



KENMORE
CHURCH

Leadership Manual

Version 2022 – January 2022

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Introduction

The Leadership Manual provides the framework for defining the purpose, vision, culture, behaviours, expectations and indicators that qualify people to be in a leadership position at Kenmore Church.

Purpose:

All leadership shares a common biblical purpose which fulfils the mandates of scripture to love God (Lk 10:27); love people (Lk 10:27); make disciples (Mt 28:19); love the church (Jn 13:34); and advance the kingdom of God (Gen 1:28). We articulate the reason for which we exist is that **Kenmore Church provides a strong witness for Christ in Kenmore that makes disciples and strengthens the broader kingdom.**

Our church was formed with a specific intention to incorporate a powerful and biblical spiritual formation culture that equips people and churches to fulfil their missional calling. Therefore, our vision is to: **Build a thriving, spirit-empowered church that equips reproducing disciples, and resources other churches to do the same.**

The Plan:

1. An organic and scalable model

A fruitful kingdom-work is not defined by attendance in a single location. To allow continual growth, we need to create an organic system that allows scalability and includes an incubator for leaders and teams. ConneXa will be an umbrella system that provides resources, governance and pathways for multiple forms of Christian community. LeaderTRACK and Online Church are the first elements of that model.

2. A strong initial campus

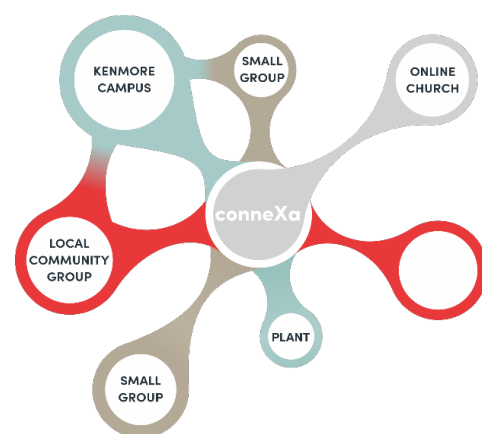
To be in a position to plant churches and release teams, our initial campus would need to have 500-600+ regular attendees. That would allow us to send out plant-teams without losing our resourcing ability. This hub can then provide admin, resources and training for localised fellowships – reducing the footprint of governance and leadership.

3. Contextual skin

Each local expression would create its own forms of contextualised ministry while retaining the values and resourcing of the network.

4. Shared staff and experiences

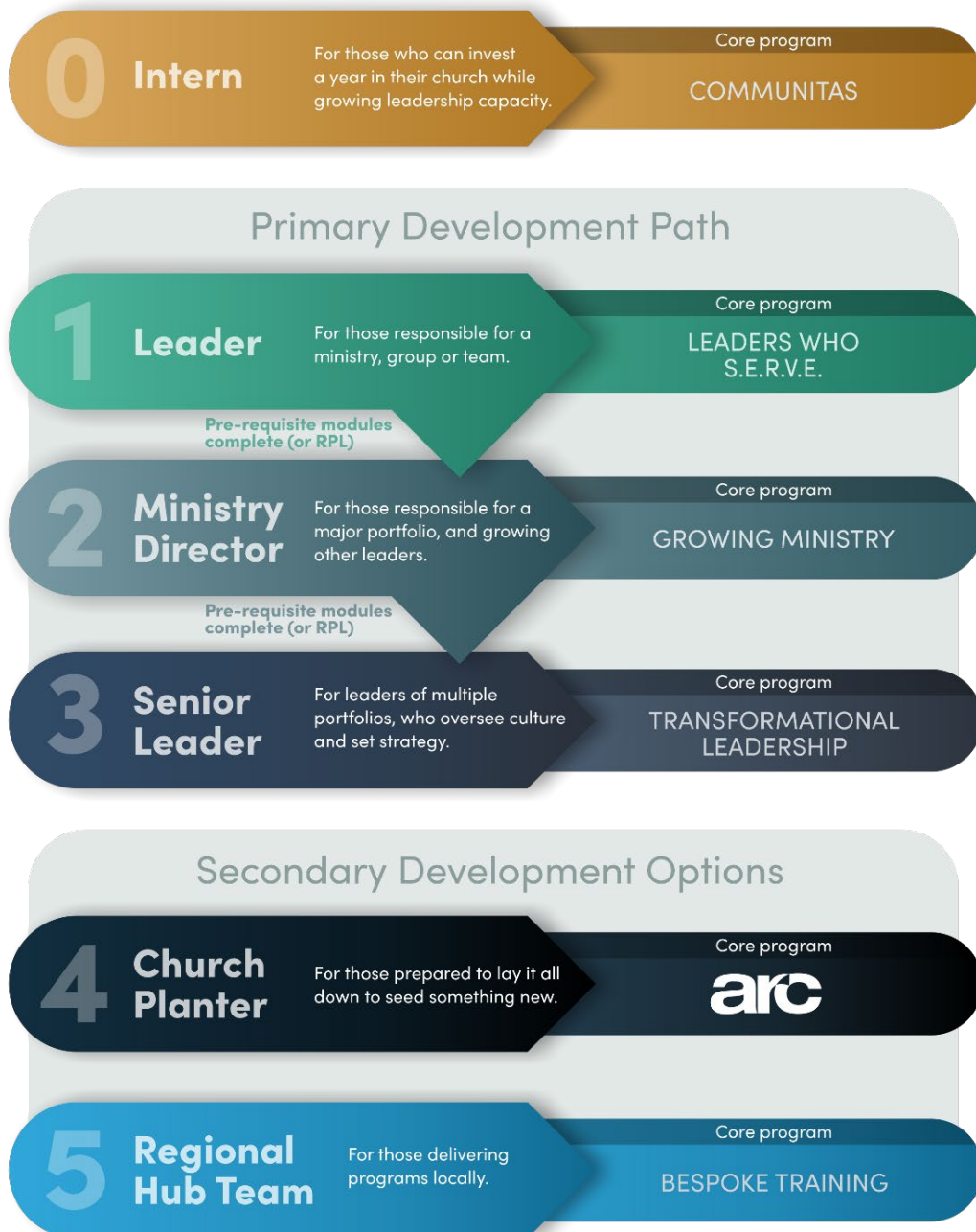
Local fellowships could share-crop high calibre staff (such as mission and administration) that it would not attract alone or on a part-time basis. Various training; events; retreats; etc could be shared, giving the smaller churches access to high calibre opportunities within the family.



Leadership Pipeline

A scalable kingdom model requires a development model that can facilitate it. Training pathways, need to be made available to leadership and ministries regardless of their location. We are developing our leadership pipeline (**LeaderTRACK** - LeaderTRACK.com.au) to accommodate this.

LeaderTRACK tiers and key programs:



** All ministry team leaders are required to undertake the Tier 1 Leaders who S.E.R.V.E. course and be inducted into the relevant policies.*

Tiers of leadership capacity and responsibility

0. **Intern**

For those who can invest a year in their church while growing leadership capacity. This pathway presents a fixed term, hands-on experience of your church's day-to-day work. Interns undertake a sponsored study component combined with serving in multiple ministry areas, gaining knowledge and experience while fulfilling a crucial behind the scenes function.

1. **Leader**

For those responsible for a ministry team, group, or program. This part of the track equips the faithful supervisory leaders on the front-line of getting things done in church life - building skills and character for dealing with busy volunteers and demanding lives.

2. **Ministry Director**

For those responsible for a major portfolio and growing other leaders. This is where higher level skills are required in order to go beyond merely supervision, and into the development of other leaders. This part of the pathway focusses on how to create a suite of learning experiences that take people on a comprehensive journey into healthy functioning and growth. RPL is catered for, otherwise people at this level must have completed the **Leaders that S.E.R.V.E.** program.

3. **Senior Leader**

For those responsible for multiple portfolios, forming budgets and developing strategy. Normally a staff minister, these leaders need to navigate the complexity and pressure of leading and caring for large numbers of people, while navigating complex management and cultural situations. RPL is catered for, otherwise people at this level must have completed the **Growing Ministry** program.

4. **Church Planter**

For those prepared to lay it all down to seed something new. Church planting is the best way to create vibrant churches that bring salvations, growth and challenge. But church planting is not for the faint-hearted or untested. We partner with ARC international to train, finance and support planters, particularly those prepared to take up the hub model to form networks of healthy churches.

5. **Regional Hub Team**

For teams who oversee localised facilitation. Comprised of trainers, prayer teams, mentors and admin, these local teams will implement the programs to networks of churches. Specific and bespoke training is supplied.

Leadership Values + Culture

Leaders are expected to embody the existing values and priorities of the church defined by the [Kenmore Church Way](#). Our guiding values are:

1. People Matter

For leaders, this means that people aren't assets, nor are they a problem ... they are the prize. Both you and your team deserve respect, to be treated fairly and in a non-abusive way.

2. Life-long spiritual journey

Leaders are learners – we are to never stop growing. It is vital that our leaders exhibit a vibrant and personal walk with God.

3. Spirit & Truth

Personal renewal is an indispensable facet of the Christian life. If we minister from our own strength alone, it will bear no fruit (John 15:5). We uphold the value of both scripture and the Spirit, and assume our leaders are continually growing in the areas of knowledge and spirit-empowerment.

