

ROYAL COMMISSION OF INQUIRY

Under The Inquiries Act 2013

**In the matter of The Royal Commission of Inquiry into Historical Abuse in
State Care and in the Care of Faith-based institutions**

**SECOND RESPONSE TO NOTICE TO PRODUCE NO. 460 TO GLORIAVALE
CHRISTIAN COMMUNITY IN RELATION TO REMAINDER OF QUESTIONS
8 July 2022**

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Introduction

- 1 On 4 July 2022, a response was filed to the Royal Commission Notice 460 (**Notice**) to Gloriavale Christian Community (**Gloriavale**) dated 26 May 2022 in relation to questions 6, 7, 9, 14, 26-29 (**First Response**).
- 2 The answers in this document are to the remainder of the questions in the Notice that were not covered in the First Response.

Question 3

HISTORY, DEVELOPMENT AND GOVERNANCE

3. ***From the date of the founding of Gloriavale until present day, please provide an explanation of the:***
 - a. ***Relationship between Gloriavale and the State, historically, any changes over time, and the current relationship.***

Introduction

- 3 From its inception in 1969, Gloriavale sought to keep a clear line between the role of the Church and the State, as taught in the New Testament. Jesus said “Render unto Caesar the things that are Caesar’s and to God the things that are God’s.” Therefore, Church members were encouraged to pay their taxes and give honour unto the government, they themselves have never stood for public office, taken roles as civil servants, or joined the armed forces or police. Members do vote in local and national elections from time to time.
- 4 Although we have a democratic right to protest at rallies and in street marches, we do not do this, as the scripture also says, “*Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment...*” (Exodus 23:2) We do, however, exercise our right to discuss matters with MPs and councillors, and to make submissions to government departments. For instance, we have made several submissions on educational issues.
- 5 Through the years we have been blessed to live in a country that has allowed us to exercise our faith without interference. Most of the legislation in New Zealand honours the concept of freedom of religion and freedom of speech, and for this we are very grateful.
- 6 There have been two instances where we have been in tension with legislation as set out below, and both situations were resolved.

Compulsory Superannuation

- 7 A compulsory superannuation scheme for employees was implemented by the government in 1975, only a few years after we started the church. At this stage we were not living in community and our tradesmen worked in their own companies or partnerships. Some were employed.
- 8 As the concept of saving up money for later use is forbidden in the New Testament (Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: Matthew 6:19), we opposed the legislation.
- 9 We prayed about the situation and left it with God. Within a few months that government was thrown out in a landslide election and the whole scheme was dropped and replaced with something that we could accept in our faith, whereby old age pensions were paid for out of present-day taxes.

Marriage

- 10 When it was proposed in 1991 that all ministers of religion were required to become marriage celebrants we refused to do so. That was on the basis that people marry one another: the celebrant doesn't marry them, marriage is ordained by God, and that a minister of the State had no authority to pronounce who was married to whom. We felt that the State had a role in the registration of marriages, but said that it was against our conscience to act on behalf of the State to act as a marriage celebrant.
- 11 Up until this time, our engaged couples would register their marriage with the civil celebrant in Rangiora or Christchurch, then have their real wedding with the members of the Church a few days later. We listed the Church ceremony on our own marriage certificate and never took much notice of the official dates.
- 12 We lobbied parliament over the law change and regularly sent letters about this matter to the Registrar General. We waited 12 years for an amendment to the Marriage Act of 1955. In the meantime, our couples did not register their marriages at all. We held a marriage ceremony in the community and issued our own marriage certificates.
- 13 The Marriage Act was amended on 1-1-2002, by section 61 of the Human Rights Amendment Act 2001 (2001 No 96) to allow us to be an Exempt Religious Body in Section 32 of the Marriage Act 1955. Apart from the Quakers

(Society of Friends) we understand that we are the only religious body in New Zealand to have applied for, and been granted, this exemption. We now hold our own marriage celebration and forward the information for the registration of the marriage after the wedding. Here is link to the Gazette notice recording The Church at Gloriavale as an exempt religious body pursuant to section 32E of the Marriage Act 1955: [List of Exempt Religious Bodies Notice No. 25 - 2020-go1248 - New Zealand Gazette](#)

- 14 Marriages that had been performed between 1991 and 2004 were duly registered when we could do so without acting as an agent of the State in performing as a marriage celebrant.

(More information on this is included in the appendix.)

Recent times

- 15 Up until about 2012 we had little to no dealings with police. We sought to lead transgressors to a place of repentance, and victims to a place of forgiveness where possible at that time. Historically most of these issues were dealt with discretely by Hopeful Christian/the senior leadership, and sometimes very little was said to the congregation.
- 16 However, as more people left the church, they spoke more openly of their experiences to each other, and it became apparent that sexual abuse was far more widespread than we in the Community knew. We had expectations that offenders had fully repented, and that victims had found a place of forgiveness and healing, but in many cases, this had not happened. Over time, some victims now became offenders themselves, and some victims still bore deep scars of which the leadership had no knowledge. As some instances of sexual abuse were not known to the leaders, they had no idea of the extent of what had happened. We were also ignorant of the consequences that these offences often created in victims. We now realise and acknowledge that our historical approach was ineffective.
- 17 In 2005 changes to the Charities Act prompted an investigation into the nation's charitable trusts, including the Christian Church Community Trust, which holds most of our assets. The investigation delved into many complaints made by former members who felt that sexual abuse was being covered up and causing a lot of harm to victims.

