seek support for the child or young person and the person who took the disclosure from the agency involved. A safety plan for a worker who takes the disclosure from a child may need to be devised. (See sample Documents)

7.Inform Diocesan Monitor:

Inform the Diocesan Monitor of the allegation against any ordained person or any person who holds a Bishop's Licence who is suspected of or alleged to have abused a child or young person, as soon as is practicable (by the next working day).

Information from the Oranga Tamariki – Ministry for Children website

www.orangatamariki.govt.nz

Reporting child abuse:

It is very important to take immediate action if abuse is suspected. When you report this it may:

- Ensure that the abuse stops
- Protect children from further harm, ensure children receive professional help as soon as possible.
- SAVE A CHILD'S LIFE.

It is the responsibility of the authorities to investigate the situation and determine the child's condition.

You should report any suspicions that a child has been or is being abused, you do not need proof.

Your suspicions may include:

- What you saw
- What you heard
- What the child told you
- What someone else told you (Be careful with this one)

When to report:

It is best to report your suspicions immediately. The child may need immediate protection or medical attention. As well there may be certain physical signs of abuse such as bruising or scars, which could be used as evidence.

Keep a written copy of all the telephone calls, letters and notes, including dates, times and observations and exactly what was said.

It is essential the when reporting what a child said that you report exactly what they say, do not assume anything.

Who to report to:

Police, duty social worker at your nearest Oranga Tamariki office, call 0508326459 all these services have 24hr help lines.

Even if your report proves false as long as it was given in good faith it is better to report than not to and a child is harmed further. Children have a right to be protected.

What happens after a report?

The appropriate authorities will take action, you should be informed of the outcome of the investigation.

What is physical abuse?

Physical abuse is a non-accidental act on a child that results in physical harm.

Physical abuse indicators:

- Unexplained bruises, welts, cuts, abrasions in unusual locations e.g.. Face, lips, gums, mouth, eyes, torso, back, buttocks, back of legs, external genitalia.
- Shape of injury e.g. specific marks of belt.
- Unexplained burns – small circular burns on palms, soles of feet. Immersion burns, specific shape e.g. element, rope burns on neck, torso etc.
- Unexplained fractures:
- Skull, facial bones, spinal – bruising associated with these different colours indicating different stages of healing.
- Multiple fractures
- Fractures in very young children
- Bald patches on scalp.

Children's behaviour that could indicate physical abuse:

- Cannot recall how the injuries occurred, or offers inconsistent explanations.
- Is wary of adults.
- May cringe or flinch if touched unexpectedly
- May display a vacant stare or frozen watchfulness
- May be extremely aggressive or extremely withdrawn
- Displays extremely indiscriminate affection-seeking behaviour. For example, goes readily to strangers for nurturing.
- May be extremely compliant or eager to please
- Tries to take care of or protect the parents or caregiver
- When at play, imitates negative behaviour or language e.g. spansks or yells at a doll
- Is dressed inappropriately to hide bruises or other injuries
- Runs away from home or is afraid to go home
- Describes abusive situations

- May regress
- May indicate a general sadness. May show this in drawing and play
- Could have a vision or hearing delay
- Is violent to animals or other children

Adult behaviour

- Maybe vague about details of cause of injury
- May appear unconcerned about child
- May blame the accident on other people or child
- Explanation provided not believable given the age of the child
- Disagreement between adults about how the injury occurred
- May have unrealistic expectations of the child
- Little or no knowledge of child development
- Delay in seeking medical attention
- Shakes the infant
- Threatens or attempts to injure child
- Is aggressive or violent towards other family members
- Is aggressive towards the child in front of others

Sexual Abuse

Sexual abuse can occur within or outside the family and can be homosexual or heterosexual in nature. Most sexual abuse is perpetrated by someone the child knows and trusts.

Early warning signs

- Children can be alerted to possible sexual abuse grooming, they should be encouraged to tell an adult if someone.....
- Asks them to do things in private that involves physical contact – back rubs, massages.
- Looks at or touches their body saying it is to see how they are developing.
- “Accidentally” touches or brushes up against their body.
- Comes into their bedroom or bathroom when they are undressed.
- Says sexual things about their body or how they dress, either directly or by phone or internet.
- Comes into their bedroom at night.
- Asks them to keep this a secret.

(Remember indicators do not necessarily prove that a child has been abused. They are clues that alert us that abuse may have occurred and that a child may require help or protection.)