4. Get it right – give it away

We resource the broader body of Christ by releasing resources and time to grow new and existing churches.

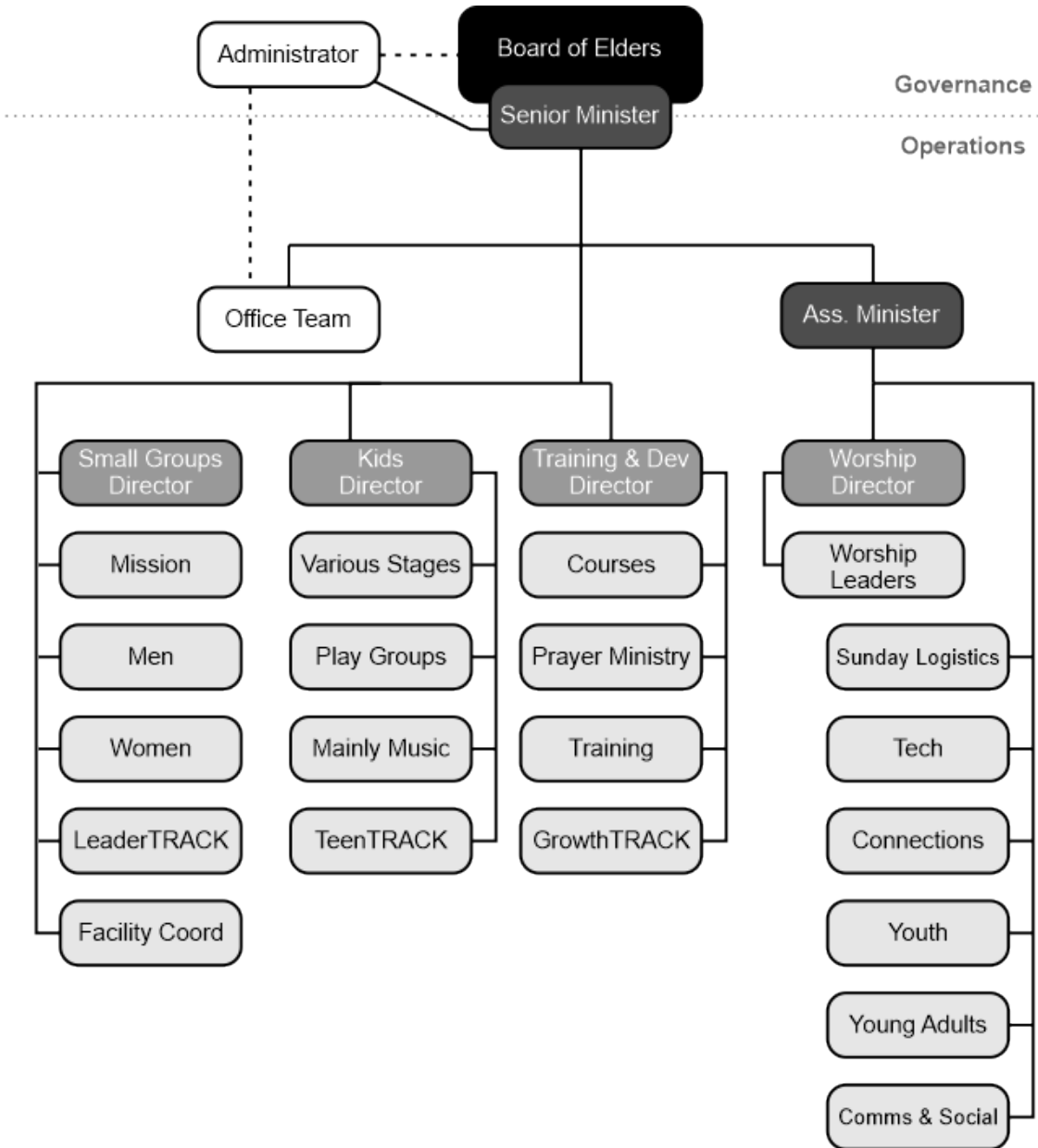
An added, leader-specific value:

5. Multiply

Leaders grow leaders. We value a leadership model that replicates rather than merely carries out tasks.

Appendix 1: Organisational Chart

January 2022



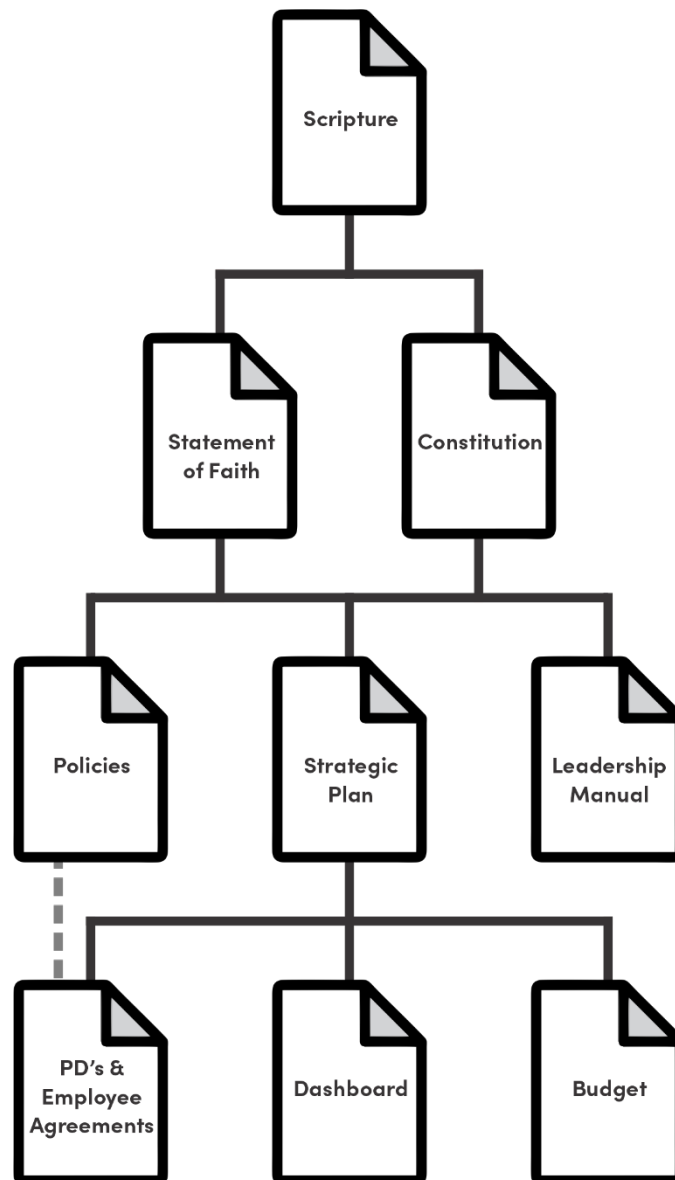
Note:

Governance - Those who sit on the Board of Elders (including the Administrator) are concerned with upholding the mission and values of the church, collaborating with the Senior Minister on the current vision, and ensuring all financial and policy requirements are in place and upheld.

Appendix 2: Documentation Hierarchy

Indicates levels of authority and determining source of each document.

For example: The Statement of Faith is determined by scripture; the Budget is prioritised by the Strategic Plan etc..



Appendix 3: Strategic Plan - 2022

2022 Key Strategic Objectives			
Goals that honour our values and take us toward our vision			
Critical Success Factor (We win at that when our people say...)	Next Big Opportunity or beneficial change	Strategies to “Double-it”?	Activity Goals for 2022
Impacting worship services (WIN: “I want more”)	Institute annual rhythm of “Big Days”	1.1 Cultivate an invitation culture. 1.2 Make Sunday logistics better	<ul style="list-style-type: none"> • Calendared Big-Days + Series in place (ZB/KT) • Calendar Connect pathways (ZB) • Create systems to measure (ZB) • Team training; comms; gatherings in place. (ZB)
Effective connection processes (WIN: “I am known”)	Upgrade the “Next Steps” people and process	2.1 Rigorous management of connection workflow. 2.2 Upgrade Sunday connections experience.	<ul style="list-style-type: none"> • Oversight of connections workflow (TH) • Improve and equip Sunday connections (ZB) • Create Small Groups 2.0 (PH)
Fuelling mission (WIN: “I am making a difference”)	Create landmark local outreach programs	3.1 Maximise natural outreach opportunities 3.2 Recruit mission point-person 3.3 Invest in church-planting initiatives	<ul style="list-style-type: none"> • Invest energy in BDC program of groups (JW?) + Alpha (LvD) • Recruit Missions person (PH) • Partner with ARC (ZB)
Culture of personal buy-in (WIN: “I have a place”)	Foster “Tribe” culture	4.1 Fulfilment of 2.1 4.2 Fulfilment of 6.1	<ul style="list-style-type: none"> • Initiate Tribe Nights (PH/ZB)
Catalytic growth track (WIN: “I am coming to life”)	TeenTRACK Technik	5.1 Progressive implementation of TeenTRACK 5.2 Integrate further the GrowthTRACK into church culture	<ul style="list-style-type: none"> • Grade 6 camp for 2022 (LM) • Church leaders through re:FRESH/re:FORM (LM) • Upgrade promotion of our Tracks (MB/PH)
Leadership effectiveness (WIN: “I am leaving a legacy”)	Worship team development and health LeaderTRACK roll out	6.1 Equipping of mid-level leaders to recruit and train volunteers and leaders 6.2 Roll out LeaderTRACK	<ul style="list-style-type: none"> • Create a Worship + Tech team care and development calendar • Roll out LeaderTRACK tiers 1; 2 and Group Leader.
Other current issues and goals			
Factors that are not considered core, yet are vital to be addressed at this time			
Facility capacity (WIN: “There is room to minister”)	Grow income & fruit by growing the church	7.1 We build or lease spaces for our programs	<ul style="list-style-type: none"> • Plans in place to ensure spaces are provided for key ministry programs (PH)
Digital and groups (WIN: “I am growing in a modern way”)	Tap into “equipping trend” with hybrid environments and groups	8.1 A full eco-system of hybrid development environments	<ul style="list-style-type: none"> • “ConneXa” system strategized and initiated (PH)

