

SECTION I

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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 DESIGNATED RESPONSIBILITY FOR THEM

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FOREWORD

Bishop Victoria

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,

+Victoria



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 document 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 have been developed.

RATIONALE

The Anglican Diocese of Christchurch requires that:

- a. 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,
- b. those with responsibility for children and young people provide their service with integrity in a safe and professional manner,
- c. 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 policy is to:

- a. promote the safety of children and young people and 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 role of the Children and Young People’s Safety Officer (CYPSO) in each parish/ministry unit and the assistance that may be offered to them by various Diocesan staff.

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	Involves oversight for an area of ministry, for example: <ul style="list-style-type: none"> ➤ Sunday school/children’s church ➤ Crèche ➤ Youth group ➤ Camp ➤ Holiday Programme NB: The Diocese requires such people to hold a Bishop’s license.
Assistants	<ul style="list-style-type: none"> ➤ Teachers and other rostered helpers for any children’s or youth activity or programme and may include one on one care.
Special events workers	Those invited to present a specific programme, for example: <ul style="list-style-type: none"> ➤ Visiting speakers ➤ Performers ➤ Instructors
Helpers	<ul style="list-style-type: none"> ➤ People from the parish/ministry unit or elsewhere who may be called upon from time to time to assist for a special purpose (eg. driver) or to cover for a regular worker who is absent.

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. When the CYPSO is a Leader or an Assistant, Vestry should appoint another alternate person to oversee their recruitment process as outlined in Section 2.

CYPSO ROLE DESCRIPTION

The Parish/Ministry Unit's Children and Young People's Safety Officer (CYPSO):

The Vestry of each parish/ministry unit engaged in work with children and young people shall appoint a Children and Young People's Safety Officer (CYPSO) from their membership. (This person could be the children/young people's ministry leader or Youth Worker.)

When appointing the CYPSO, two references shall be obtained and police vetting undertaken. (The Vestry shall appoint someone to obtain and check forms as outlined in the Police Vetting section on page 16.) Where possible, the CYPSO should have experience in working with children and/or young people.

The role of the CYPSO is to ensure the implementation of this document in the Parish/Ministry Unit including:

- **Attending Diocesan training** on this policy.
- **Overseeing training** of all people with responsibility for children and young people in their ministry unit.
- **Ensuring the adoption** of and adherence to all appropriate policies.
- **Arrange the screening procedures** (police vetting, referee check and interviews etc.) for all people with responsibility for children and young people.
- **Reporting to the Vestry** annually.
- **Reporting to the Diocesan Youth Adviser** bi-annually (using the form attached as Appendix 4 - page 31.)

The Diocese provides support staff for CYPSO's.

These include the

- * CYPSO Pastoral Support Person,
- * Diocesan Youth Adviser and
- * CYPSO Trainer.

Contact details available on the Diocese of Christchurch website www.chch.anglican.org.nz or through the Anglican Centre Ph 3795950

Training

1. CYPSOs' will be provided with a one-day introductory training programme plus other specialised training evenings (e.g. Child Abuse Policy, relevant legislation, policy writing etc.) by the Diocese.
2. It is the role of CYPSOs to ensure that those working with children and young people in their ministry units receive safety training as required. Diocesan safety support staff can assist with this.

Guidelines and Procedures

Section One: Best Practice

This section addresses best practice standards regarding the safety of children and young people and people with responsibility for them. Much of it falls in the category of common sense and positive role modelling.

The following **check list** is provided to raise awareness and is to be used as a basis for **developing policy statements** and programmes appropriate to your parish/ministry unit.

This list is not exhaustive and not everything on this list will be relevant to your situation. The age of the children/young people concerned will also need to be taken into consideration.

If you run **children's ministries** we recommend you start with the following:

- Child Abuse (mandatory)
- Behaviour
- Babies and Pre-schoolers
- Communication with Caregivers
- Health and Safety (including Evacuation Procedures)

If you run **youth ministries** we recommend you start with the following:

- Child Abuse (mandatory)
- Personal Safety
- Transport
- Health and Safety (Risk Management and Evacuation Procedures)
- Camps/Overnighters

While your ministry unit may not need written policies for all the headings provided, we recommend you consider and discuss with your workers each heading listed below.

Abuse

The implementation of the Policy on Dealing with Suspected or Alleged Child Abuse is mandatory for each parish/ministry unit. (See Appendix 1, page 21)

- Avoid situations where abuse can happen or be alleged to have happened – much of this Best Practice section is designed to help prevent such situations occurring. Remember abuse can be physical, emotional or sexual in nature.
- Know how to deal with Disclosure or Allegation of Abuse (see page 23 and Appendix 2, p 24-5)

Access

- Ensure access is available for wheel chairs, prams etc.
- Ensure that parents are able to contact their children at any time.
- Consider security from unwanted intruders.
- Maintain register of key holders for premises.

Adult-Child Discussions

- If there is a need or request to talk alone with a child or young person this should be conducted in the sight of other people.