Neglect

Is the failure to provide for the Childs basic needs, such as housing, nutrition, adequate supervision, medical and psychological care, and education.

Neglect is a pattern of behaviour which occurs over a period of time, and results in impaired physical functioning or development of the child.

Neglect causes both physical and emotional harm to the child.

Neglect may be characterised by:

Physical neglect- failure to provide the necessities to sustain the life or health of the child or young person.

Neglectful Supervision – failure to provide developmentally appropriate or legally required supervision of the child or young person, leading to an increased risk of harm.

Medical Neglect – failure to seek, obtain or follow through with medical care for the child or young person resulting in their impaired function or development.

Abandonment – leaving a child or young person in any situation without arranging necessary care for them and with no intention of returning.

Refusal to assume parental responsibility – unwillingness or inability to provide appropriate care of control for a child.

Physical, Behavioural and adult behaviour can indicate neglect

Emotional Abuse

Emotional abuse occurs when a child’s emotional, psychological or social well-being is continually assaulted.

The effects of this form of abuse are not always visible. The long – lasting effects of emotional abuse may only become evident as a child becomes older and begins to show difficult or disturbing behaviours or symptoms.

“Never assume, it is essential to recognise all the indicators but they do not tell the whole story. Always be mindful of the strengths in a child’s life.”

Family Violence

Is the coercive and controlling behaviour by a family member that causes physical, sexual and emotional damage to others in the family.

Family violence includes threatening to harm people, pets or property, and causes family members to live in fear. Children are always affected either emotionally or physically where there is family violence even if they are not personally injured or physically present.

The indications that children have been affected by family violence are also those covered in the physical, sexual, neglect and emotional abuse sections of the book.

For more information please refer to: Oranga Tamariki – Ministry for Children.

www.orangatamariki.govt.nz

Anglican Diocese of Christchurch

Media Policy

As approved by Standing Committee 2024

Purpose

This policy is intended for those who speak on behalf of the Diocese.

A **Media Policy** is necessary to ensure:

- Appropriate, informed and timely responses to Media requests and queries after due consultation with the Bishop and other parties as required by the Bishop
- Consistency in timing, accuracy and courtesy in response to Media requests and queries
- A responsible approach to presentation of the Diocese and Diocesan issues in the Media, and responses to issues arising in the Media
- Adherence to the values of the Church in all dealings with the Media.

Scope

This Media Policy applies to all employees, Board and Committee members (whether co-opted or elected) of the Anglican Diocese of Christchurch referred to in this Policy as 'Diocesan personnel'.

Principles

Principles underpinning this Media Policy:

- Honesty, openness and accuracy of information are important in all communications through the Media.
- Media communications should at all times take into account and be consistent with the mission and ministry of the Diocese and ensure that appropriate communication strategies are used.
- Confidentiality must be observed in any media discussions.
- Spokespeople or commentators on Diocesan matters must be authoritative and knowledgeable in the area being discussed, and must have a mandate from the Bishop/Diocese.
- Relationships with the Media should be mindful of their professional and deadline requirements, balanced with respect for the pastoral and missional demands of the Church.

POLICY STATEMENTS

Spokespersons

- The Bishop is the principal spokesperson for the Diocese. This role can be specifically delegated in the Bishop's absence or for specific issues.
- The Diocesan officer for communication (whatever the current job title is) needs to be advised of discussions before any interview takes place.
- Parishes at times have programmes or events for which they invite media interest and such parishes are welcome to request advice from the Communication and Media Advisor but this policy is not intended for those situations.
- Any contact by the Media with Diocesan personnel who do not have delegated spokesperson authority must be directed immediately to the Bishop or Bishop's delegate, and copied to the Communication and Media Advisor.

Media liaison

- All initial, proactive approaches to the Media should be discussed with the Bishop and Communication and Media Advisor in advance other than parish local initiatives.
- All incoming Media calls must be directed in the first instance to the Bishop (or the Communication and Media Advisor if the Bishop has agreed) unless it pertains to local parish events.

Media releases

- Any media releases, statements or formal replies should be prepared in consultation with the Communication and Media Advisor and authorised by either the Bishop or Bishop's delegate.

Official Information requests

- All requests for Official Information by the Media will be managed by the Communication and Media Advisor, in consultation with the Bishop.

Provision of Media Training

- Diocesan personnel nominated to speak to the Media must have received training in working with the Media or have guidance from the Communications Officer prior to media exposure.