Appendix 4: Dashboard (end 2021)

Vital Signs		2020	2121		Critical Success Factors							
			GOAL	ACT.	Current Survey							
We do that best by:				* Estimate	3.4	3.6	3.8	4.0	4.2	4.4	4.6	4.8
LOVE GOD	Engaging people with God											
	Attendance (Kids) AM Attendance PM Youth/YADs	195 (30) - -		200 (45) 50 -	Impacting Weekend Services (Gatherings that are engaging; excellent; vibrant)							
LOVE PEOPLE	Connecting people	Groups	13 N/A		15							
	Visitors Conversion rate (to engaged) People in Groups	N/A 63 134		- ?	Effective Connection Process (Integrating visitors into our community)							
ADV. KINGDOM	Influence our world											
	Involved in missional activity % Engaged in growth programs (ext)	N/A 209		N/A N/A	Fueling Mission (People reaching their sphere of influence)							
LOVE CHURCH	All playing a part											
	People engaged in ministry (% of survey) People giving financially (% or survey)	110 (38) 71%		72% 73%	A Culture of Personal Buy-in (People contributing their resources and giftings)							
MAKE DISCIPLES	Lifelong spiritual journey											
	Engaged in growth programs (int) Salvations Baptisms Alpha	90 N/A 2 8	50 10 15 30	N/A 3 3	Catalytic Growth Track (Combining development with soul-care)							
LEADERSHIP	Multiplying leaders											
	Leaders being developed Leadership approval	40 88%		45* 90%	Leadership Effectiveness (Ministry team lead with clarity, wisdom, sensitivity, courage)							
Other metrics					Condition			Movement				
	Regular giving	\$356k		\$520k								
	Email list (regulars)	200		436								

Appendix 5: Leadership Policies

Our leaders represent Kenmore Church in the sense of values, practice and responsibility. Therefore, they must be aware of and adhere to policies and procedures that have been put in place.

Required Policies:

All ministry leaders must be inducted into the following policies and procedures which are attached to this Leadership manual:

1. Safe People Places and Programs
 - Working with Children and Youth Risk Management Process.
 - Code of Conduct
2. Grievance and Dispute Policy
 - Complaints Handling process
3. Volunteers Induction process

Full policy list and downloads.

[Browse our full policy list here.](#)

Or go to: kenmore.church/leadertrack for a download link.

Confirm your Policy Induction:

[Confirm you have read, understood and accepted the required policies here.](#)

Or go to: kenmore.church/update.

Safe People, Places and Programs - Policy

Scope

The policy applies to all people (paid or volunteer) engaged with Churches of Christ in Queensland and its affiliated churches that conduct and/or oversee Child-related activities or engage with Vulnerable Persons as part of their ministries and employment.

For the purpose of this policy:

'The Church' includes Churches of Christ in Queensland, its Employees-including all Ministering Persons and affiliated churches.

'The Elders' refers to the main governing group of an affiliated church, for example either the management committee, board or elders.

Purpose

A safe church begins and ends with the knowledge that God's love is for all people. The Church is called to love all others, but God also has a special concern for the poor, the marginalised and the oppressed.

This policy aims to:

- Embed safeguarding of Children and Vulnerable People in the leadership, governance and culture of The Church.
- Reduce the risk of abuse occurring, especially to Children and Vulnerable People, and to ensure that a caring and appropriate response is taken should abuse occur. We have a zero tolerance for any type of abuse and
- Ensure The Church has processes in place to act in an appropriate and timely manner to identify Abuse and/or respond to allegations of Abuse, reports of suspected Abuse or Grooming.

The *Safe People, Places and Programs policy*, processes and associated resources are informed by the requirements of:

- The Australian Human Rights Commission, [National Principles for Child Safe Organisations](#)
- [The Working with Children \(Risk Management and Screening\) Act 2000 \(Qld\)](#) (the Act) and the [Working with Children \(Risk management and Screening\) Regulation 2011 \(Qld\)](#) (the Regulation)
- [Work Health and Safety 2011 \(Qld\)](#)
- [The Privacy Act 1988 \(Cth\)](#)
- [Churches of Christ in Qld Constitution](#)
- [The Royal Commission into Institutional Responses to Child Sexual Abuse, Research Papers and Final Report](#)
- Other relevant and emerging research and literature reviews and annual audits

In endorsing the *Safe People, Places and Programs policy*, the conference council and the board of churches of Christ in Queensland endorses the [National Principles for Child Safe Organisations](#), and exhorts adherence to the policy and its related documents to ensure alignment with these **Principles**:

1. Child safety and wellbeing is embedded in organisational leadership, governance and culture.
2. Children and young people are informed about their rights, participate in decisions affecting them and are taken seriously.
3. Families and communities are informed and involved in promoting child safety and wellbeing.
4. Equity is upheld and diverse needs respected in policy and practice.
5. People working with children and young people are suitable and supported to reflect child safety and wellbeing values in practice.
6. Processes for complaints and concerns are child focused.
7. Staff and volunteers are equipped with the knowledge, skills and awareness to keep children and young people safe through ongoing education and training.
8. Physical and online environments promote safety and wellbeing while minimising the opportunity for children and young people to be harmed.
9. Implementation of the national child safe principles is regularly reviewed and improved.
10. Policies and procedures document how the organisation is safe for children and young people.

This policy and processes are supported by a suite of tools and forms to assist in implementation and ensure that insurance requirements for conducting safe activities are met. The use of these tools is optional for affiliated churches, however if choosing to use alternate tools or forms it is advised that they must meet the minimum requirements for record keeping, i.e. similar to the tools provided.

Statement of Commitment: Child Safety.

The Church is committed to ensuring that Children are safe, happy and empowered. We support and respect all Children, and have a zero tolerance of Child abuse.

Policy

1. Policy Statement

- All Children and Vulnerable People who are involved in any Churches of Christ in Queensland activities, services, events or programs have the right to feel and be safe. The Church is committed to providing safe environments where Children and Vulnerable People are cared for, respected, nurtured and listened to.
- Abuse thrives on secrecy. To prevent all forms of abuse across The Church, we are committed to developing and maintaining an open and aware culture.
- The Church clearly affirms its commitment to upholding the law. This includes the requirement to report abuse.

2. Roles and Accountabilities

- Where **The Church** has identified that an Employee or Volunteer has previously committed a violent or sexually related offence against or in the presence of a Child, they cannot, under any circumstances, be considered for the role of Employee or Volunteer where they might provide any form of care or services to Children.
 - **All churches and services** will be held directly accountable to their overseeing leadership and ultimately accountable to the Board of Churches of Christ in Qld for their compliance or otherwise with this policy and associated statutory compliance.
 - **Individuals will be held accountable for their actions**, and issues of concern are to be referred for appropriate corrective or legal action on every occasion.
- a) **Churches of Christ in Queensland** will provide *Safe People, Places and Programs Policy* and processes as the Church's 'Child and Youth Risk Management Strategy' in line with the obligations of [the Act](#) and [Regulations](#). Churches of Christ in Queensland employ people whose roles support and promote safe people, places and programs, including:
- to review and update the policy, processes, and related resources annually in line with the requirements of the Act and Regulation,
 - to assist with enquires and audit requests from the Government Regulator, Blue Card Services,
 - to raise awareness, support learning and the development of capacity/training,
 - to provide advice and guidance about planning, managing risk, and responding to incidents,
 - to provide guidance and response to matters with legal consequence and to ensure statutory compliance,
- b) **All Employees and Volunteers** engaged in child-related activities will:
- be subject to screening processes upon entry
 - adhere to **safe people, places and programs policy** and processes

- receive annual induction and training appropriate to their context on:
 - The content and application of this policy and processes.
 - The Safe Church Awareness Workshop/Refresher or equivalent training.
 - Reporting procedures and the associated legal requirements.
- keep appropriate records as required
- attend additional supplementary training as required for their role
- be issued with a copy of this policy

c) The Church Elders are responsible for ensuring that this policy is communicated to all Employees and Volunteers in all programs and activities. .