Alcohol/Drugs

- Neither workers nor young people may bring alcohol or drugs to the venue, or be under the influence of drugs or alcohol.
- Consider disciplinary consequences if such an event occurs, eg, caregivers informed? sent home? suspended? police involvement? etc.
- Rules and consequences need to be clearly understood by all parties. Preferably they should be written and displayed. (See Behaviour.)
- Special care needs to be taken on occasions when alcohol is available at a venue, eg, a sports stadium / restaurant. In such cases workers should familiarise themselves with the relevant provisions of the Sale of Liquor Act.
- At all times workers should avoid behaviour which might impair their effectiveness.

Babies and Pre-schoolers

- Babies and pre-schoolers present special safety needs. Consider gates, electrical equipment including safety plugs, hot surfaces, heaters, safe hygienic toys, windows/doors, cleaning chemicals security etc. Facilities may need to be available for feeding babies.
- Toileting: gain permission from a caregiver. Consider gender and location issues.
- Remember the need for a higher ratio of supervisors when dealing with babies and very young children (see Ratios) and also the legal requirement for supervisors to be at least 14 years of age (Child Youth and Family recommend 16 years). This means young helpers require to be supervised by an adult.

Behaviour

- Some behaviours are unacceptable. These include all kinds of bullying, intimidation or cultural harassment. Unacceptable behaviour might be a one-off serious incident or repeated minor incidents. Standards need to be agreed upon.
- Consider disciplinary consequences for inappropriate behaviour, eg, caregivers informed? sent home? suspended? police involvement? etc.

- Rules and consequences need to be clearly understood by all parties. Preferably they should be written and displayed. Older groups are often quite capable of forming their own rules.

Camps/overnighters

- Ensure all risks have been considered and where possible minimised – (see Risk Management.)
- Consider leadership gender issues, and the ratio of workers to children/young people.
- Parental consent and contact details are essential.
- Consider a disclaimer form.
- On camps boys and girls should sleep in separate rooms or tents - there may be exceptions to this, for example a marae stay.
- Consider also the advisability of having one or more workers in each sleeping space.
- Workers should never form close relationships with another person during a camp.
- Seek further advice from the Diocesan Youth Adviser.

Cell Phones

- There should be a well-charged cell phone available to workers whenever there is no landline available.
- It may be wise to have a policy regarding the use of cell phones by children and young people while they are under your control.

Code of Ethics

- Knowledge of the appropriate sections of the Diocesan Ethical Guidelines (Code of Ethics) may need to be part of the training of people involved in ministry to children and young people. *Boundaries in Ministry* is training provided by the Diocese and accessible to all workers (it is compulsory for those with a Bishop's License).
- Other professional Codes of Ethics or training may be relevant or desirable for your ministry unit (e.g., The Canterbury Youth Workers Collective and the National Youth Workers Network Aotearoa both have Codes of Ethics and provide training around ethics in Youth Work).

Communication with Caregivers

- Inform caregivers of general programme content including:
 - Contact details of leaders
 - Cost, and when appropriate, location and transport details
 - Start and finishing times/dates
 - How they can contribute or assist
 - Rules and consequences
- The issue of children and young people leaving a programme without the knowledge of their caregiver(s) needs to be considered.
- Caregivers should be informed in any case of concern. This applies to accidents, first aid or medical treatment, illness, or repeatedly unacceptable behaviour.
- Caregiver consent should be obtained for all off-site activities, overnight programmes, sensitive topics, or any potentially dangerous activities.

- Generally unless the young person is independent of their parents/guardian/caregiver consent should be obtained for all young people under the age of 18 years.
- Relevant details should be collected from the young person and caregivers as soon as possible. The following could be considered:
 - Emergency contact details
 - Any medical condition which might affect the young person at any time
 - Any medication needs
 - Any special dietary needs
- Care should be taken when informing, reporting to or obtaining consent from caregivers of children and young people who do not live/stay with their mother and/or father. Remember these people have certain rights, particularly with safety issues.

Complaints Procedures

- This should be accessible/visible to all who use programmes – including children and young people.
- Consideration should be given to situations where the complaint relates to the person/body that is hearing the complaint.
- Complaints concerning anyone with a Bishops License can be made directly to the Diocesan Monitor
- Recording and storage of complaints should comply with the provisions of the Privacy Act 1993 (see Privacy section).

Conduct of Workers

- Workers should reflect the values and ethos of both Christ and the Anglican Church
- Consideration should be given to behavioural expectations in personal time
People who work with children and young people should consider how their words and actions (dress, language, body language, touch etc.) might be perceived by those they work with

Cultural /Disability Awareness (Human Rights)

- The provisions of the Human Rights Act relating to discrimination need to be upheld. *Prohibited Grounds of Discrimination* are outlined in section 21 of the Human Rights Act.
- Awareness and implementation of the Treaty of Waitangi is required. An environment should be created which reflects our Treaty of Waitangi heritage and commitment.
- Seek training to meet the needs of people of different cultural backgrounds and to raise cultural awareness. Be aware of cultural differences as they relate to things like discipline, humour, attitudes, food, customs, beliefs etc.
- If a child has a disability, talk to caregivers about his/her specific needs. Do not assume you know what is best for a child with a disability.