- 18 The investigation caused us to consider that crimes of this nature should be reported to the police and not dealt with in the community. We also became more aware of the damage that sexual abuse had caused among some of our people, and we determined to change our ways.
- 19 We have since co-operated fully with investigations by Police and Oranga Tamariki, following their advice on programmes for counselling for victims, and support for offenders. We have taken seriously the command in Romans 13: *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*
- 20 We take this to mean that we must comply with every law and regulation of local, regional and national government . Our commitment to compliance is spoken of regularly and takes up a large proportion of our management and work time.
- 21 We now deal regularly with many government departments and have built a close working relationship with local police, social workers and other public servants.

Question 3b

b. *History and development of Gloriavale, including any changes in care services that Gloriavale provides.*

- 22 A history of Gloriavale is set out at paragraphs 101 to 109 of the First Response and in the answer to question 3c below. To summarise:
- 22.1 The Community was founded by Neville Cooper, who changed his name to Hopeful Christian.
- 22.2 The Community started in Springbank in Canterbury. It moved to Gloriavale on the West Coast and has expanded over time.
- 22.3 Further land has been purchased at Lake Brunner and there are also families living there.
- 23 We consider ourselves to be one very large whanua made up of individual families, and we do not have specialised care facilities like a small hospital or old people's home.

- 24 We do run a private school, and two early childhood centres(See the Education section at pages 30 to 33 of the First Response for more detail on this.)
- 25 From our beginnings it has been part of our beliefs that children would look after their own parents as they age.
- 26 We care in our homes for our elderly, chronically ill and disabled. We have not set up a hospital for these services, but have sent people to public hospitals and specialists whenever necessary at the Community's cost. We have also sent people overseas for treatment.
- 27 As pioneers of the homebirth movement in New Zealand, we have catered for homebirths since the early 1970s, relying on outside midwives to give pre-natal care to our mothers, and to attend the births. In 2013, two of our women who had become registered midwives, set up the company called Caring Midwives to cater for our community and the needs of West Coast mothers as well. We have a fully equipped room set aside at Gloriavale as the birthing room, which can be used for 30 to 40 births a year.
- 28 In 2014 we recognised a need for an isolation facility so that people with vomiting or diarrhoea could be separated for a time so that the sickness did not spread. This is administered by one of the mothers and has helped to stop the spread of such diseases. Mothers of children in isolation may also help at the isolation facility, which is located in a building separated from the main community accommodation area.

Question 3c

Structure and governance of Gloriavale, including changes over time. In your answer, please include details of the leadership structure, including the roles and responsibilities of different positions, and who held or holds those positions.

- 29 The issue of structure and governance is complex as it has changed considerably over 50 years as the community has grown.

Leadership

- 30 Originally, Hopeful Christian (then named Neville Barclay Cooper) was the Shepherd for the group of believers at Springbank. He worked with another man (David Courage, then named Robert Leslie Dawson) who came with him from Australia, and other men who joined the Church at Springbank in the early

1970s. While these men were respected for the authority they held in the community, all of the men in the community were often called upon to discuss issues and make decisions.

- 31 These early leaders were Hopeful Christian, David Courage, and Howard Pilgrim. Howard Pilgrim left the church in 1977. He was not replaced until 1985, when Howard Temple was appointed as a Shepherd.
- 32 At times, it was more efficient for Hopeful to make decisions in conference with just the other leaders, but the congregation were generally in unity and accepted his decisions.
- 33 This leadership structure remained in place for several years. In 1994, Fervent Stedfast was ordained as another shepherd, and David Courage left the church in 1995. At this stage the Springbank community had been sold and was being wound down, and we were still in the early years of building the Gloriavale community. When Hopeful was imprisoned, he felt it necessary to include another Shepherd in the leadership to help carry the burdens of two communities.
- 34 Some years later, when the population had grown considerably and we had more accommodation, he introduced a group of men who became known as the Shepherds and Servants. The idea was that each floor of the accommodation blocks would have a Shepherd in charge, assisted by a Servant, who would see to the spiritual needs of the people. Rather than Hopeful carrying the burdens alone of helping people, guiding them, and caring for their spiritual needs, there would be more leaders to help out. These men generally had decades of experience in the Church. Many of the men chosen were also managers of the community companies. They were chosen for having a proven track record of selfless service to the church, being good role models and for their ability to fill the qualifications of a bishop (as described in Timothy 2 and Titus 2). None of these men had formal training in management or governance, as their primary role was spiritual, and their dedication to the word of God was most important.
- 35 The initial team was:

Overseeing Shepherd - Hopeful Christian (deceased 2018)

Other Shepherds

Fervent Stedfast (resigned 2022)
 Howard Temple (Overseeing Shepherd 2018)
 Faithful Pilgrim (resigned. 2022)
 Steady Standtrue (deceased 2015)

Servants

Perry Tarawa (resigned 2010),
 John Ben-Canaan (resigned 1998)
 Gideon Valor (stood down 1998)
 Mark Christian,
 Selwyn Love (resigned. 2021)
 Willing Disciple (deceased 2010)
 Enoch Upright (later became a shepherd)

36 A Shepherd has primarily a spiritual leadership role and is akin to a Bishop or Pastor. Servants have responsibilities in the practical life of the Community. A Servant supports the Shepherds and is akin to a Deacon. Shepherds and Servants live and teach according to the New Testament.