- The Church Elders will annually and formally adopt the *Safe People, Places and Programs policy* as their 'Child and Youth Risk Management Strategy' to meet the requirements of the Act and Regulation. A copy of the [minute](#) will be sent to Churches of Christ in Qld Kenmore Campus.
- Where Church Elders makes the decision to conduct no activities with/for children, the decision should be minuted, a copy of the [minute](#) sent to Churches of Christ in Qld Kenmore Campus and the decision reviewed annually. In such instances, there is no requirement for the Church Elders to hold a blue card for the purpose of their office, nor for blue card details to be maintained in the congregation's [Register of Workers](#).
- The Church Elders are responsible for the oversight of all activities with Children and Vulnerable People within the congregation, and will oversee a local structure which is appropriate for the congregation size, considering availability of suitable leaders, local need and demographic.
- The Church Elders will ensure that agreed processes are followed in the conduct of all activities and ministries with/for Children and Vulnerable People within their oversight.

This includes:

- PEOPLE: selecting, overseeing and supporting Employees and Volunteers
 - PLACES: ensuring venues are safe and in good repair
 - PROGRAMS: reviewing and approving planned activities and programs prior to their conduct
 - PROBLEMS: issues and concerns addressed and relevant information evaluated and acted on
- The Church Elders are responsible to ensure that records of screening, blue cards, training and program approvals are kept. Guidance notes, templates and registers are available on the [website](#). Where a recommended tool or template is not used, the alternate is to provide the same standard of record keeping and adhere to policy and process expectations.
 - The Church Elders may delegate authority to carry out tasks in relation to these responsibilities but ultimately remains responsible for ensuring accurate and correct documentation. All approvals and delegations of authority are to be acknowledged in writing by the person receiving the delegation.

Specific guidance relating to the oversight of activities with Children and Vulnerable People is provided in [Overseeing safe people, places and programs](#).

3. Code of Conduct

- A **code of conduct** will be agreed to by all people in paid or voluntary positions conducting and overseeing Child-related activities, regardless of gender, age, cultural background or role.
- The conduct of all individuals engaged in activities with Children and Vulnerable People shall be free from Abuse including neglect, emotional, psychological and spiritual abuse; Grooming behaviour and sexual abuse.
- Leaders must ensure Children are made aware of their rights and of acceptable and unacceptable behaviour and its consequences.
- All individuals within The Church, including Children, should be encouraged to adopt the same behaviours outlined in a code of conduct so that the culture of safety is embedded and developed.

4. Confidentiality and Privacy

The Church abides by legal and ethical obligations in relation to protecting and upholding the confidentiality and privacy of all Employees, Volunteers and Participants.

5. Safety and Protection

To reduce the risk of abuse occurring and to ensure that a compassionate and suitable response is taken should abuse occur, The Church will:

- Adhere to all relevant State and Federal legislation.
- Maintain up-to-date reporting and recording processes, including escalation procedures for handling allegations of Abuse.
- Store all records relating to an allegation of abuse in a secure environment in perpetuity.
- Ensure all Employees and Volunteers have access to information on recognition of Abuse and receive training relevant to their roles.
- Ensure that all people engaged in Child related activities and those overseeing such programs within The Church, both paid and Volunteer have undergone the relevant suitability checks and positive notice requirements prior to providing services to Children and Vulnerable People.

6. Inclusion and Participation

- Adults cannot guess what is important for Children or Vulnerable People they should ask them and listen to the answer.
- Community expectation is that all people who participate in Church activities will be safe.
- Particular attention should be paid to the needs and views of Children and Vulnerable People from Aboriginal and Torres Strait Islander and culturally and linguistically diverse backgrounds and those with disability.

7. Addressing Concerns

Any processes to respond to complaints and concerns should be child focused.

The Church actively encourages the reporting of all Abuse including Sexual Abuse and is committed to building an environment where either a victim or Employee, Volunteer or Participant feels able to report such Abuse.

- Any disclosures by a person of Abuse, reports of suspected Abuse or Grooming or other related details provided will be **documented promptly** and the documents will be held in a secure location where a breach of privacy cannot occur.

- Where a disclosure of Abuse has been made, the person who receives the disclosure will:
 - Treat disclosures, suspicions or knowledge of Abuse seriously and not attempt to deny the allegation or minimise its impact on the alleged victim.
 - Report to Statutory Authorities and Church Officials immediately.
 - Assure the person that their disclosure is being taken seriously and that they are correct in reporting the incident.
 - Maintain confidentiality.
 - Not undertake their own investigation of the allegation
 - Churches of Christ in Queensland will be responsible for any and all notifications to the insurance company.
 - See [FAQs Reporting Abuse](#) for more information
-

Definitions

Abuse – can consist of one or more of, but is not limited to, the following:

- **Elder Abuse** – a single, or repeated act, or lack of appropriate action, occurring within any relationship where there is an expectation of trust, which causes harm or distress to an older person. It can take various forms such as physical, psychological or emotional, sexual and financial abuse.
- **Physical Abuse** – any non-accidental use of force that results in bodily injury, pain or impairment and may include being slapped, kicked, burned, bitten, cut, punched, bruised or improperly physically restrained.
- **Sexual Abuse** – any assault or abuse of a sexual nature, sexual molestation, indecent exposure, sexual harassment or intimidation, whether such act is the subject of criminal investigation or not.
- **Emotional Abuse** – occurs when a person is subjected to behaviours or actions (often repeatedly) aimed at preventing or controlling their behaviour with the intent to cause them emotional harm or fear through manipulation, isolation or intimidation. Behaviours may include:
 - Insulting, bullying, ignoring, manipulating, rejecting, isolating, terrorising or other extreme acts in the vulnerable person’s presence.
- **Financial Abuse** – is the illegal or unauthorised use of a person’s property or money and may include:
 - Misappropriation of money, valuables or assets,
 - Forging signatures on cheques,
 - Denial of access to personal assets,
 - Accessing a person’s funds electronically and/ or
 - Unauthorised or forced changes to legal documents, such as an Enduring Power of Attorney.

Child/Children – any person under the age of 18.

Child and Youth Risk Management Strategy – IS this *Safe People Places and Programs policy* and processes supported by a suite of tools and forms provided and reviewed regularly.

This Policy is to be formally and annually adopted by The Elders of the affiliated church.

The Church –. Churches of Christ in Queensland and it’s employees and Affiliated churches

Church Officials – See *The Elders*

The Elders- refers to the main governing group of an affiliated church, for example either the Management Committee, Board or Elders. It also includes the conference council of Churches of Christ in Queensland for the overseeing of ministering persons employed by Churches of Christ in Queensland.

Employee – any person employed by The Church.

Grooming –actions deliberately undertaken with the aim of befriending and establishing an emotional connection with the child, and sometimes the family or community, to lower inhibitions in preparation for sexual activity with a child. Grooming is a criminal offence in Queensland.

Ministering Persons - means a Minister, any person who undertakes the role of Minister on a voluntary basis, and any other person employed to undertake, or engaged to undertake, Pastoral Duties.

Neglect / Abuse – is a deficit in meeting basic needs, including the failure to provide adequate health care, supervision, education, clothing, nutrition and/or housing as well as their physical, emotional social and safety needs.

Participant – all congregational members, visitors or any other person who associates with the Church.

Services – means all programs and activities, including church, community and care services provided by the Church.

Statutory Authorities – Police-Child Protection Unit, Department Child Safety, Youth and Women. see [Reporting Abuse FAQs](#)

Volunteer – any unpaid person over the aged of 18, who freely offers to take part in an activity, program or task to assist the Church.

Vulnerable People – any person who is or may be in need of social support and/or community care services by reason of intellectual or other disability, age or illness.

Working with Children and Youth Kenmore Church of Christ

Risk Management Process

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PART 1 – PRELIMINARY

The Working with Children (Risk Management and Screening) Act 2000 and the Working with Children (Risk Management and Screening) Regulation 2011 requires that Kenmore Church of Christ develop and implement a Child Protection Risk Management Strategy (referred to as a 'Risk Management Process' in Kenmore Church of Christ documentation) as part of providing a safe church environment for children and youth.

The purpose of the Risk Management Process is to promote the wellbeing of children and youth who come into contact with Kenmore Church of Christ and to protect them from harm. Furthermore, to comply with the legislative framework of the Act, the Risk Management Process addresses eight minimum requirements (standards) of the legislation, which can be summarised as the following principles.

1. Commitment

- A statement about commitment to the risk and wellbeing of children and youth, and the protection of children and youth from harm,
- A code of conduct for interacting with children and youth.

2. Capability

- Recruitment, selection, training and management procedures for paid employees and volunteers.

3. Concerns

- Policies and procedures for handling disclosures and suspicions of harm, including reporting guidelines,
- A plan for managing breaches of the Risk Management Process,
- Risk Management Plans for high risk activities and special events.

4. Consistency

- Policies and procedures for compliance with Blue Card legislation including maintaining a register of staff/volunteers who hold Blue Cards,
- Strategies for communication and support including written information for parents/carers, paid employees and volunteers outlining this Risk Management Process, as well as training material for paid employees and volunteers to help them identify risks of harm and handle disclosures.

The standards reflect state legislation and recommendations arising out of the Royal Commission into Institutional Responses to Child Sexual Abuse. The standards are referenced in this Risk Management Process and can be summarised through the following statements.