Evacuation

Procedures must be developed to deal with:

- Earthquake
- Fire

- Flood
- Other emergencies, especially any that might be likely in a particular location.

Finance

- Find out about and follow the parish/ministry unit's policy for handling money. Get the parish Treasurer to check your finances. Remember if you are collecting money for a particular purpose, amounts should be recorded and receipts should be issued for sums over \$5.
- If you are using a cheque account it is wise to have more than one signatory required for each transaction. Likewise, it is a good idea to have the banking done by a different person from the one who collected the money. These measures should prevent any possible allegations of mishandling of funds.

First Aid

- There must be at least one person present who has a current basic first aid and basic life support certificate or equivalent.
- First aid equipment must be available and accessible at all activities.
- For ACC and insurance purposes incident reports should be completed.
- Caregivers should be informed.

Games

- Be aware that different types of games appeal to different people. Be sure to include a good range of games in your programme, including some that are suitable for people with disabilities.
- Be sensitive to those teenagers who are going through a period of lack of co-ordination, or who may experience pain in their limbs due to rapid growth.

Health and Safety

This is mostly common sense. Consider:

- Safe equipment eg, care with sharp objects
- Electricity eg, safety plugs
- Heaters eg, avoid bar heaters
- Computers eg, healthy work station
- Toys, eg, hygienic, age-appropriate and safe
- Fire alarms and extinguishers available/regularly checked
- Appointment of a Health and Safety Officer.

Mental Health

- Work to create an emotionally-safe environment, eg, make sure humour is constructive, not destructive; it is important to laugh *with* people, not *at* them; avoid "in" jokes that exclude part of the group, or put-downs.
- Workers need to ensure they receive training on **awareness** of youth mental health issues, including depression, suicide, drug and alcohol addictions, and other psychiatric illnesses.
- Where a child or young person presents with symptoms of any mental health issue the worker **must seek professional advice**, preferably in consultation with their supervisor and/or vicar.
- Psychiatric Services 337 7969. (Psychiatric Emergencies 364 0640)
- Other possible services include:
 - Youth Line: Call Free 0800 376 633 or 379 4794
 - Child Help Line: 366 2441

- What's Up?: Call Free 0800 9428787
- Community Public Health produces a Youth Mental Health Directory which might be of assistance.

Personal Safety

- Workers should practise self-care and look after themselves physically, spiritually, mentally and emotionally.
- Workers must not be placed in any situation which jeopardises their own personal safety. Avoid potentially compromising situations such as:
 - Transporting young people alone
 - Being alone with a young person at work, in their home or elsewhere
 - Being in a place where you cannot be observed by others
 - Dating and/or sexual relationships between people working with young people and the young people they work with are unacceptable. Should a legitimate attraction develop between a Youth Worker and an older young person advice should be sought from supervisors and the Diocesan Youth Adviser.
 - Working through intense emotional issues in an ongoing way²⁸ with young people of the opposite gender, eg, relationship break-ups. Issues of gender may be relevant.
 - Touching in an unsafe or culturally inappropriate way.
 - Paying excessive attention to a child/young person.

Where such situations are unavoidable it is wise to let others (supervisors etc.) know.

- **Workers need to be aware of their limits and boundaries.**
 - **They should offer only those services that come within their ability, and must refer matters outside their competence, eg, sexual abuse, psychiatric illnesses, depression or suicide, to appropriately qualified people**
 - **They should be aware of personal issues that may affect their youth work practice (such as hurtful issues from their own past, or behaviour of others that affects them negatively, etc.).**

Pornography

- Stay away from pornography.
- Preview any material you intend to show/use to be sure of its content.
- Consider a policy for a situation where young people might bring pornographic material to your programme.
- If young people are accessing the Internet, ensure they are not accessing pornography.

Privacy

Consider:

- 12 Principles of the Privacy Act 1993
- Appointment of a Privacy Officer
- Useful resource is the Office of the Privacy Commissioner (0800 803 909)
- Collection of Information: how? who from? how/where recorded?
 - Personal details
 - Medical details
 - Diet requirements

- Behavioural issues.
- Storage of Information:
 - Where will it be stored?
 - Computer files (passwords etc.)
 - Paper files (locked, key access etc.)
 - Who will have access to the information?
 - Will files be able to leave the parish/ministry unit?
 - How will you ensure the information is up to date and accurate?
- Access to and Correction of Information:
 - Whenever a request for personal information is made the parish/ministry unit has 20 working days to respond
 - Issues involving non-custodial parents need to be considered
 - Who will make the decision re release/correction of information?
- Use and Disclosure:
 - Consider confidentiality issues
 - The Privacy Act allows you to release confidential information in certain circumstances eg, where there is a serious or imminent threat to personal or public safety.
- Training issues.