37 Both are selfless roles, giving to the people. Shepherds and Servants hold other roles in the Community; they are also husbands, fathers, and uncles; they are workers, supervisors, company managers, directors and trustees. Shepherds and Servants gain no financial or social rewards for their role. Their living standard is the same as that of other men in the community.

38 Of the original team, some died, resigned, or were asked to step down for various reasons.

39 Replacements (with approximate dates) were:

Noah Hopeful (Servant in 2003; shepherd in 2015)
 Salem Temple (Servant in 2007, resigned 2021)
 Peter Righteous (Servant in 2003)
 Samuel Valor (Servant in 2005, later became a shepherd)
 Maranatha Stedfast (Servant 2008)
 Joshua Disciple (Servant in 2014, resigned 2016, reinstated 2018)
 Stephen Standfast (Servant in 2008; shepherd in 2015, designated as next Overseeing Shepherd)
 Michael Hope (Servant in 2012)

James Ready (Servant in 2012, resigned 2022)
 Vigilant Standtrue (Servant in 2019, resigned 2022)
 Zion Pilgrim (Servant in 2016, resigned 2020)

40 At the time of writing, the leadership team is

Howard Temple (Overseeing shepherd)
 Stephen Standfast (Shepherd, designated as next Overseeing Shepherd)
 Enoch Upright (Shepherd)
 Noah Hopeful (Shepherd)
 Samuel Valor (Shepherd)
 Maranatha Stedfast (Servant)
 Mark Christian (Servant)
 Michael Hope (Servant)
 Joshua Disciple (Servant)
 Peter Righteous (Servant)

Legal structures

41 Legal entities have been set up to allow us to obey the scriptures and comply with New Zealand law. They fall into two main categories:

41.1 A charitable trust for holding assets, and

41.2 A partnership for organising labour.

42 A third part of our community life is the Sharing Account, which is simply a bank account used for the distribution of funds from a common purse. This has never been administered by a formal entity. It's like a family bank account.

43 The legal structure in place at Gloriavale is intended to best give effect to our beliefs and values system. Our legal structure has been developed and evolved over a number of years as the Community has grown. Our spiritual Church life and practical life are closely intertwined, because of our beliefs that true faith is expressed not only by what people say, but by what they do, and also because many of the commands of the New Testament are about what people do in their day-to-day life. We have taken professional advice over the years to ensure that our structure is legally compliant and effectively and appropriately meets the needs and beliefs of our Community. We have also made changes to respond to matters raised by external investigations,

including by the Inland Revenue Department, Charities Services and Oranga Tamariki.

- 44 The formal legal structures comprise:
- 44.1 The Christian Church Community Trust (**Trust**), as recorded in the Trust Deed.
 - 44.2 Christian Partners partnership.
 - 44.3 A nominee company on behalf of Christian Partners to hold the shares in the holding company of Christian Partners (or any other assets that Christian Partners needs to hold directly). This is purely for convenience as there are more than 150 partners and associate partners, and it would become very cumbersome trying to sign contracts and make business transactions if the document required 150 signatures.
 - 44.4 A holding company for Christian Partners assets and businesses that holds shares in the trading companies.
 - 44.5 Limited liability trading companies to operate our commercial enterprises. These are owned either by the holding company (for Christian Partners) or by the Trust.

Christian Church Community Trust

- 45 The Trust was formed in 1991 and is registered as a charitable trust under the Charities Act 1957. It is also a registered charity with Charities Services. The Trust was formed for the establishment and development of residential Christian Church Communities, and for the education of the children living in them, on advice from lawyers that a charitable Trust was a very secure way of holding assets in perpetuity for future generations who want to live in the community.
- 46 At the time it was formed in 1991, there was no thought or provision for the Trust to be involved in any way in any commercial or business activities. At that time the objects of the Trust were primarily religious.

- 47 However, we have always aimed to have an organisational structure that would be flexible over time as our Community grew and operations and activities developed and changed.
- 48 By 2009, in conjunction with legal, tax and accounting advice, we worked on a new overall structural plan which involved the Trust becoming the sole shareholder of all our trading companies. On 1 August 2009, the Trust became involved for the first time in all our business operations, as the sole shareholder of all our commercial companies.
- 49 Between 2012 and 2018, the Community was subject to a number of separate Government investigations. The investigations probed into almost every area of our Community operation, even into what we considered to be our private life.
- 50 In 2016, Charities Services closed its investigation after engaging with us. We complied with their recommendations and they did not take further action.
- 51 Following this, we decided to again re-focus the business operations of the Community in Christian Partners, the original structure chosen by Hopeful Christian back in 1982, updated in 2009, and which we decided best served our communal community sharing life.
- 52 The Charitable Trust has ownership of the land and provides accommodation facilities and education, as well as large business assets and trading companies.
- 53 The Trust currently provides the following communal facilities: water supply; roading, other transport, emergency management, storm water, wastewater, library, swimming pool, parks / playgrounds, cemetery, property and housing, and family entertainment facilities.
- 54 As a charitable trust, the Trust does not have beneficiaries: it has objects. Its primary purpose is to provide the means by which our religious community can operate.
- 55 Specifically:
- 55.1 To provide for the continuing existence and development of the Christian Church Communities.

- 55.2 To provide for the necessary means and facilities for members of the Church to live together in their family units, supporting themselves and meeting one another's needs equally, and having all things in common.
 - 55.3 To provide for the general and Christian education (i.e. provide pre-schools, schools, and access to education beyond school) of the children of the community.
 - 55.4 To provide for the preaching of the Gospel, for education of the public, and for the establishment in other places of Christian Church Communities.
 - 55.5 To help any persons who are not members of the Christian Church Communities.
 - 55.6 For other charitable purposes.
- 56 For historical reasons, and as an independent source of income by which to achieve its objects, the Trust continues to own a number of operating companies.