Professional and employee organisations

- Diocesan personnel who are spokespersons for other organisations, in making statements to the Media to express the views of their organisations, must state the capacity in which they are speaking and make it clear that they are not speaking as a representative of the Diocese.

Commercial information

- No Diocesan personnel may discuss issues of a commercial or contractual nature without the express permission of the Bishop, Standing Committee or other committee linked to the Diocese of Christchurch.

Legal liability

- Diocesan personnel making public statements regarding any person or Diocesan organisation should be aware that they may be personally liable if the statement is unfounded.

Conflict of Interest Policy

As approved by Standing Committee 2011

1. This policy applies to all members of all Diocesan bodies and all Diocesan employees (called "decision-makers") and applies whenever they are involved in making decisions in that capacity.
2. An "Interest" exists for a decision-maker where:
 - a. the decision-maker is or may be or becomes a director, officer, employee or trustee of any company, partnership, organisation, group or trust with which the decision-maker is transacting or dealing in his or her capacity as decision-maker;
 - b. the decision-maker is a party to, or will derive a material financial benefit from, a matter;
 - c. the decision-maker has a material financial interest in another party involved in the matter;
 - d. the decision-maker is transacting or dealing as decision-maker with himself or herself in another capacity;
 - e. the decision-maker is the parent, child, spouse or partner of another party to, or person who will or may derive a material financial benefit from the matter;
 - f. the decision-maker is otherwise directly or indirectly materially interested in the transaction or matter.
3. Every decision-maker must disclose all potentially relevant Interests he or she has, or may have, in relation to any transaction or matter on which the decision-maker makes a decision or provides advice.
4. Every Interest so disclosed shall be recorded in the minutes of the meeting at which the disclosure is made or be recorded on the employee's file.
5. Any Interest so disclosed will not be considered to constitute a conflict of interest in relation to a transaction or matter under consideration by the decision-maker unless a majority of other decision-makers present at the relevant meeting (or otherwise involved) resolve that it does constitute such a conflict.
6. Where a majority of other decision-makers have resolved that a conflict exists for a decision-maker, that decision-maker (the "Conflicted Decision-maker") must not take part in any deliberations or proceedings, including voting or other decision-making relating to the Conflict.
7. When a Conflict exists for a decision-maker the person chairing the Meeting may require the Conflicted Decision-maker to leave the meeting.
8. If the Conflicted Decision-maker does not leave the meeting, the person chairing the Meeting may adjourn the meeting until the Conflicted Decision-maker does leave.

Fraud Policy

1. Purpose

- 1.1 To minimise the risk of losses to Diocese of Christchurch and its Parishes and other related Bodies as a result of fraudulent acts, and to provide clear guidance for all employees, committee members, clergy and laity as to the appropriate course of action should fraud be suspected.

2. Applicability

- 2.1 All employees and any parties conducting business with the Diocese of Christchurch, its Parishes and other related Bodies.

3. Policy Statement

- 3.1 Employees, office holders, clergy and laity are required at all times to act honestly and with integrity and to safeguard the organisation's resources. Fraudulent behaviour will not be tolerated. All allegations will be investigated following the process outlined in this policy and will usually be referred to the New Zealand Police.
- 3.2 It is recognised that alleged cases of fraud can affect the rights and reputation of the person(s) implicated. All matters related to the allegation shall remain confidential and all documentation kept secure, except to the extent required by the Police or any investigating authority to fully investigate the matter.
- 3.3 Allegations of fraud will be dealt with by the Diocesan Manager. Allegations against the Diocesan Manager are to be handled by the Bishop.

4. Definition

- 4.1 Fraud is defined as deliberate deception or cheating, intended to gain advantage. The term 'fraud' is used to describe any act, expression, omission, or concealment, calculated to deceive another for advantage.
- 4.2 Fraud includes, but is not limited to:
 - Forgery or alteration of documents.
 - Misappropriation of funds, supplies or other assets.
 - Presenting false credentials or qualifications.
 - Unauthorised use, including the destruction or removal of Diocesan or Parish property, equipment, materials or records.
 - Authorising or receiving payment for goods or services not received or performed.
 - Fabrication or falsification of data (e.g. timesheet, leave form or expense form), plagiarism or other dishonest practices.
 - Accepting or offering bribes or inducements.
 - Granting a contract, or engineering the granting of a contract to a third party with a view to direct or indirect personal gain.
 - Disclosing confidential information to a third party.

- Using information technology equipment to manipulate programmes
- or data dishonestly, e.g. by altering, substituting or destroying records.