Ratios

- Always try to have at least two workers – 1 is dangerous, eg, a backup supervisor is needed in case of accident or other emergency situation.
- A useful guideline is 1:6 for children and young adults but 1:3 for small children and babies. Ensure that you are keeping up with the most recent legislation.
- Remember it is illegal to leave children under 14 unsupervised for any length of time – this applies to young people acting as assistants – there must always be an accessible adult.
- Consider gender balance.

Responsibility

- Remember the importance of reliability and accountability – to God, the parish and the young people.
- Make clear to parents/caregivers the limits of your responsibility, eg, within the published times of an activity.

Risk management

- Identify risks involved in activities – some risks which commonly arise may include:
 - Heights
 - Water safety
 - Security - personal and of possessions eg, dealing with unwanted visitors
 - Vehicles and roads
 - People with special needs.
- Assess if the risks are acceptable or unacceptable.
- Manage acceptable risks.
- Avoid unacceptable risks.
- To comply with current OSH regulations R.A.M (Risk Assessment & Management) forms must be completed for activities involving risk eg, rock

climbing, or swimming at the beach. (A sample R.A.M. Form is attached as Appendix 3).

- To fully comply with OSH regulations at least one leader of the parish/ministry unit should attend a minimum one-day training in risk management.

Selecting Leaders

See Section 2: Recruitment of Workers (page 15-18)

Sexual Harassment

Sexual Harassment is: Behaviour of a sexual nature
Unwanted by the recipient
Repeated or initially serious
Often involves the abuse of power
Has a detrimental effect on the person or organization

Some examples:

- Touching, rubbing, space invading
- Leering, ogling, looking
- Sexual “jokes”
- Sexual remarks, comments, suggestions
- Indecent exposure
- Obscene letters, faxes, emails, text messages, phone calls
- Repeated unwanted invitations
- Threats of consequences of complaining, eg job loss

The Anglican church does not tolerate sexual harassment and has clear procedures for dealing with complaints – ensure the Diocesan brochures and posters outlining complaint procedures are displayed.

Smoking

- Groups should have a clear policy about this – there are issues of role-modelling, self-control, health and anti-social behaviour to consider.
- It is inadvisable to make people feel rejected simply because they smoke.
- It is probably advisable to ban smoking during youth group.
- Consider how to deal with addicted smokers, eg, by having a designated outdoor smoking area at a camp away from the view of young people.
- Consider whether you should have a signed statement from parents that they know about/permit such smoking.

It is illegal to provide/sell cigarettes to people under 18. It is not illegal for those under 18 to smoke!

Spiritual Wellbeing

- Workers should work in an environment which is conducive to spiritual wellbeing.
- Workers should not abuse their professional position to sway, induce fear or manipulate children and/or young people. Decisions made in these circumstances will not normally be healthy decisions for a person’s spiritual wellbeing.

- While it is paramount to uphold Christian beliefs in your parish/ministry unit, workers should treat people of different spiritual understandings and backgrounds with sensitivity.

Support

- Consider the importance of prayer support within the leadership teams, and by the parish/ministry unit for the work with children and young people.
- For professional support and supervision, see Section 3: Supervision page 20

Transport

- As soon as a child or young person enters a vehicle, the driver is responsible for their safety. Parish/ministry units are strongly advised to have a policy on this matter.
- Mandatory requirements would include:
 - Current full licence for drivers and the legal right to carry passengers
 - Registration and warranting of vehicles
 - A seatbelt must be available and worn by each person in the vehicle
 - Reporting of all accidents to persons of authority within the parish/ministry unit.
 - Drivers must be free from the influence of alcohol or drugs
- Consider:
 - Personal safety issues as above, eg, avoid transporting a child or young person alone – note that this may not always be practical but consider phoning ahead to give expected time of arrival.
 - Consent (see Communication with Caregivers.)
 - Safety issues such as staying in the vehicle while moving, not throwing objects from vehicles etc.
 - Insurance issues, including who is responsible for any excess on the policy of under 25's
 - Supervision of passengers in the back of vans.

Section Two: Recruitment of Workers

This section covers recruitment of people with responsibility for children and young people. All parish/ministry units, whether recruiting by personal invitation or by public advertising, should follow the process outlined below:

Remember that the crucial thing is the safety of the children and young people in our care. All workers should understand this, and realise that our insistence on checks for all does not in any way imply that any individual is under suspicion.

Recruitment of Leaders

Procedures	Recommended Practice
Keep a record of the recruitment process.	<ul style="list-style-type: none"> ➤ Keep a separate file for each applicant. ➤ Compile and complete a Checklist for each applicant. <p><i>See notes re: privacy (storage of information etc.) under Best Practice</i></p>
Give an Information Package to all Applicants/ Candidates.	<p>Packages should include:</p> <ul style="list-style-type: none"> ➤ Position/job description ➤ Application form
Complete an application form, including a declaration as to the accuracy and completeness of the information provided.	<p>The application form should be tailored to suit the needs/requirements of your parish/ministry unit.</p> <p>Information required:</p> <ul style="list-style-type: none"> • Motivation for wanting to work with children and/or young people • Personal experience/skills to work with children and young people • Previous relevant work experience • Previous relevant training/education • Membership of a relevant professional body eg, Canterbury Youth Workers' Collective if appropriate • Person's willingness to share the ethos of the Anglican Church • Provision of a Curriculum Vitae • A covering letter. <p><i>See additional material in Safe Not Sorry pp 10-12¹</i></p>
Hold an Interview which should be well planned and structured.	<ul style="list-style-type: none"> ➤ Minimum of 2 interviewers (<i>see appointment decision below</i>) ➤ Interviewee may be invited to bring a support person/whanau <p><i>A list of helpful questions is provided in Safe Not Sorry pp 13-15</i></p>

¹ *Safe Not Sorry* is produced by the Institute for Child Protection Studies. Copies are available from the Diocesan Youth office.