Christian Partners

- 57 Christian Partners consists of approximately 150 men and women from the community who contract their labour services and share their incomes on an equal basis. This includes all men and women who work principally as early childhood or schoolteachers, as midwives, within the Community's office, or in other areas where they may not be bringing in income from outside the community. Those working primarily within the household area of the Community are not members of Christian Partners.
- 58 The Christian Partners partnership is governed by the 2018 partnership agreement.
- 59 The primary objective of the partnership, as detailed in the partnership agreement, is to provide for the establishment, development and continued existence of the Christian Church Community at Gloriavale.
- 60 Historically, we operated as separate partnerships until 1982. Some of the partnerships financially prospered and others struggled. Some men, such as

teachers, worked in unpaid professions. (Our schoolteachers have chosen not to charge the School for their services, so that the parents of the schoolchildren do not have to pay fees in order to attend our private school.) Hopeful Christian proposed that all the small, separate, partnerships join together into one larger partnership and pool all their financial resources to overcome this problem to meet the needs of every member of the Christian Community equally. To this purpose a written partnership agreement was drawn up, "The Christian Partners of Springbank". This was signed by every partner in 1982.

- 61 This was our first community-wide business entity, before any charitable trust or limited liability company had ever been thought of. For the next seventeen years, until 1999, all our commercial business activities were undertaken through the original Christian Partners partnership.
- 62 This partnership structure was very well suited to our community sharing life, as described in The Acts of The Apostles, Chapters 2 and 4. All working members joined together as one united body, sharing all profits equally between themselves, and then from those profit shares, met all the needs of every other Community member, as detailed in clause 3 of the partnership agreement.
- 63 In 1995, in order to more easily account for the increasingly different partnership activities in the two communities (Springbank and Gloriavale), separate books of account were opened within the partnership for four main different areas of activity: Christian Partners Avkair (aircraft maintenance); Christian Partners Canaan Farming; Christian Partners LakeView Moss; and Christian Partners Ocean Harvest International.
- 64 In 2009, and after taking professional advice, we implemented changes in our legal structure, with the Trust becoming the sole shareholder of all our business companies, and a second Christian Partnership was formed. Under this arrangement, Christian Partners provided labour services to the trading companies and the school under an agreement to provide services.
- 65 It was always an ongoing goal of the Community to ensure the continued suitability of arrangements for our own operational and doctrinal purposes, including for undertaking new initiatives.

- 66 As outlined above, following a number of external investigations, in 2018 we decided to again re-focus the business operations of the Community in Christian Partners and a new partnership agreement was entered into.
- 67 The role of Christian Partners is now to provide for various labour services to the trading companies, by each self-employed working partner or associate partner.
- 68 The purpose and objects of the Christian Partners partnership (clause 4) include:
- 68.1 To provide for the establishment, development, and continued existence of the Christian Church Community according to every commandment and principle of the New Testament, to the declaration of faith "What We Believe" and to the vision for the New Testament Church as in Scripture.
 - 68.2 To provide for the preaching of the Gospel, teaching the word of God, worship, praise, prayer, Communion, fellowship, testimony, and the education of the public.
 - 68.3 To provide the necessary means and facilities whereby members of the Community together with others who wish to join the Community, may live in family units within community accommodation, supporting themselves by their own labours and enterprises, meeting one another's needs equally, owning nothing personally and calling nothing their own, including the funds in their personal bank accounts, but holding all things in common as per Acts 4.32.
- 69 As a private, non-charitable organisation, the partnership is a tax paying entity. Jesus taught that we should pay our taxes, which we willingly do. Our Charitable Trust continues as an appropriate entity for meeting our religious and educational objects.

Joining Christian Partners

- 70 Members of the Community are generally invited to become partners in Christian Partners when they turn 18 and are legally able to enter into partnership.
- 71 If an individual wishes to join Christian Partners then they:

- 71.1 Receive independent legal advice and execute a certification of independent legal advice.
 - 71.2 Sign the Commitment.
 - 71.3 Execute a Deed of Adherence in accordance with the second schedule of the partnership agreement.
 - 71.4 Contribute capital to the partnership by entering into a Deed of Gift and Capital Contribution.
- 72 Independent legal advice has recently been provided by Christchurch law firm, Mortlock McCormack Law. Anthony Whitcombe of Whitcombe, Guinness and Kitchingham, Lawyers in Greymouth has also provided independent legal advice to Community members.
- 73 Colin Smith of Hannan & Seddon, Barristers and Solicitors has provided advice to Gloriavale at various times over the years. He has never provided independent legal advice to Gloriavale Community members.
- 74 To meet the capital contribution requirements, each financial year partners are required to transfer any share of net profits back to the partnership. This is done through the gifting deed, whereby each partner gifts funds from their current account.
- 75 Individual partners have a BNZ current account which is administered on their behalf. Partners do not need to access their individual bank accounts. All bank accounts are managed by the Financial Controller of Christian Partners in order to achieve the purpose of the partnership.
- 76 Christian Partners prepares annual accounts and a tax return to ascertain the amounts attributable to each partner.
- 77 All partners pay income tax and ACC levies on their share of the partnership income. They also file individual tax returns on an annual basis. This is attended to by the office.
- 78 Partnership income is then transferred to individual partners' bank accounts. From there, and in line with our fundamental belief systems of having all things in common, partners make donations to the Trust and the Community fund and

provide advances of capital to Christian Partners (or elsewhere as needed). Any balance of funds can be transferred to the Sharing Account to meet communal expenses, or it can be gifted to Christian Partners as a capital contribution.