5. Reporting of Suspected Fraud

- 5.1 In the event of suspected fraud, employees must promptly advise the Diocesan Manager, or the Bishop, if the Diocesan Manager is suspected.
- 5.2 An individual who reports a suspicion of fraud in good faith will in no circumstances be threatened, intimidated, or dismissed because he or she acted in accordance with this policy.
- 5.3 The Diocesan Manager will immediately notify the Bishop of the suspected fraud.

6. Investigations

- 6.1 An allegation of fraud involving an employee will be treated in line according to Diocesan Disciplinary Guidelines.
- 6.2 The Diocesan Manager will consult with the Diocesan Finance and Audit Chair or Bishop as appropriate.
- 6.3 Unless considered minor and able to be dealt with through a disciplinary process, all instances of fraud will be referred to the New Zealand Police.
- 6.4 A post investigation assessment will be carried out. Any identified control system weaknesses will be addressed.

7. Recovery of Loss

- 7.1 It is Diocesan policy to pursue the recovery of lost money or other property wherever possible and practicable.

8. Public Relations

- 8.1 Queries from outside the Diocese with respect to any fraud investigation shall be referred to the Diocesan Manager who will immediately refer them to the Bishop and alert the Communications Officer. Staff should not discuss matters under investigation with any party.

Approved May 2011

As approved by Standing Committee 5 July 2023

MINISTRY UNIT INVESTMENT POLICY

INTRODUCTION

The following policy statement has been prepared for the instruction of office bearers to act as a protection when investing ministry unit funds and to ensure ministry unit funds are prudently invested.

POLICY STATEMENT

All parish funds must be deposited with either a Registered Trading Bank or invested with Church Property Trustees (CPT).

Explanation

Registered Trading Banks in New Zealand are typically rated at AA- or better by Standard and Poor's and provide a secure investment.

The Church Property Trustees exist to provide a trustee service for parishes. The Trustees are required to meet the "prudent person test". As such, office bearers investing ministry unit funds with CPT can be regarded as fulfilling their duty of care to their congregations.

KEY CONSIDERATIONS

Good Stewardship

An important aspect of the mission of our Diocese is that all ministry units provide faithful stewardship of the financial resources entrusted to them. The standard expected within the diocese is the standard known as the "*prudent person test*". This requires that those who bear responsibility (including vicars, wardens and vestry) have a duty to exercise the same prudence and appropriate care that a prudent person of business would exercise in managing the affairs of others.

Approved funds invested outside this policy

Approval of Standing Committee is required for the investment of any funds outside the policy above. Any requests should be supported by appropriate advice obtained from an Authorised Financial Advisor (AFA) or other suitably qualified professional approved by CPT.

Authority over Funds

A general explanation of responsibilities and authorities for the main types of funds typically invested with CPT is provided below.

- Ministry units can determine whether to invest ministry unit funds [often described as 'General Purpose'] in the FIF/BGF or qualifying banks and can apply the funds.

- Ministry units can determine whether to invest Contents funds (i.e. funds set aside to purchase contents) in the FIF/BGF or qualifying banks and can apply the funds, subject to prudence [as noted in a Cathedral court case] and any trust obligations [arising from donor or other requirements].
- Funds arising from sale/insurance of Land & Buildings are vested in CPT [given the land and buildings themselves are vested in CPT] and CPT therefore has the right and obligation as trustee to determine where those funds are invested and how they are applied, subject to appropriate engagement with the ministry unit and Standing Committee.
- Funds raised by ministry units for Land & Buildings [or for any other purpose], but not yet applied, can be invested by ministry units in the FIF/BGF or qualifying banks and must also be held and applied [once applied becoming a CPT asset] consistently on the basis for which the funds were raised.
- Bequests typically appoint [expressly or otherwise] the ministry unit or CPT as trustee, with the trustee determining whether to invest the funds [subject to any bequest conditions] in the FIF/BGF or qualifying banks. The trustee is responsible for ensuring that the funds are held and applied consistently with the terms of the bequest.