<p>Get Permission for Police Vetting if 17 or over.</p>	<p>➤ Police Vetting : <i>The procedure outlined below has been agreed between the Police and the Diocese and avoids payment of fees..</i></p> <p>i) The CYP SO obtains forms from the Diocesan Manager (DM), P.O. Box 4438, Christchurch 8140; Phone 03 363 0906; email diomanager@chch.ang.org.nz.</p> <p>ii) Get them filled in and then return to the DM, preferably in groups.</p> <p>iii) The Diocesan Manager will pass on the information received from the Police to the applicant's designated parish representative, i.e., Vicar / Ministry Enabler and/or CYP SO.</p> <p>iv) The CYP SO will record that the results of the Police vetting have been received. (A person has the right to view and if necessary dispute with the Police any information held about them.)</p> <p>v) Where there is a record of sexual offending, the appointment is automatically declined. Otherwise Parish/ministry units should consider the type of offending, when the offending took place, rehabilitation of the offender etc.</p>
<p>Check Referees – candidate should supply 3 referees one of whom should have known the applicant for at least 3 years.</p>	<p>These could include:</p> <ul style="list-style-type: none"> • Current or previous employer(s) • Current or previous church leader eg, vicar, youth leader. • Person who can attest to ability to work with children and/or young people • Someone the applicant didn't initially list but whom the applicant agrees may be approached, eg, previous employer. <p><i>Helpful questions/resource material can be found on pp 18-19 & Appendices 4, 5, 6 of Safe Not Sorry</i></p>
<p>Make a Decision. The CYP SO and at least 1 other person nominated by the vestry shall be involved in the recruitment process and appointment decisions.</p>	<p>The appointment panel could include:</p> <ul style="list-style-type: none"> • People with qualifications/experience in working with children and young people, eg, teacher, health nurse etc. • An independent person, eg, youth advocate, appropriate person from another church etc. <p><i>It is important to take account of gender and cultural considerations.</i></p>

The panel must ensure that church and legal requirements are met. For example the panel cannot discriminate illegally against any applicant under the provisions of the Human Rights Act 1993. It is within your rights to appoint a Christian who is committed to the ethos of the Anglican Church to serve in a ministry/teaching role.

Remember to contact Diocesan CYP SO support staff if you have ANY concerns.

Recruitment of Assistants

Procedures	Recommended Practice
Keep a record of the recruitment process.	➤ Complete a Checklist for each person being considered. <i>See notes re: privacy (storage of information etc.) under Best Practice</i>
Give written information about the task and expectations to each person concerned.	➤ Position/job description – this can include simple things like the time that would be involved, expected attendance at training meetings, what resources are to be used, how to be reimbursed for materials, who will provide backup and support, whom you should ring if you are sick or unexpectedly unavailable.
Provide an Application Form.	The application form should be tailored to suit the needs/requirements of your parish/ministry unit for the particular task and may vary in formality but should include: <ul style="list-style-type: none"> • Motivation for working with children and young people • Personal experience/skills to work with children and young people. <i>See additional material in Safe Not Sorry pp 10-12</i>
Interview the person. This may be informal.	➤ Time should be set aside to outline the role and assess the person's suitability for it. <i>A list of helpful questions is provided in Safe Not Sorry pp 13-15</i>
Get Agreement for Police Vetting if 17 or over.	➤ Police Vetting : <i>The procedure outlined below has been agreed between the Police and the Diocese and avoids payment of fees.</i> <ol style="list-style-type: none"> i) The CYP SO obtains forms from the Diocesan Manager (DM), P.O. Box 4438, Christchurch 8140; Phone 03 363 0906; email diomanager@chch.ang.org.nz. ii) Get them filled in and then return to the DM, preferably in groups. iii) The Diocesan Manager will pass on the information received from the Police to the applicant's designated parish representative, i.e., Vicar / Ministry Enabler and/or CYP SO. iv) The CYP SO will record that the results of the Police vetting have been received. (A person has the right to view and if necessary dispute with the Police any information held about them.) v) Where there is a record of sexual offending, the appointment is automatically declined. Otherwise Parish/ministry units should consider the type of offending, when the offending took place, rehabilitation of the offender etc.
Ask for two	➤ Contact referees about person's suitability for the

character referees one of whom who should have known the person for at least 2 years.	particular job and especially suitability to work with children/young people as appropriate <i>Helpful questions/resource material can be found on pp 18-19 & Appendices 4, 5, 6 & of Safe Not Sorry</i>
Make a decision.	<ul style="list-style-type: none"> ➤ The CYPSCO and the appropriate children's or youth ministry leader should make the decision. ➤ Vestry should be notified of the decision.