- 79 Sometimes, individuals become associate partners of Christian Partners. Associate partners are individuals appointed by the management committee who are living in the Christian Church Community but are under the age of 18 and/or who have not entered into the Commitment.
- 80 Most male members of the Community become associate partners at the time they leave school. Upon reaching 18 years of age, associate partners may become partners if they are invited to, are willing and receive independent advice.

Trading Companies

- 81 In 1999, a decision was made to incorporate limited liability companies and for all dealing with the “secular” world to operate through them. This was done after Christian Partners was involved in litigation with a “secular” business, and the trading companies were intended to provide the Community with some legal protections.
- 82 We commenced with four limited liability companies: Christian Partners Management Limited, Avkair Limited, Canaan Farming Limited and Lake View Moss Ltd.
- 83 The 66 partners in the Christian Partners partnership at that time became the sole shareholders in the companies.
- 84 The incorporated companies gave us limited liability protection, and only company directors had authority to make agreements with external parties. Our aim and desire was still to operate as self-employed persons, with each working member receiving an equal share of the profits of Christian Partners (through each company), and then sharing these funds to meet all the needs of every member of the Community.
- 85 In connection with this, each company shareholder was provided with written “acknowledgement” confirming that this new company structure was “an incorporated partnership”. We continued on this basis until 2009.

- 86 However, having every working member of the Community as a shareholder in every limited liability company was administratively cumbersome and we wanted to avoid any possible problems arising from that. So in 2009, the Trust became the sole shareholder of our trading companies. We operated on this basis until 2018, at which time we decided to again re-focus the business operations of the Community in Christian Partners.
- 87 In 2019, a holding company, Christian Partners' Holdings Limited (Holding Company) was formed. The Holding Company owns the shares in the trading companies. This, in turn, is 100% owned by Christian Partners through Christian Partners' Nominee Limited (Nominee Company).
- 88 This was administratively more convenient than Christian Partners holding shares directly, due to changes in, and the large number of, partners. The Nominee Company is not a trading entity and so does not file a tax return. It simply holds the shares in Holding Company on bare trust on behalf of Christian Partners. This is the only company that acts as a bare trustee. All other companies are active and independent.
- 89 Christian Partners Assets Limited was formed as a new asset holding entity, wholly owned by the Holding Company. The intention was that any assets used across the Christian Partners trading companies could be owned by this entity to ensure the assets did not get compromised by any operational trading risk of the operating companies and so they could be made available as needed to trading companies.
- 90 Christian Partners provides labour services to our trading companies and educational entities and receives payments for this.
- 91 Net profits of the commercial companies, after payment to Christian Partners for labour services, payment for use of assets, and other operating expenses, are distributed to the Holding Company and on to Christian Partners and are then distributed into individual partners' bank accounts. Members of the Christian Partners give consent to their share of the net profits being distributed in accordance with clause 5 of the partnership agreement.
- 92 End of year financials, tax returns, minutes and director resolutions are prepared/submitted.

The Ladies Realm / The Sharing Account

- 93 The necessities of daily life are managed by the ladies, who seek guidance from the Overseeing Shepherd about any major changes that need to be made to the established routines which have been developed over decades.
- 94 Given the size of the Community and their additional roles in the Community and their family roles, the Shepherds and Servants do not and cannot control all aspects of each individual Community members lives: neither do they wish to. The domestic side of our life is managed by the women, who use the funds from the Sharing Account to run a household budget for over 600 people.
- 95 Income for the Sharing Account is primarily from the Working For Families Tax Credits money, which is paid fortnightly into the bank accounts of mothers who live in the community. They willingly contribute this money into a common purse, which is administered by the Community House Mother to cover the expenses of such items as food, clothing, medical care, vehicle costs, rent and household items.
- 96 The system of sharing out food, clothing and other necessities to the families is a fundamental part of our desire to share material goods equally among the congregation. Living in common is part of our religious beliefs.
- 97 The title of House Mother was adopted in 1990 and conferred upon GRO-B-1 GRO-B-1, after GRO-B-2 passed away. When GRO-B-3 left the community in 2010, the role was given to GRO-B-4 who is now assisted by GRO-B-5 in Human Resources, and other ladies in managing household areas such as Clothing, Nutrition and Health Needs.

Brunner Christian Residential Trust

- 98 A private trust, the Brunner Christian Residential Trust, has been set up to handle the community facilities for a new community at Lake Brunner.

Question 3d

Relationship with and the influence of any related faiths or congregations in other countries. Please comment specifically on the autonomy of Gloriavale to determine its structure, governance, policies, and practices.

- 99 Gloriavale's founder, Neville Cooper, was originally converted among the Non-Associated Church of Christ in Roma, Queensland. He fell out with them over doctrinal issues. While In Australia, he founded a preaching mission known as

the Voice of Deliverance, which was independent of any denominational group. He ran his own tent campaigns or helped out at larger campaigns run by the likes of Oral Roberts. However, if and when Hopeful judged that these preachers departed from the New Testament scriptures, he would distance himself from them. In two of these campaigns he preached around New Zealand. He came with his family from Australia to live in New Zealand permanently in 1967 on the invitation of an independent Pentecostal church in Feilding.