CPT INVESTMENT FUNDS

Investment funds available through Church Property Trustees for ministry units and other Anglican organisations controlled by Synod include:

- **CPT Fixed Income Fund** – medium term
 - Medium term investment fund: 1 – 5 years.
 - For investors requiring regular/compounded income while maintaining nominal capital with low probability of loss.
 - Risk Level: Low. The base portfolio should have a chance of negative return less than 1 year in 12 with the Reserve Fund available to assist in (i) stabilising the income and (ii) mitigating losses.
 - Typically invested in cash, bonds, fixed interest securities, mortgages and equities.
- **CPT Balanced Growth Fund** – long term
 - This is a unit fund.
 - Long term investment fund: 5 years plus.
 - For investors requiring both regular/compounded income and maintenance of real capital (after inflation).
 - Risk Level: Moderate. The fund portfolio should have a chance of negative returns no greater than 1 year in 10.
 - Typically invested in equities (including private), bonds, securities and cash.

Past performance is no guarantee of future results. The Fixed Income Fund and Balanced Growth Fund are not capital guaranteed.

CPT manages these funds professionally and has in place a SIPO (which is a “Statement of Investment Policy and Objectives”) which governs the investing and is reviewed at least annually and is available on the Diocesan website. CPT appoints a professional Investment Advisor who provides regular independent investment advice for the investment funds. CPT is required to ensure the investment funds are administered and managed in compliance with legislation, including the Financial Markets Conduct Act and Financial Service Providers Act. Annual financial statements for the funds under management are prepared, audited, and presented to Synod, and are also available on the Diocesan website. CPT does not provide investment advice.

As Approved By Standing Committee February 2022

Light Pollution Policy

That Ministry Units be made aware of the night sky pollution and asked that when they are reviewing the lighting of their buildings that consideration be given to the International Dark Sky Association’s “Five Principles of Responsible Outdoor Lighting”.

LIGHT TO PROTECT THE NIGHT
Five Principles for Responsible Outdoor Lighting




USEFUL		<p>ALL LIGHT SHOULD HAVE A CLEAR PURPOSE</p> <p>Before installing or replacing a light, determine if light is needed. Consider how the use of light will impact the area, including wildlife and the environment. Consider using reflective paints or self-luminous markers for signs, curbs, and steps to reduce the need for permanently installed outdoor lighting.</p>
TARGETED		<p>LIGHT SHOULD BE DIRECTED ONLY TO WHERE NEEDED</p> <p>Use shielding and careful aiming to target the direction of the light beam so that it points downward and does not spill beyond where it is needed.</p>
LOW LIGHT LEVELS		<p>LIGHT SHOULD BE NO BRIGHTER THAN NECESSARY</p> <p>Use the lowest light level required. Be mindful of surface conditions as some surfaces may reflect more light into the night sky than intended.</p>
CONTROLLED		<p>LIGHT SHOULD BE USED ONLY WHEN IT IS USEFUL</p> <p>Use controls such as timers or motion detectors to ensure that light is available when it is needed, dimmed when possible, and turned off when not needed.</p>
COLOR		<p>USE WARMER COLOR LIGHTS WHERE POSSIBLE</p> <p>Limit the amount of shorter wavelength (blue-violet) light to the least amount needed.</p>

As Approved by Standing Committee April 2022

Healthy Homes Policy

All parish residential dwellings must comply with applicable government regulations. Whilst residential dwellings occupied by clergy are exempt from compliance under the Residential Tenancies (Healthy Homes Standards) Regulations 2019, Standing Committee holds the position that clergy and their family must be afforded the same minimum healthy homes standards as required by those regulations. It is therefore a requirement that all clergy housing be subject to the Healthy Homes Standards, as overseen and administered by Church Property Trustees.

CHANGE MANAGEMENT PROCESS

Ass Approved By Standing Committee September 2022

INTRODUCTION

This paper outlines a general process covering the implementation of organizational change in parishes. It is a response to the Diocesan Mission Action Plan, paragraph 3, page 4 which says;

“The Diocesan ML [Missional Leader] will ensure there are opportunities for training, such as post ordination training, clergy conference, archdeaconry meetings etc., that will help engage church leaders in new ways of being church in the world and develop a change management process needed for this.”

It should be noted that the proposed process is suitable for significant change in a particular parish or ministry unit. Minor ministry developments do not need the detailed approach that this entails. The process could be simplified or modified depending on the nature of the change in question. However, most kinds of change still need to be led and managed through the usual leadership and governance structures of Vicar, Wardens and Vestry.

This document also needs to be read in conjunction with other Diocesan guidelines and requirements such as E40 and 41 from the Blue Book – ‘Regulations of the Standing Committee Concerning Faculties, Plans and Sites’.