Recruitment of Special Events Workers/Speakers

Just as a teacher must stay in a classroom when a visitor is present, so must a Leader or Assistant stay with a visiting worker, unless that person is known to have been cleared to work safely with children and young people.

Procedures	Recommended Practice
Check Suitability.	<ul style="list-style-type: none"> ➤ Get a written or verbal reference provided by an appropriate person who can attest to the suggested worker's character and relevant skills
Issue an Invitation.	<ul style="list-style-type: none"> ➤ The children's or young persons' leader wishing to issue an invitation should consult with the CYPSCO and/or the vicar or vestry
Get evidence of appropriate qualifications.	<ul style="list-style-type: none"> ➤ Eg, Instructor's qualification, current first aid certificate ➤ This is crucial with all activities involving a moderate to high degree of risk.
Meet with worker (if possible.)	<ul style="list-style-type: none"> ➤ Time should be set aside to clarify expectations

Use of Helpers

It is understood that for practical purposes it will be necessary from time to time to have help from other people to fill in for absentees at late notice, or to provide extra assistance in the crèche on a busy day, for examples.

Because these people will be working either **in the presence of or under the direct supervision** of Leaders or Assistants they will not be expected to have undergone any form of police checking.

However, if such people become **regular** Leaders or Assistants for any activity, and/or their task involves their being alone or unsupervised for more than just a very brief time, **then the Police Vetting procedures must be followed.**

Remember to contact Diocesan CYPSCO support staff if you have ANY concerns.

Section Three: Conditions of Appointment

Upon appointment the worker is entitled to appropriate conditions, training and supervision to ensure best practice standards.

Employed Workers (paid)

A sample Employment Agreement is available from the Diocesan Manager and Diocesan Youth Adviser. This covers all legal requirements from the Employment Relations Act and other relevant employment legislation. It also covers important considerations including role descriptions and work environment.

Note: Special conditions apply to Stipendiary Workers.

Voluntary Workers (unpaid)

Voluntary workers could be **Leaders** or **Assistants**. Parishes/ministry units should use their discretion in applying the items listed below.

1.	Volunteers shall be offered the position (this may be in writing)
2.	<p>Position Description</p> <ul style="list-style-type: none"> ➤ Job title ➤ Aim of position and person(s) ➤ Key tasks ➤ Hours of work ➤ Accountability ➤ Allowances (if applicable) ➤ Review procedures ➤ Confidentiality ➤ Training and supervision <p><i>Every volunteer shall sign a Position/Job Agreement stating they are prepared to comply with parish/ministry unit and/or Diocesan requirements.</i></p> <p><i>Parish/ministry unit requirements/policies that volunteers must be aware of include:</i></p> <ul style="list-style-type: none"> • Health and Safety issues • Termination • Sexual Harassment • Discrimination • Complaints procedure
3.	<p>Work Environment</p> <p>Aspects to consider include:</p> <ul style="list-style-type: none"> • Meeting areas • Access to resources and equipment eg, funding, photocopier, cell phone, library, computer, sports equipment, toys etc.

Supervision

<p>Support and Oversight Oversight provides the opportunity for workers to discuss the programme being undertaken and issues of working effectively and safely with the children and young people in their care.</p>	<ul style="list-style-type: none"> All workers should meet on a regular basis for support and oversight with their appointed supervisor/leader.
<p>Supervision Supervision offers the person external support and the opportunity to reflect on their personal and work life, and on their faith journey.</p>	<p>All paid workers and those who hold a Bishop's Licence:</p> <ul style="list-style-type: none"> should have the opportunity to access professional supervision. <i>This is a requirement for all who hold a Bishop's Licence.</i> should be able to select their professional supervisor. The parish/ministry unit shall be responsible for any costs associated with this.
<p>Spiritual Direction Spiritual Direction focuses on the personal spiritual journey.</p>	<ul style="list-style-type: none"> This is recommended for all those holding a Bishop's Licence. This may be included in professional supervision.

Conclusion

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.

Policy for Dealing with 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.
Paramountcy Principle, Section 6, CYP&F Act 1989
2. To provide procedures for dealing with all cases of suspected or alleged abuse and/or neglect.

Guidelines

Seeking advice and reporting:

- Where a worker or other person suspects 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 CYP&F 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 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 CYP SO 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 about suspected or alleged abuse will be made only after consultation between the parish/ministry unit and the statutory agency involved: Child Youth & Family 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 Child Youth & Family, 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, eg workers, as needed.
- The parish/ministry unit shall seek advice relating to support from Child Youth & Family, 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.
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 attached as Appendix 2 to this policy, entitled **Care & Protection Documentation (Disclosure) Form.**
- This can be faxed to Child Youth & Family 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 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 Child Youth & Family or the Police.