- 100 By the time he came to New Zealand, he had made two unsuccessful attempts to found churches based on the concept of a sharing and caring life. This was not a traditional or mainstream approach for Christians in Australia, so he had no affinity with any other denominations.
- 101 In New Zealand, the Church at Springbank was completely autonomous. It was loosely allied with the New Life Centre but very early on there was a rift between Hopeful Christian and Peter Morrow, so once again, he was on his own. (Hopeful maintained that he had never been under the authority of Peter Morrow.) Gloriavale has therefore had complete autonomy to determine its doctrines, structure, governance, policies and practices.
- 102 In 1977 we were introduced for the first time to a people living in similar communities in the USA and Canada. These were the Hutterites, who originated in Europe during the Protestant Reformation of the 16th Century. There are currently 592 Hutterite communities in North America. We found that we had a lot in common with these people. We had independently found similar doctrines and had come to a similar place with structure, governance, policies and practices. However, there were enough important differences to prevent us becoming completely aligned with the Hutterites, and although we learned much from them about successfully living in community, we continued to develop our church without adopting any major doctrines from them. New Zealand's legal system was quite different from that found in the USA and Canada, so we have never pursued a legal structure the same as theirs. Our legal structure was developed independently.

Question 3e

Belief systems, including Gloriavale's approach to or beliefs about the following:

- i. What We Believe (the Gloriavale document) and the fundamental beliefs that underpin that document;***

What We Believe

- 103 It is essential to understand that we base our faith on the Bible, and particularly on the New Testament. The doctrinal document known as What We Believe has been through many transitions since it first appeared in the mid 1980's. Its main role was to summarise what we had learned from our study of the New Testament. We refer to the Old Testament to learn about the creation of the world and God's dealings with mankind, and for the prophecies and exhortations to be found in its wisdom literature, but we do not live by its laws.
- 104 In our approach to studying the Bible we have been careful to take into account everything that is said about a particular topic, (such as baptism by immersion). For this reason, a summary of what we have learned is a useful way to express a doctrine that may draw upon as many as a score or more scriptures. We do not hold What We Believe as the final authority for our beliefs or way of life; that honour belongs to the Bible. If we face a new problem, we always go to the scripture first for answers.
- 105 The latest version of What We Believe acts in much the same way as the Ten Commandments in the days of Moses – it is a very brief summary of the main points.
- 106 Similarly, the 2022 version of What We Believe is only a brief summary of what is taught in the Bible.
- 107 We no longer use the previous versions of What We Believe.
- ii. ***gender roles and gender identity, including whether women or people who identify as part of the rainbow community are permitted to take up leadership positions within Gloriavale. Please name any women or people who identify as part of the rainbow community who have held leadership positions within Gloriavale and the roles they have held;***
- 108 Gender roles in the Gloriavale community are defined along Biblical lines, with specific roles for men and women as outlined in the New Testament. Men have traditionally been the decision-makers and bread-earners while women have taken their places as mothers, running the household areas and in later years, in paid work as teachers in the early childhood centres caring for children.
- 109 Leadership roles in the church are assigned according to Biblical criteria, such as those found in 1 Timothy 3:1-13 and Titus 1:5-9. No-one applies for a

leadership position in the church. These positions are assigned according to how the members of the church see their leaders, not according to how they see themselves. This judgement is based on their knowledge and experience of these people over decades.

110 We are not aware of any people in Gloriavale who identify as part of the rainbow community.

iii. interactions with individuals who are not part of the Gloriavale community, with specific reference to the example of a member reporting suspected abuse to someone outside of the Gloriavale community;

111 We have many interactions with people outside the community, mainly for business reasons, but these relationships may develop into social interactions as well. Community members go on holiday outside the Community. We see doctors and attend hospital as required. Community members have attended teacher's college and other training institutions.

112 We interact with individuals from a variety of agencies as set out at paragraph 39 of the First Response. That includes Safeguarding Children who we have engaged. Oranga Tamariki has appointed a social work to the Community who is on site every week. As indicated at paragraph 36 of the First Response, we have a child protection leads group, here in the community, consisting of three men and four women plus two young people. The senior child protection lead is a social worker from Oranga Tamariki.

113 As set out at paragraph 41 of the First Response on more than one occasion a perpetrator has admitted wrongdoing to Police. As set out at paragraph 56 of the First Response Individual parents have reported directly to the Police and OT, but we are not privy to these accusations, nor the results. Reports to Oranga Tamariki or the police are kept confidential.

iv. any obligation to confess any sins committed (by oneself or others), any rules or constraints on who confession must be made to, and any consequences if confession is made to individuals who are not part of the Gloriavale community;

114 As taught in the New Testament, we confess our sins to one another – normally to the relevant person against whom we have sinned. For instance, if I have stolen something from a brother, I should confess that sin to him alone and make it right. We do not expect somebody to confess everything they have done to the shepherds.