EXAMPLES

Examples of how this document could be used are as follows;

- Changing the time of a worship service
- Planting a fresh expression of church
- Beginning a Mainly Music group
- Employing a Children’s Ministry worker
- Selling an underutilized building or parcel of land
- Closing a church

THE PROCESS

1. DISCERN THE NEED FOR CHANGE

1.1. Begin with a positive, prayerful outlook

- 1.1.1. Within the challenges of contemporary ministry and mission, God has called Vicars, Wardens and Vestries to lead positively and to frame change in terms of gospel imperatives (Matt 6:7-13).
- 1.1.2. Vicars, Wardens and Vestries are encouraged to be proactive and take responsibility for the things they have control over (Luke 16:1-13)
- 1.1.3. Church leaders are encouraged to have a positive, grace-filled and motivational attitude (Matthew 13:44-46, Philippians 4:8).

1.2. Understand why the change is necessary

- 1.2.1. Invite Wardens and selected leaders to pray about the desired change/missional idea (Mark 1:35)
- 1.2.2. Be clear about the need for the change

1.2.3. Work from the parish's existing strengths and energy

1.3. Address 'Growth Inhibitors' early

1.3.1. Consider if there are any 'Growth Inhibitors' present that may inhibit or obstruct the change

1.3.2. These may be traditions, structures or processes that no longer function well and are limiting or subverting parish development (Mark 2:22).

1.3.3. They may be bigger problems like buildings that are no longer fit for purpose

1.3.4. Consider ways to solve or at least mitigate these in the process of change.

2. DEVELOP THE PLAN

2.1. Consult and Develop The Plan

2.1.1. Give all church members the opportunity to contribute to the development of The Plan in a meaningful way.

2.1.2. Appoint a Project Team to help guide the process of change (Acts 13:1-3).

2.1.3. Where applicable consult with CPT and Diocesan staff early and ask for their support and expertise

2.1.4. Have the Project Team write a Draft Plan for the new initiative and have Vestry sign it off. This becomes The Plan.

2.1.5. Where applicable fulfill all statutory requirements and arrange for CPT and Standing Committee to sign off on The Plan.

2.2. Develop an Implementation Strategy

2.2.1. The Project Team takes responsibility for developing an implementation strategy for The Plan

2.2.2. Break The Plan down into manageable and clearly defined steps (Luke 9:1-6).

2.2.3. Apply the SMART (Specific, Manageable, Achievable, Relevant and Time-bound) goals principle and use a spreadsheet or Gantt chart to track the steps

3. COMMUNICATE THE PLAN

3.1. Communicate The Plan

3.1.1. Share The Plan with parishioners verbally, personally and in writing

3.1.2. Lead with the heart (values and hope) and follow up with the head (strategy)

3.1.3. Develop a succinct and compelling statement ('elevator speech') of what the change involves, why it is important and what the benefits will be.

3.2. Anticipate Objections

3.2.1. Brainstorm possible objections

3.2.2. Think through beforehand credible answers that may be given

3.2.3. Adapt/refine The Plan, if necessary, in light of feedback received

4. IMPLEMENT THE PLAN

4.1. Implement The Plan

4.1.1. The Project Team sets about implementing The Plan step by step

4.1.2. Vestry ensures that The Plan is adequately resourced

4.2. Work Towards a 'Tipping Point'

- 4.2.1. Identify 'quick wins' to create momentum
- 4.2.2. Work with 'early adopters' and 'influencers' and bring them on board early
- 4.2.3. Keep articulating the need for change and cast an exciting vision for the future

5. MONITOR PROGRESS

5.1. Check on Progress

- 5.1.1. Vestry should be appraised of progress every month or two months
- 5.1.2. The Project Team should update The Plan spreadsheet and submit it to Vestry
- 5.1.3. Be open to adjusting The Plan in the face of obstacles encountered, or changes to circumstances
- 5.1.4. Be alert to missional opportunities that 'come along' and adjust The Plan accordingly

5.2. Embed the Change

- 5.2.1. Share stories of success verbally and using a variety of media
- 5.2.2. Update parish documentation so that it includes and is consistent with The Plan as implemented
- 5.2.3. Conduct a project review on completion to identify and record learning points for future projects

**Policy for Decorative Planting Around Churches
As Approved By Synod September 2022**

That any new decorative plantings on Diocesan and church property are to be of species native to Aotearoa / New Zealand where possible and appropriate.

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 eg 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). See also the Inter Church Bureau Health and Safety information at <http://www.icbnz.org/health-and-safety.html>.

- a. Appropriate work place 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.