4. Seek Advice:

Seek advice from Child Youth & Family or the Police to determine the appropriate course of action regarding the child's safety.

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

Report the alleged abuse to the appropriate agency based on advice given by Child Youth & Family 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.

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).

Care and Protection (Disclosure) Form

CARE & PROTECTION DOCUMENTATION FORM

CONFIDENTIAL

CHILD'S NAME: _____ DATE OF BIRTH: _____

ADDRESS: _____ CURRENT AGE: _____

_____ PHONE NUMBER: _____

PARENT / CAREGIVER NAME: _____

DISCLOSURE DATE: _____ TIME: _____ PLACE: _____

OUTLINE SITUATION WHERE INJURIES NOTICED OR DISCLOSURE OCCURRED.
(Use chart over for injuries.)

<u>WHAT DID THE CHILD SAY TO YOU?</u>	<u>WHAT DID YOU SAY?</u>
<i>(Record exact words used. Include comments about child's demeanor during disclosure.)</i>	

WHAT HAPPENED TO CHILD AFTER DISCLOSURE? _____

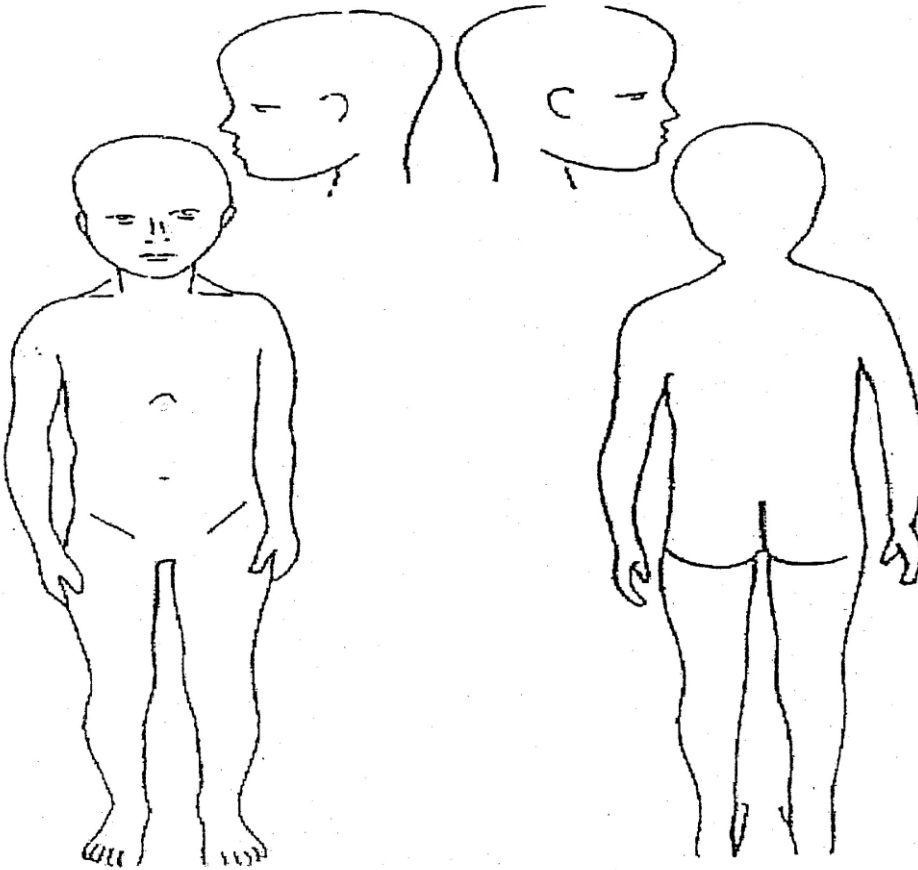
PLAN: _____

PERSON WHO CHILD TOLD: NAME _____

PHONE: _____ SIGNATURE: _____

AGENCY REFERRED TO: _____ PHONE: _____ FAX: _____

AGENCY CONTACT
PERSON: _____ DATE: _____ TIME: _____



Appendix 3

Risk Analysis and Management System
--

NAME: _____ DATE: _____

ACTIVITY/SITUATION: _____

Analysis

Description

RISK	Accident injury other forms loss			
		People	Equipment	Environment
CASUAL FACTORS	Hazards, Perils, dangers			
RISK MANAGEMENT STRATEGIES	Normal Operation			
	Emergency			

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RELEVANT INDUSTRY STANDARDS APPLICABLE		
POLICIES AND GUIDELINES RECOMMENDED		
SKILLS REQUIRED BY STAFF		
FINAL DECISION ON IMPLEMENTING ACTIVITY	Choose one	
	Accept	Reject
	Comments:	

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Appendix 4

CYPSO DIOCESAN BI-ANNUAL REPORT
--

Ministry Unit:

CYPSO:

Contact details (if changed)

Length of Service: _____

Please list Children's' / Youth Ministry Programmes provided by your ministry unit:

What policies does your Ministry Unit have in place?