1. Fostering a culture of children and youth wellbeing through constant communication and reinforcement of the four principles to people in our church.
2. Establishing Codes of Conduct for adult persons working with children and/or youth that set out clear standards of behaviour and attitudes required for individuals working with children and/or youth.
3. Thorough screening and selection processes for determining the suitability of persons to work with children and/or youth. Individuals working with children and/or youth will be given an appropriate induction and their involvement.
4. Clear and transparent processes for dealing with concerns including how disclosures, suspicion of harm and/or allegations of potential harm are handled and reported to relevant authorities. Added, including appropriate responses for anyone seeking redress. Complaints are to be taken seriously and responded to promptly.
5. Risk management approaches that identify, assess and minimise risk in the physical and online environments, including the mitigation of those risks through appropriate strategies and action (e.g. Risk Management Plans formulated and implemented).

6. Mechanisms promoting the participation and empowerment of children and youth through listening and input from children and youth. Additionally, attention will be given to the needs of children and youth who identify as being of Aboriginal and Torres Strait Islander descent.
7. A commitment to transparent and regular communication to parents/guardians/carers and other stakeholders regarding our principles and the processes adopted in ensuring the welfare of children and youth participating in our activities or ministries. Regular feedback will be invited from persons whose children and/or youth are involved in our ministries or activities.
8. Addressing privacy considerations by ensuring children and youth's personal information is treated appropriately. This includes how the information is collected, stored and used.
9. A commitment to continuous improvement that involves monitoring and advising the Church's Board of Elders of legislative changes, which impact on policies. Additionally, reviewing and adapting processes and procedures in response to changing policies, circumstances and the needs of those in the church's care.
10. Compliance with relevant legislation and regulations related to working with children and/or youth including working with children or youth checks or their equivalent.

1. Purpose

Our philosophy of care is based upon the conviction that we must care for our children and youth in ways that respect their dignity and value as unique individuals in a Christ-like manner. To that end, we will promote a culture of child and youth wellbeing throughout the organisation through constant communication and reinforcement of this conviction across our church life and ministry. Therefore, the process aims to promote the wellbeing of children and youth under our care and to protect them from harm and will be continuously reviewed and improved as appropriate.

2. Related documents and resources

Documents and resources that directly relate to or are affected by the Risk Management Process include:

1. Code of Conduct,
2. Incident Report
3. Church Constitution,
4. The Working with Children ([Risk Management and Screening Act 2000](#); [Risk Management and Screening Regulation 2011](#)),
5. Blue Card Services,
6. Kenmore Church of Christ Insurance Service,
7. Risk Assessment Plans.

3. Definitions

The definition of concepts and words pertaining to the Risk Management Process can be found in the Kenmore Glossary of Terms document.

4. Who must comply with this Risk Management Process

The process applies to the following persons, referred to in this document collectively as 'staff and volunteers':

1. Employees of the church who provide services or conducting activities directed towards children and/or youth,
2. Volunteers of the church who provide services or conducting activities directed towards children and/or youth,

3. Contractors and/or agents at the church who provide services or conducting activities directed towards children and/or youth,
4. Members of the church leadership ministry teams (including members of the Church Board of Elders), who make decisions about children and/or youth,
5. Trainee students doing placement in the church as part of their studies with an education provider.

5. Scope of Risk Management Process

The process covers the following:

1. Staff and volunteer screening and selection,
2. Standards of behaviour expected of staff and volunteers,
3. Promotion of the participation and empowerment of children and youth, including appropriate attention to the needs of children and youth who identify as being of Aboriginal and Torres Strait Islander descent.
4. Prevention of harm through the adoption of a Risk Management Process,
5. Minimisation of harm through clear and transparent procedures for dealing with and reporting allegations of harm,
6. Risk Management Plans for high risk activities and special events,
7. Privacy consideration procedures for how information is collected, stored and used.

PART 2 – PROCESSES

Division 1 - Staff and volunteer Pre-Screening and Selection

1. Volunteers

A volunteer must not be engaged for any work with children and/or youth unless and until an application for a current Blue Card has been made and a current Blue Card Positive Notice is issued to the volunteer.

2. New employees

An application for a Blue Card must be made and a current Blue Card issued prior to a new paid employee commences work with children and/or youth.

3. Existing employees

A new application for a Blue Card must be made urgently in circumstances where the currency of an existing employee's Blue Card has expired. Existing employees must hold a current Blue Card at all times. Consequently, an employee will not be allowed to continue to work with children and/or youth until the new card is issued if their existing Blue Card has expired. Care should be taken to ensure that existing employees' make an application for renewal of their Blue Card prior to its expiry to prevent this outcome.

4. Persons legally exempt from holding a Blue Card

Persons exempt from holding a Blue Card under the Act (police and registered teachers) shall still be required to obtain an Exemption Blue Card if they have regular contact with children and/or youth as part of any organised church activity or ministry.

5. Withdrawal of screening authority

Where a person withdraws their consent to screening under a Blue Card application, that person cannot commence or continue work, or be engaged in any capacity with children and/or youth as part of any organised church activity or ministry.

6. Recording of current Blue Cards

The Church's Board of Elders (and their designated authority) are responsible for ensuring the timely and accurate recording of information relating to Blue Card Positive Notices. The Board of Elders or their designated authority, must sight the original Blue Card or copy of Positive Notice letter to verify its authenticity before recording entry of data.

7. Agreement to comply with policies and codes

Upon commencement of employment or engagement, new staff or volunteers must be provided with a copy of this Risk Management Process, Code of Conduct and any other relevant documents.

Division 2 - Additional Staff and Volunteer Selection Steps

1. Application process for staff and volunteers

In addition to the requirements contained in Division 1, staff and volunteers must undergo the following application process to be engaged in any work with children and/or youth as part of any organised church activity or ministry:

1. Apply for a Blue Card or if a Blue Card is already held give details to the Church's Board of Elders or their designated authority, so the card can be validated with Blue Card Services,
2. Submit an application online,
3. Provide the contact details of at least two referees,
4. Attend an interview if deemed necessary by the Church's Board of Elders or their designated authority,
5. Sign an agreement to abide by the Code of Conduct and any other deemed applicable document/s.

2. Application process for Church administration

When a person makes an application the Church's Board of Elders or their designated authority must ensure the following before accepting the application and allowing the applicant to commence any work with children or youth:

1. References that the applicant has provided are to be contacted and asked questions as to the suitability of the applicant,
2. If the Church's Board of Elders or their designated authority determines that more detailed information is required or concerns may be present, then churches and/or organisations that the applicant has attended in the past 5 years should be contacted and interviewed as to the suitability of the applicant in a volunteer role and whether the applicant has been involved in any alleged accusations of harm or incidences,
3. The person is attending the church gathering regularly,
4. If the applicant has not obtained their Blue Card through Kenmore Church of Christ, the Church's Board of Elders or their designated authority must arrange completion of the Link an Applicant/Cardholder to this Organisation form, and submit to Blue Card Services.

3. Additional employment requirements

These additional requirements apply in the following situations:

1. Where a job or role description has stipulated additional educational, skill or other requirements, the applicant is required to satisfy these criteria before employment will be considered.

4. Upon receipt of positive Blue Card notice

Once a Blue Card Positive Notice has been received in respect of the applicant, the Church's Board of Elders or their designated authority will:

1. Use their discretion to accept or reject the application, taking into consideration aspects of the application process and being satisfied of the applicant's suitability for work with children and youth,
2. If the application is accepted, enter the staff or volunteer's details into the Church's Blue Card Register,
3. Provide staff or volunteers with induction training that includes education regarding the terms of this Risk Management Process,
4. Provide ongoing training and education that will enable staff or volunteers to be equipped with knowledge, awareness and skills to keep children and youth safe and promote their welfare. This will include training on indicators of abuse, grooming and responding to disclosures of harm.

Division 3 - Risk Management Process

1. Guidelines for involvement with children and youth

1. Staff and volunteers must comply with the Code of Conduct while working with children and youth,
2. Staff and volunteers must comply with the requirements of Risk Management Process and Plans that are required and in place for high risk activities or special events,
3. Staff and volunteers will promote the participation and empowerment of children and/or youth, recognising that particular attention needs to be given to Aboriginal and Torres Strait Islander children and youth, and other vulnerable groups. Children and youth will be listened to and their input taken seriously particularly around decisions affecting them and in regard to what makes them feel safe or unsafe. Staff and volunteers will be committed to ensuring a friendly and safe environment for children and youth,
4. Staff and volunteers will ensure children and youth's personal information is treated appropriately and in line with the Church's policy/ies on how information is collected, stored and used,
5. Staff and volunteers will comply with relevant legislation and regulations related to working with children and youth, including compliance with relevant Acts,

6. Staff and volunteers will avail themselves of training opportunities provided in respect to child and youth risk matters and this Risk Management Process.

2. Complaints of harm process

Where there is a report of harm or a breach of the Code of Conduct the following process will apply:

1. Allegations must be reported to the 'designated person' the Church's Chair of the Board of Elders, unless the allegations involve directly or indirectly the Chair. If this is the case, another Elder of the Board is to be notified who is not directly or indirectly involved,
2. The designated person must complete a harm report. In all cases where harm is disclosed, the best interests of the child or youth must be paramount and the process clear and transparent. This may mean arranging appropriate care and support for both the child, youth and/or their parents/guardians/carers. Particular care needs to be taken in the way a report of harm is documented, recording the child or youth's own words where possible. Any investigating is to be left to the appropriate authorities,
3. Where the allegation involves a staff member or volunteer associated with the church, they must be immediately stood down from their role until appropriate investigations have been completed and a determination made,
4. Where the incident involves physical or sexual assault, the designated person, according to section 2.3.2.1, must ensure immediate reporting to the police for further investigation.