- 115 People may feel compelled to confess some sins to the shepherds or to the entire congregation if they feel that they have sinned against the whole church or before a number of people. Parents have sometimes asked their children to confess to theft if the issue has been brought out publicly. The confession helps to clear suspicion from innocent people and helps the thief to clear their conscience.
- 116 We have asked people to talk publicly about workplace and traffic-related accidents so that we can learn from their mistakes and thus address health and safety issues.
- 117 As stated at paragraph 41 of the First Response *“Alleged perpetrators would be given an opportunity to report themselves. On more than one occasion that has happened where a perpetrator has admitted wrongdoing to Police.”* There would likely be consequences from the Police or Court. However, Gloriavale leadership is now actively encouraging perpetrators to report themselves to Police.

v. *sexuality including the rainbow community and sex education;*

- 118 People have freedom of choice regarding their sexuality.
- 119 Parents handle sex education within the family.
- 120 Couples who may have sexual health issues are referred to professional help.

vi. *conversion therapy for homosexuality or other people who identify as part of the rainbow community;*

- 121 We do not undertake conversion therapy.

vii. *punishment, including consequences for confessed sins, with specific reference to exclusion from the community and family (how is that decided, by whom, and how is it implemented);*

- 122 Any response to a confession or admission depends on the nature and seriousness of the behaviour. Criminal matters would now be referred to the Police.
- 123 The New Testament advises the faithful to withdraw from those who fall into unrepented sin or open rebellion. If people show they no longer wish to abide by the community's expectations, they may be asked to leave the community. If a married man is in this position, he may be asked to leave the community with

his entire family for a period of time, to work out what he wants to do. If his wife and children wish to return to the community without him, they are welcome to do so. The family is supported financially while they are in this period of probation. The decision to put a family aside in this way is made by the shepherds and servants after several meetings with the man, and sometimes the wife, to see what the family wants to do.

viii. *punishment, including the type and extent of punishment, for not fulfilling duties to or for the community;*

- 124 The scripture only allows the church to exclude people who are disorderly. Nobody is denied the necessities of life. As a church issue, people may be asked to stop breaking bread with the congregation until they come to a place of unity. We are very tolerant of minor issues, such as tardiness, understanding that people may need time to come to things. Only when a person's behaviour impacts negatively upon others do we feel a need to act. This will start with conversations and discussions around the impact of the person's behaviour or lack of compliance. In serious cases i the person may be asked to leave the community.

ix. *education provided to Gloriavale members around the identification, prevention and reporting of abuse and neglect;*

- 125 Safeguarding Children staff visited the community for several public meetings to introduce the new Child Protection Policy about 12 months ago. We have Child Protection Leads living at the community, who received additional training by Safeguarding Children, who are available, and a social worker from OT is also available for a private and confidential consultation on her weekly visit. Howard Temple circulated a number of letters to the people during lockdown so the policy could be discussed at the weekly meetings held in the accommodation units. (See Howard Temple's notes which were referred to in Appendix 1 of the First Response).

- 126 The congregation are also encouraged to watch the video on the Bullying and Harassment Policy prepared by Safeguarding Children.

<https://vimeo.com/691621814/6c42dfbcb2>

x. *marriage and divorce, including where domestic violence is relevant;*

- 127 Domestic violence is not acceptable. Members of the community are encouraged to report any instances to OT/Police as appropriate. We provide as much counselling as we can for married couples to avoid domestic violence. If

a Gloriavale couple reaches a place where their marriage can no longer work, one of them will usually leave the community. They may seek a divorce, but the New Testament teaches that neither spouse can remarry while the other is still alive, for this is adultery. There are no married couples in Gloriavale who have a divorced spouse. There are several people, male and female, who live a single life at Gloriavale as their spouse has left the marriage.

xi. higher education, including for women;

128 Higher education is available for all our members. We have encouraged people to seek qualifications that we need in the community. Women generally choose teaching qualifications that allow them to work in the Early Childhood Centres. Two of our women have received a bachelor's degree in Midwifery. Some have done extra study on food hygiene. Others have done professional development in accounting. Our men have gained tertiary qualifications in education, science, engineering and business management. We have master tradesmen in areas including construction, plumbing, drain laying, gas fitting, electrical, aviation, engineering, boilers, advanced first aid, mechanics, refrigeration, farming, food hygiene and food processing.

xii. the role of the child and young adults;

- 129 Residents at Gloriavale go through several stages as they grow up. At all times, children are under the care of their parents in their family.
- 130 Children up to the age of about six are cared for at home and in our Early Childhood Centres.
- 131 From six to 16 they are educated at the Gloriavale Christian School or enrolled at Te Kura for distance learning. When school finishes at 3pm they are under their parent's care.
- 132 At 12, young people may join our young people's social group for activities organised on 7th Night. These evenings end with a faith meeting, but may also include such activities as bonfires, games, or swimming.
- 133 At 16, young men and women may be invited to join Christian Partners as Associate Partners. This is done with parental consent.
- 134 In accordance with current legislation, young men and women may marry with parental consent from the age of 16 onwards if they want to.

135 At 18, men and women may be invited to join Christian Partners as full partners.

xiii. mental health;

136 If mental health issues arise, families seek professional help as soon as possible. The Community pays for this.

xiv. Deaf and disabled people and their treatment within the Gloriavale community;

137 We care for all our people who have disabilities. We have had people among us who suffer disabilities such as deafness, sight impairment, Asperger's Syndrome, Downs Syndrome, Alzheimer's Disease, amputations and cerebral palsy. We use the services of the MOE and DHB to support us. We regularly care for people who are recovering from surgery or who are in their final months of life and prefer to live with family rather than go to a nursing home or hospice. These people are accepted among us without any discrimination. They generally try to do whatever they can to help out, but are not expected to do more than their abilities will allow.

xv. cultural norms and values of the different ethnicities that make up the membership of the Gloriavale community; and

138 Gloriavale promotes a Christian culture based upon the teachings of the New Testament. We accept people of any nation into the Church and do not discriminate against any person on the basis of ethnicity. People who are dedicated to the life of faith in Gloriavale normally forsake their old cultural ideas to adopt our Christian culture and to take on the traditions we have developed from the New Testament teachings. All people living at Gloriavale have either been born into our Christian culture, or have come into our community expecting that they will need to conform to our Christian culture.

xvi. employment within Gloriavale and in the secular world.