Basic Policies:	Yes/No	Other Policies (Please list)
Transport		
Personal Safety		
Emergency Procedures		
Risk Management		

How many workers are involved in children's and youth ministry?

Leaders: _____ Assistants: _____

How many have been police vetted?	
How many have been referee checked?	
How many have been interviewed?	

Have there been any suspicions or allegations of child abuse relating to children or young people in your ministry unit?

Yes / No

Training

What training have you attended for your role as a CYPSCO? (Year & venue)

What safety training has been provided for / attended by your children's and youth ministry workers?

Support

What support is provided for the role by your ministry unit?

What additional support would you like for your role as a CYPSCO from the Diocese and/or your parish/ministry unit?

Date: _____

Signed: _____ (Vicar / Ministry Enabler)

_____ (CYPSCO)

Additional Useful References

- *The Ethical Conduct And Complaints Procedures* of the Diocese of Christchurch Statute, Section E32:
http://www.chch.anglican.org.nz/content/library/Dio_Handbook_Section_E1.pdf
- *Safe Not Sorry* produced by the Institute for Child Protection Studies, PO Box 679, Hamilton 3240, New Zealand.
Phone: (07) 838 3370 Email: info@cps.org.nz ; website
http://www.cps.org.nz/page/cps_5.php
- *ABC Guide to Safety* – go to <http://www.strandz.org.nz/?sid=12>, click on the topic of interest and scroll to the bottom of the page.
- *Breaking the Cycle - an inter-agency guide to child abuse* – Child Youth Family Services
- Canterbury Youth Workers' Collective *Code of Ethics* (relevant for those working with young people)
<http://www.cywc.org.nz/ethicsintro.html>

Acknowledgements

Members of the committee responsible for compiling this document :

- Anne Denniston Diocesan Children and Young People's Protection Officer, Ministry Programmes and Services Committee, former secondary school Assistant Principal
- John Harrington Canterbury Youth Workers' Collective Co-ordinator, wide experience in youth work
- Adrienne Shaw Monitoring Committee, primary school teacher, Child Assault Prevention Project Co-ordinator
- Phil Trotter Diocesan Youth Adviser
- Jane Zintl Christchurch Community Law Centre, lawyer specialising in youth issues, experienced parish youth worker

Assistance from:

Canterbury Youth Workers' Collective

Christchurch Community Law Centre

The Department of Child Youth and Family Services

Beth Wood, formerly Office of the Commission for Children

Diocesan Monitoring Committee

St Aidan's Child Protection Policy Development Committee

Diocesan Registrar / Manager

Update carried out (January-March 2009) by

Gillian Lynch – CYP SO Pastoral Support Worker
Phil Trotter – Diocesan Youth adviser
Jane Zintl – CYP SO Trainer, Boundaries in Ministry

Approved by Standing Committee March 2009

Media Policy

As approved by Standing Committee 2011

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 Communications Officer 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 Communications Officer 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 Communications Officer.

Media liaison

- All initial, proactive approaches to the Media should be discussed with the Bishop and Communications Officer in advance other than parish local initiatives.
- All incoming Media calls must be directed in the first instance to the Bishop (or the Communications Officer 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 Communications Officer 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 Communications Officer, 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.

Approved February 2011

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

PARISH INVESTMENT POLICY

INTRODUCTION

The Diocesan Finance & Audit committee has noted with concern that there are a number of parishes which have invested parish funds with finance companies. It is felt with the recent downturn of the economy and subsequent collapse of some finance companies that a Diocesan wide policy is required for parishes to help safeguard parish funds.

With this in mind the following policy statement has been prepared for the instruction of wardens and vestries in order to act as a protection for the office bearers when investing parish funds and to ensure parish funds are prudently invested.

POLICY STATEMENT

All parish funds must be deposited with either a Registered Trading Bank or with the 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 a vestry investing parish funds with CPT can be regarded as fulfilling their duty of care to their parishioners.

Implementation of this policy

- **Fixed Interest investments:** The above policy must be enacted upon the next maturity date of the investment.
- **Shares:** The above policy must be enacted as soon as practicable.

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.

CPT INVESTMENT FUNDS

Investment funds available through Church Property Trustees offer competitive returns specifically for parishes, ministry units and other Anglican related organisations and include:

- **CPT Fixed Interest Fund** – medium term
 - Investments are expected to be for periods of one to five years.
 - Invested in cash, bonds, fixed interest securities and mortgages.
 - Fund has an overall weighted average credit rating by Standard and Poor's of 'A' or better.
 - Fund strategy is to provide an income stream for investors and to protect nominal capital, rather than provide capital gains.

- **CPT Balanced Growth Fund** – long term
 - Fund is designed to hold long-term investments, such as endowments and property proceeds, for over 5 years.
 - Invested in equity, fixed interest and property securities.
 - Fund strategy to provide for real growth, net of inflation & investment fees.
 - Returns will be more volatile than the CPT Fixed Interest Fund but over the long term are expected to outperform the CPT Fixed Interest Fund
 - Distribution policy is currently 4.5% of net assets paid in two equal instalments a year.