PART 3 – BLUE CARD COMPLIANCE

1. Monitoring Blue Cards

The Church's Board of Elders or their designated authority should regularly review the Blue Card Register to ensure the following:

1. Individual's Blue Cards are current with Positive Notice,
2. That staff and volunteers are correctly recorded in the Register.

2. Stolen or lost cards

If a staff member or volunteer's Blue Card is stolen or lost, the following procedure will apply:

1. The staff or volunteer must notify the Church's Board of Elders or their designated authority within five (5) days,
2. The staff or volunteer must make an application to Blue Card Services for a new card within fourteen (14) days of the card being lost or stolen.

3. Criminal Charges or Convictions, obligations of staff and volunteers

If a staff member or volunteer has any changes to their criminal history, that is, convicted of any criminal offence, they must:

1. Notify Blue Card Services immediately,
2. Notify the Church's Chair of the Board of Elders or their designated authority immediately,
3. Stand down from their position and cease working with children and/or youth in connection with any Church activity and/or ministry until such time as they may receive a new Blue Card,
4. Return their old Blue Card to Blue Card Services within seven (7) days,
5. Apply to Blue Card Services for a Positive Notice (new Blue Card).

4. Criminal Charges or Convictions, obligations of Church administration

As soon as the Church's Chair of the Board of Elders or their designated authority receive notification of a change in criminal history of a staff member or volunteer (other than an excluded offence) they must:

1. Suspend the person from Church activities and/or ministries involving children and youth until they apply for a new Blue Card and receive a Positive Notice,
2. Complete Part B (Blue Card) of the change in criminal history form,
3. If a new Blue Card is received from Blue Card Services, the Church may reinstate the person (in the absolute discretion of the Church's Board of Elders),
4. If a Negative Notice is received, the person cannot apply, start or continue working with children and/or youth in any capacity in connection with the Church's activities and ministries,
5. The Chair of the Church's Board of Elders or other Edler (according to section 2.3.2.1), must liaise with children and youth Ministry Leaders of individual persons whose convictions would indicate they fall within the definition of a person of concern.

5. Criminal Charges for excluding offences pending conviction or acquittal

If a staff member or volunteer is 'charged' with an excluding offence the following procedure must apply:

1. The person charged or the Chair of the Church's Board of Elders or other Edler (according to section 2.3.2.1) must notify Blue Card Services,
2. The person charged cannot apply, start or continue to work in any Church activity and/or ministry involving children or youth,
3. The person charged must return their Blue Card to Blue Card Services within seven (7) days,
4. The Church's Board of Elders or their designated authority must suspend the person charged, which will generate a review of employment contract if the person is a paid staff member,
6. The Chair of the Church's Board of Elders or other Edler (according to section 2.3.2.1), must liaise with children and youth Ministry Leaders of individual persons who have been charged and subsequently suspended from any Church activity and/or ministry involving children or youth.

6. Negative Notices

If a person is convicted of a serious offence or Blue Card Services cancels their Blue Card and issues a Negative Notice to the person, that person must immediately return the Blue Card to Blue Card Services.

7. Breaches

If a staff member or volunteer breaches the process, the following will apply:

1. Where the applicant has breached legal requirements under the Act, Blue Card Services will be notified, and the person will be subject to any legal process under their procedures,
2. If the breach falls outside the scope of the Act, the dispute resolution processes under the Church's policy documents will apply,
3. If there is no appropriate dispute resolution process then:
 1. The Church's Board of Elders will deal with the person in accordance with the rules of natural justice,
 2. The decision of the Church's Board of Elders will be final,
 3. In addition, the Church's Board of Elders will consider whether the following need to occur:
 1. Further education, training or reinforcement of this process with all stakeholders,
 2. A review of current policies and processes to ensure their adequacy.
4. Where the Senior Minister causes the breach the Chair of the Church's Board of Elders will consult other elected Elders to deem the appropriate action to be followed and consult with the Chair, Council of Churches of Christ, Queensland.

Code of Conduct

Physical boundaries

I will be mindful of the imbalance of power that exists in adult-child (and youth) and adult-vulnerable people relationships. I will maintain and build appropriate, transparent and accountable relationships with children, youth and vulnerable people and their families. I will use appropriate physical contact that is responsive to the child, youth and vulnerable people's needs, initiated by them, in full view and non-sexual.

I will refrain from the use of physical restraint unless in circumstances where there is a clear risk of danger or physical harm and it is deemed reasonable and necessary in order to prevent an accident or injury, or to stop a fight or bullying behaviour. I will record and report instances of physical restraint.

I will play my part to ensure that the leadership ratio is achieved for activities with children and youth.

Emotional boundaries

I will respect the rights, dignity and worth of every person, regardless of the person's abilities, gender, religion or cultural background, without favouritism or prejudice.

I will conduct myself in a way that sets a positive example, ensuring that my attitude and language affirms dignity and self-worth.

I will avoid activities that may cause embarrassment, show disrespect or cause isolation.

Behavioural boundaries

I will abide by this Code of Conduct.

I will work under the leadership of others (as appointed), be accountable to Kenmore Church of Christ's Leaders and Elders. I will work as part of a team to fulfil my role and the tasks given to me.

I will engage in respectful, transparent and accountable ways in communication, ensuring others are not subject to inappropriate images/material (including pornographic material) or invasive use of any type of technology (e.g. text messages, emails, Facebook, Instagram, Snapchat, or other), and direct correspondence (especially electronic or social media) to parents – rather than directly with the child (children), youth and/or vulnerable person/people.

I will not take, store, use or post to social media images of any child (children) and/or youth, unless within the dictates of permission of their parent/guardian or care provider. Images taken, stored, used or posted to social media will strictly be for the use of Kenmore Church of Christ (or Church of Christ in Qld) and will not be for personal use (unless this is my own child, children or youth). Any use of images beyond Kenmore Church of Christ (or Church of Christ in Qld) will need written permission from the Kenmore Church of Christ's Senior Minister or Elders (Board), and parent/guardian or care provider of child (children) and/or youth.

I will refrain from consumption of harmful or illicit drugs, alcohol and cigarettes when working with children, youth and/or vulnerable people.

I will maintain group behaviour by positive strategies such as restating behavioural expectations and consequences, use of diversion techniques, maintaining a safe distance and retaining line of sight, supervised time-out, and providing opportunities to discuss issues and problems.

Spiritual boundaries

I will be mindful of the spiritual development of children, youth and vulnerable people and interact in a manner that is appropriate to their stage of development. Furthermore, I will act to enhance a child, youth or vulnerable person's positive relationship with God as a God of grace, love, acceptance, trust and forgiveness; avoiding language and actions that create fear, ongoing guilt, and self-loathing or self-blame.

Acceptance

Name

Date

Signature

Kenmore Church of Christ ABN 72 895 589 760

Grievance and Dispute Policy

Adopted by the Board	12 July 2021
Scheduled review date	May 2022
Related policies and documents	<ul style="list-style-type: none"> • Constitution (clauses 7.5 and 7.6) • Safe People, Places and Programs policy • Code of Conduct
Related processes	Complaints management and conflicts management processes, including: <ul style="list-style-type: none"> • Complaint Handling Process • Incident Report form • Complaints and Allegations form
External resources	<ul style="list-style-type: none"> • ACNC Governance standards (<i>Australian Charities and Not-for-profits Commission Regulation 2013</i>) • Guidelines for complaint management in organizations (AS/NZS 10002:2014)

1. Introduction

1.1 Purpose

Kenmore Church of Christ ABN 72 895 589 760 is committed to providing a safe environment, where employees, volunteers and other people who are in connection with our community can voice any complaints or grievances and resolve any disputes in a sensitive and expeditious manner.

This policy is intended to ensure that we handle complaints and conflicts fairly, efficiently and effectively.

This policy provides guidance on the key principles and concepts of our complaints and conflicts management system to our staff and people who wish to make a complaint, or who are in a dispute.

1.2 Scope

This policy applies to all staff (paid and volunteer), Safe Ministry Contacts, contractors and the Board of Elders, receiving or managing complaints from Kenmore Church of Christ Members, employees, volunteers, and the public made to or about the organisation, regarding our ministries or activities, our staff, contractors or volunteers (including the Elders), or our complaints and conflicts management process.

Part 3 of this policy (Member discipline and termination) applies specifically to complaints, grievances or disputes arising (either internally or externally) in relation to a Member or Members of Kenmore Church of Christ.

1.3 Organisational commitment

Kenmore Church of Christ is committed to seeking and receiving feedback and complaints about our ministries, activities, staff, contractors, volunteers, practices, procedures, Members, and complaints handling, and dealing with any concerns raised in feedback or complaints within a reasonable timeframe.

Kenmore Church of Christ expects its staff, Ministry Leaders, and Board of Elders to be committed to fair, effective and efficient complaint handling. The following table outlines the nature of the commitment expected and the way that commitment should be implemented.

Who	Commitment	How
Senior Pastor or Chair of Elders	Promote a culture that values complaints and their effective resolution	<ul style="list-style-type: none"> • Report to the Elders on our complaint handling. • Provide adequate support and direction to key staff responsible for handling complaints. • Regularly review reports about complaint trends and issues arising from complaints. • Encourage staff to be alert to complaints and assist those responsible for handling complaints to resolve them promptly. • Encourage staff to make recommendations for system improvements. • Support recommendations for ministry, staff and complaint handling improvements arising from the analysis of complaint data.
Safe Ministry Contacts, and Staff whose duties include complaint handling (may include Senior Pastor or Chair of Elders)	Demonstrate exemplary complaint handling practices	<ul style="list-style-type: none"> • Treat all people with respect, including people who make complaints. • Assist people to make a complaint, if needed. • Comply with our policy and associated procedures. • Provide regular feedback to minister leaders and/or the Elders on issues arising from complaints. • Provide suggestions to ministry leaders on ways to improve our complaints management system. • Implement changes arising from individual complaints and from the analysis of complaint data as directed by the Senior Pastor (or ministry leaders, as applicable).
All staff, Ministry Leaders, and the Board of Elders	Understand and comply with our complaint handling practices.	<ul style="list-style-type: none"> • Treat all people with respect, including people who make complaints. • Be aware of our complaint handling policies and procedures. • Assist people who wish to make complaints access our complaints process. • Be alert to complaints and assist staff handling complaints resolve matters promptly.

2. Terms and Definitions

In this document, unless otherwise expressly provided:

- 2.1 **“Complaint”** means an expression of dissatisfaction made to or about us, our ministries or activities, our staff or volunteers, or the handling of a complaint where a response or resolution is explicitly or implicitly expected or legally required. (AS/NZ 10002:2014)

As well as complaints being made directly to our organisation, remember that some complaints (or at least negative comments) may be made on social media.

- 2.2 **“Complaint handling/management system”** means all policies, procedures, practices, staff, hardware and software used by us in the management of complaints.
- 2.3 **“Dispute”** includes an unresolved complaint escalated either within or outside of our organisation.
- 2.4 **“Feedback”** includes opinions, comments and expressions of interest or concern, made directly or indirectly, explicitly or implicitly, to or about us, about our services or complaint handling system where a response is not explicitly or implicitly expected or legally required.

- 2.5 **“Grievance”** means a clear, formal written statement by an individual staff member about another staff member or a work-related problem.
- 2.6 **“Member”** means a person who has been accepted or admitted into membership of Kenmore Church of Christ ABN 72 895 589 760.
- 2.7 **“Safe Ministry Contact”** means the person(s) nominated by Kenmore Church of Christ as a Safe Ministry Contact for the organisation from time to time, to be identified in the Complaint Handling Process from time to time.

3. Member discipline and termination

3.1 Correction of a Member

In the event of a complaint being made, or a grievance or dispute arising involving a Member, the Board of Elders must first seek to apply the principles of Matthew 18:15-17 before taking any further corrective action.

Then the Board of Elders may resolve to correct or censure a Member if, in the opinion of the Board, that Member:

- wilfully refuses or neglects to comply with the provisions of the constitution of Kenmore Church of Christ; or
- acts in a manner which is prejudicial to the interests of the organisation; or
- no longer meets the membership criteria.

3.2 Suspension or termination of membership

If the Board of Elders in its discretion considers a complaint, grievance or dispute against a Member is not resolved after correcting or censuring the Member, the Board of Elders may by resolution suspend or expel that person as a Member, provided the following procedure is observed:

- (a) at least one week before the Board meeting at which the resolution is to be considered, the Member must be given notice of the meeting setting out what is alleged against the Member and the intended resolution; and
- (b) at the Board meeting, and before the passing of the resolution, the Member must be given an opportunity of giving, orally or in writing, any explanation the Member thinks fit; and
- (c) the Member may elect to have the question dealt with by the Members in general meeting, by notice in writing lodged with the Chair of Elders at least 24 hours before the time for holding of the Board meeting at which the resolution is to be considered by the Board of Elders. If the Member gives such notice:
 - (i) no resolution of the Board of Elders on that matter is effective;
 - (ii) a general meeting must be called for the purpose of considering the resolution set out in the notice originally given to the Member under paragraph 3.2(a); and
 - (iii) if, at the general meeting, a resolution is passed by a majority of at least two-thirds of those present and voting (the vote to be taken by ballot), the Member concerned must be dealt with in accordance with the resolution; and
- (d) in the case of a resolution duly passed by the Board of Elders or in general meeting for the Member's expulsion, the membership of that person automatically terminates, in which case that person ceases to be a Member of Kenmore Church of Christ.

4. Guiding principles

An effective complaint handling system must be modelled on Biblical principles including the principles of Matthew 18:15-17 as well as fairness, accessibility, responsiveness, efficiency and integration into the organisational culture of Kenmore Church of Christ.

Where a complaint or grievance is communicated to staff, a Safe Ministry Contact, or an Elder of Kenmore Church of Christ, the following principles will be considered:

- Unless it is inappropriate or undesirable in the circumstances, the person making the complaint will be encouraged to communicate directly with the person(s) involved in the complaint. For example, it is likely to be inappropriate for the person making a complaint to communicate directly with the person involved if the complainant is concerned about that person causing harm or abuse to another person.
- Where a complaint is communicated to an Elder, that Elder shall be conscious that the person making the complaint is speaking to them in their role as an Elder and not in another ministry capacity (unless the person clearly instructs the Elder to the contrary).
- Where the person making a complaint seeks an outcome outside the limitations of their delegated authority, the staff or Elder must refer the complaint to the Senior Pastor or Chair of Elders.
- Where there is an appearance of staff or an Elder not following the appropriate processes for dealing with a complaint or grievance, the matter will be discussed discretely with the relevant staff member or Elder as quickly as possible in the interests of resolving matters peaceably.
- The complaint handling system of Kenmore Church of Christ involves the following 3 steps.



4.1 Facilitate complaints

People making complaints will be:

- provided with information about our Complaint Handling Process and how to access it;
- listened to, treated with respect by staff and actively involved in the complaint process where possible and appropriate; and
- provided with reasons for our decision/s and any options for redress or review.

Kenmore Church of Christ will:

- take all reasonable steps to ensure that people making complaints are **not adversely affected** because a complaint has been made by them or on their behalf. Where requested by the person making a complaint, if possible, that person will not be identified in the process of resolving the complaint.
- accept **anonymous complaints** if there is a compelling reason to do so and will carry out a confidential investigation of the issues raised where there is enough information provided.

- ensure that information about how and where complaints may be made to or about us is well publicised on our website (if available). We will ensure that our systems to manage complaints are **easily understood and accessible** to everyone, particularly people who may require assistance.
- communicate with a person through their chosen representative if this is their wish. This may apply where a person wishing to make a complaint prefers or needs another person or organisation to assist or represent them in the making and/ or resolution of their complaint.

4.2 Respond to complaints

Early resolution

- Where possible, complaints will be resolved at first contact with us. Wherever possible staff will be adequately equipped to respond to complaints, including being given appropriate authority, training and supervision.
- A person making a complaint that is resolved at first point of contact may still be asked “Would you like us to record this matter as a complaint?”.
- When appropriate we may offer an explanation or apology to the person making the complaint.
- Where a person making a complaint is concerned about the safety of themselves or another person Kenmore Church of Christ (in the past or present), the complaint must be escalated, and any other policies and processes of Kenmore Church of Christ that apply must also be followed.
- Where resolution at first point of contact is not possible, we may decide to escalate the complaint to the Safe Ministry Contacts, Senior Pastor, Chair of Elders, or Board of Elders. This second level of complaint handling will provide for the following internal mechanisms:
 - recording of the complaint;
 - assessment and possible investigation of the complaint and decision/s already made; and/or
 - facilitated resolution (where a person not connected with the complaint reviews the matter and attempts to find an outcome acceptable to the relevant parties).

Responsiveness, objectivity, and fairness

Kenmore Church of Christ will:

- promptly acknowledge receipt of complaints.
- assess and prioritise complaints in accordance with the urgency and/or seriousness of the issues raised. If a matter concerns an immediate risk to safety or security the response will be immediate and will be escalated appropriately.
- seek to inform the person making a complaint as soon as possible of the following:
 - the complaints process;
 - the expected timeframes for our actions;
 - the progress of the complaint and reasons for any delay;
 - their likely involvement in the process;
 - the possible or likely outcome of their complaint;
 - if we are unable to deal with any part of their complaint, advice about where such issues and/or complaints may be directed (if known and appropriate); and
 - if we are unable to meet expected timeframes for responding to their complaint, the reason for our delay.
- address each complaint with integrity and in an equitable, objective and unbiased manner.

- ensure that the person handling a complaint is different from any staff member whose conduct or service is being complained about.
- manage conflicts of interest responsibly, whether actual or perceived. Internal reviews of how a complaint was managed will be conducted by a person other than the original decision maker.

Responding flexibly

Staff are empowered to resolve complaints promptly and with as little formality as possible, and otherwise to implement our complaint management system as relevant to their role and responsibilities.

Staff are encouraged to provide feedback on the effectiveness and efficiency of all aspects of our complaint management system.

Kenmore Church of Christ will:

- adopt flexible approaches and problem solving to enhance accessibility for people making complaints and/or their representatives.
- assess each complaint on its merits and involve people making complaints and/or their representative in the process as far as possible.

Confidentiality

Kenmore Church of Christ will protect the identity of people making complaints where this is practical and appropriate.

Personal information that identifies individuals will only be disclosed or used by us as permitted under the relevant privacy laws, secrecy provisions and any relevant confidentiality obligations.

4.3 Manage the parties to a complaint

Complaints involving multiple organisations

Where a complaint involves multiple organisations, Kenmore Church of Christ will work with the other organisation/s where possible, to ensure that communication with the person making a complaint and/or their representative is clear and coordinated.

Subject to privacy and confidentiality considerations, communication and information sharing between the parties will also be organised to facilitate a timely response to the complaint.

Where a complaint involves multiple areas within Kenmore Church of Christ, responsibility for communicating with the person making the complaint and/or their representative will also be coordinated.

Managing unreasonable conduct by people making complaints

Kenmore Church of Christ is committed to being accessible and responsive to all people who approach us with feedback or complaints. At the same time our ministry depends on:

- our ability to pursue our charitable purposes and carry out our activities in the most effective way possible; and
- the health, safety and security of our whole community, including members, staff, contractors, and volunteers.

When people behave unreasonably in their dealings with us, their conduct can significantly affect the effectiveness of our ministry. As a result, we will take proactive and decisive action to manage any conduct that negatively and unreasonably affects us and will support our staff to do the same in accordance with this policy.

5. Accountability and learning

5.1 Analysis and evaluation of complaints

Kenmore Church of Christ will record complaints that are not resolved at the first point of contact in a systematic way so that information can be easily retrieved for reporting and analysis by ministry leaders and the Board of Elders.

Staff will report (as required) to the Board of Elders on:

- the number of complaints received
- the outcome of complaints, including matters resolved at the frontline
- issues arising from complaints
- systemic issues identified, and
- the number of requests we receive for internal and/or external review of our complaint handling.

Staff and ministry leaders will analyse any such reports to monitor trends, review the effectiveness of ministry activities, and make improvements.

Both reports and their analysis will be provided to the Board of Elders (including the Senior Pastor) for review, at least annually.

5.2 Monitoring and improvement of the complaint management system

Kenmore Church of Christ will monitor the complaint management system to ensure its effectiveness in responding to and resolving complaints and identify and correct deficiencies in the operation of the system.

Monitoring may include the use of complaint satisfaction surveys and online listening tools and alerts.

Kenmore Church of Christ will seek to continually improve the way our organisation operates, including our management of the effectiveness and efficiency of our complaint management system. To this end, we will:

- support the making and appropriate resolution of complaints
- implement best practices in complaint handling
- recognise and commend exemplary complaint handling by staff
- regularly review the complaint management system and complaint data, and
- implement appropriate system changes arising out of our analysis of complaints data and continual monitoring of the system.

Kenmore Church of Christ ABN 72 895 589 760

Complaint Handling Process

Adopted by the Board	12 July 2021
Scheduled review date	May 2022
Related policies and documents	<ul style="list-style-type: none"> • Grievance and Dispute Policy • Constitution (clauses 7.5 and 7.6) • Safe People, Places and Programs policy • Code of Conduct
Related processes	Complaints management and conflicts management processes, including: <ul style="list-style-type: none"> • Incident Report form • Complaints and Allegations form
External resources	<ul style="list-style-type: none"> • ACNC Governance standards (<i>Australian Charities and Not-for-profits Commission Regulation 2013</i>) • Guidelines for complaint management in organizations (AS/NZS 10002:2014)

Introduction

When responding to complaints, staff and volunteers (including the Board of Elders) of Kenmore Church of Christ act in accordance with the Grievance and Dispute Policy and the complaint handling processes, as well as any other internal policies, processes and documents providing guidance on the management of complaints.

Staff and volunteers should also consider any relevant legislation/regulations when responding to complaints and feedback.

If you have a concern about someone's safety, or a concern about how someone has behaved, or you think someone is at risk of being harmed, please contact one of the following Safe Ministry Contacts of Kenmore Church of Christ:

1. **Tim McMenamin** (Churches of Christ in Queensland), by phone 0438 149 306 or email to tim.mcmenamin@cofcqld.com.au
2. **Louise McNabb** (Kenmore Church of Christ), by phone 0491 059 717 or email to louise.mcnabb@kenmore.church

The five key stages in our complaint management system are set out below



1 Receive

Where a complaint has been resolved at the outset (**at first point of contact**), unless otherwise required by the following process, it does not need to be recorded.

A person making a complaint that is resolved **at first point of contact** may be asked “Would you like us to record this matter as a complaint?”. Where requested by the person who made the complaint, this may be done using either of the following forms (as appropriate):

- 1.1 Incident Report form; or
- 1.2 Complaints and Allegations form.

The Incident Report form is generally used for an incident that the person witnessed (i.e. a physical fight, verbal dispute, or physical accident). The Complaints and Allegations form is generally used for complaints about a person’s behaviour, or allegations of misconduct.

If requested or required under this process, the complaint and its supporting information will be recorded, and a unique identifier/number will be assigned to the complaint file.

The record of the complaint will document:

- Contact information of the person making a complaint and the date received
- Issues raised by the person making a complaint and the outcome/s they want
- Any other relevant information, and
- Any additional support the person making a complaint requires.

The complaint must be recorded where a person making a complaint:

- is concerned about the safety of themselves or another person at Kenmore Church of Christ (in the past or present); or
- makes an allegation of unlawful conduct by another person at Kenmore Church of Christ,

and any other policies and processes of Kenmore Church of Christ that apply must also be followed.

2 Acknowledge

We will acknowledge receipt of each complaint promptly, and preferably within 5 working days.

We will inform the person making a complaint who will be handling their complaint. When appropriate we may offer an explanation or apology.

Consideration will be given to the most appropriate medium (e.g. email, letter) for communicating with the person making a complaint.

3 Assess and investigate

3.1 Initial assessment

After acknowledging receipt of the complaint, we will confirm whether the issue/s raised in the complaint is/are within our control. We will also consider the outcome/s sought by the person making a complaint and, where there is more than one issue raised, determine whether each issue needs to be separately addressed.

When determining how a complaint will be managed, we will consider:

- How serious, complicated or urgent the complaint is

- Whether the complaint raises concerns about people's health and safety
- How the person making the complaint is being affected
- The risks involved if resolution of the complaint is delayed, and
- Whether a resolution requires the involvement of other organisations.

3.2 Investigating the complaint

After assessing the complaint, we will consider how to manage it. We may:

- Give the person making a complaint information or an explanation
- Gather information about the issue, person or area that the complaint is about, or
- Investigate the claims made in the complaint.

We will keep the person making the complaint up-to-date on our progress, particularly if there are any delays. We will also communicate the outcome of the complaint using the most appropriate medium. Which actions we decide to take will be tailored to each case and take into account any statutory requirements.

4 Determine outcome and provide reasons for decision

Following consideration of the complaint and any investigation into the issues raised, we will contact the person making the complaint and advise them:

- The outcome of the complaint and any action we took
- The reason/s for our decision
- The remedy or resolution/s that we have proposed or put in place, and
- Any options for review that may be available to the complainant, such as an internal review, external review or appeal.

5 Close the complaint: document and analyse data

5.1 Document

We will keep records about:

- How we managed the complaint (if it is not resolved at first contact with us)
- The outcome/s of the complaint (including whether it or any aspect of it was substantiated, any recommendations made to address problems identified and any decisions made on those recommendations), and
- Any outstanding actions to be followed up, including analysing any underlying or root causes.

5.2 Analyse data

We will ensure that outcomes are properly implemented, monitored and reported to the Senior Pastor, or the Chair of Elders.

Volunteer Induction Process

Kenmore Church of Christ is committed to providing a safe environment, where volunteers actively engage within the community. All key volunteers acting in ministries with Kenmore Church of Christ will be inducted into the necessary policies and processes to enable them to fulfil their volunteering activity.

All key volunteers, including Ministry Directors and Leaders, will:

	be subject to screening processes upon entry / commencement
	have Blue Card, interview and independent referee checks completed
	be noted on a register of workers (paid & volunteer-blue card register) kept by the Church
	be issued with the Leadership Manual and a Role description
	be issued with a copy of the Child and Youth Risk Management Strategy
	read and adhere to the Child and Youth Risk Management Strategy , including confirming their personal commitment by written statement
	have access to information on recognition of abuse and receive training relevant to their roles
	attend additional supplementary training as required for their role (for example, cultural training or support)
	have any delegation of responsibilities of duties formalised and acknowledged
	keep appropriate records as required in a secure location where the confidentiality is upheld, and a breach of privacy cannot occur
	receive annual induction and training appropriate to their context on: <ul style="list-style-type: none"> • The content and application of the Child and Youth Risk Management Strategy policy and processes. • The Safe Church Awareness Workshop/Refresher or equivalent training. • Reporting procedures and the associated legal requirements.

Note: The '**Child and Youth Risk Management Strategy**' means the following policies and processes of Kenmore Church of Christ:

- Safe People, Places and Programs policy (the 'Kenmore Church Safe Ministry Policy' referred to in the safe ministry training)
 - o Working with Children and Youth Risk Management Process
 - o Code of Conduct
 - o Statement of personal commitment
- Grievance and Dispute policy
 - o Complaints Handling process

The full list of Kenmore Church of Christ policies and processes can be accessed online via Dropbox (refer to Appendix 5 of the Leadership Manual).