139 Self-employed contractors at Gloriavale have worked in community businesses and outside businesses since we set up our first Christian Partnerships in 1982. Our tradesmen in particular have worked within the community and outside the community on many different projects and on a wide range of contracts. We have tried to avoid business ventures that would create opposition to established West Coast businesses, and have concentrated on exporting to bring money into the local economy, or producing goods and

services which would not otherwise be available in the local area at a reasonable price.

140 We have not considered ourselves to be employees.

Question 4

4. *In relation to What We Believe, please:*

a. *explain the document and how it operates and/or its role in the Gloriavale community;*

141 What We Believe is simply a summary of what we in this church understand the teachings of the New Testament to be, along with some of our own traditions which are fallible and subject to change. It is not the Word of God, and is not the final authority for our beliefs and practices.

142 We believe that the Bible is the infallible, written word of God. It should always be taken literally, unless the context specifically indicates that it is talking about a vision, a dream, a parable, the words of an unbeliever, or something similar. We believe both the Old Testament and the New Testament, but we live by the New Testament, which contains the teachings of Jesus Christ and his apostles, and is the covenant with God by which all Christians should live.

143 We follow the Authorised (King James) Version of the English Bible. It was translated from better texts, by better scholars, with a better faith, and a better method.

144 Other writings such as What We Believe should never be used in any way as alternative sources of authority for the faith, doctrines or practices of the Christian Church. The authority of What We Believe is simply that it summarises what the leaders and people of the Church at Gloriavale believe the Bible teaches, and how this teaching is to be applied to the world in which we live.

b. *explain how What We Believe interacts with State-derived laws, regulations, requirements and guidance. For example, does What We Believe come before adherence to certain legal rights (e.g. the New Zealand Bill of Rights Act 1990) or State-mandated processes?;*

145 What We Believe provides personal and religious guidance. It is not inconsistent with or in conflict with the law.

c. *explain what happens when a member does not to adhere to What We*

Believe (in full or in part), including as a result of reporting of abuse to secular authorities; and

- 146 Reporting abuse to secular authorities is not against What We Believe (2022 version). There is nothing in What We Believe that prevents or discourages reporting of abuse. Reporting is now encouraged by leadership. What We Believe includes:
- 146.1 At paragraph 29: *“God has ordained the leaders of the state to keep order in this present world, and He gives them authority to use force to execute wrath upon the evil doer and to protect those who do well.”*
- 146.2 At paragraph 31 *“Every Christian should obey every law of the State that does not require him to go against any principle of the Word of God. He should show due respect to the leaders of the country, and pray for them that they may govern well.”*
- 147 If a member fundamentally disagrees with the values behind What We Believe, and if that could not be worked through, then eventually a member may be asked to leave the Community. The Community is for those who want to live our lifestyle.
- d. ***describe the situations where Gloriavale would require members to adhere to What We Believe even though it may mean the member is not following secular law.***
- 148 We do not believe that there is any inconsistency between What We Believe and domestic law. If there was inconsistency to any extent, it is recognised that domestic law must be followed. What We Believe is a living document which has changed over time. While it quotes from the Bible as with any precepts of Christian religion those quotations must be seen in the historical context in which they were written and interpreted accordingly. We enclose the 2022 version of What We Believe.

Question 5a

5. ***From the date of the founding of Gloriavale until present day, please provide details (and where relevant include documents) about:***
- a. ***the policies, practices and guidelines that underpin decision-making for those in governing or leadership positions, including how these have changed over time and the reasons for any changes;***

- 149 In the beginning, when Neville Barclay Cooper came to live at Springbank, and The Church at Rangiora was founded, there was no community and there were no written guidelines other than the Bible.
- 150 At or about the time when Neville first opened up the Christian Sharing Account, the manager of the BNZ at Rangiora advised him to keep control of the finances in his own hands. This piece of sound advice went down well with Neville.
- 151 From that time on the gospel was preached, people believed and joined the Church, and our sharing life grew along with that. (See the enclosed documents, 05 Changes in our Church/Community, 05 How And Why Our First Community Was Established, 05 What is Gloriavale and why was it created?)
- 152 On 28/05/1979, Alan and Faith Harrison, who owned the 50-acre block of land on which our school had been built, chose to leave the Church and shift to Rangiora. Alan offered to sign over the land to us if we built him a new five-bedroom house in Rangiora. He provided the plans, we built the house, and he gave us the land.
- 153 As this first community block of land started to develop, the question arose as to who would own the land, especially if there was a division in the church. Neville discussed this issue with the men, and it was decided that the land would be owned by a trust, and the beneficiaries of the trust would be the people who believed what we believed. We knew that our particular set of beliefs was unique to us. It took many months to put these beliefs onto paper, and the first edition of What We Believe was first published in the Eighth Month of the year 1989, just before the young people left on a trip to North America on 30/08/89 on a tour of various Amish and Hutterian communities with whom we had developed informal relationships.
- 154 On 28/11/1990 Neville Barclay Cooper changed his name by deed poll to Hopeful Christian. One of our beliefs was that our name should honour Jesus Christ, instead of being a denominational name which stood for some division or doctrine or the name of some other founder. In the New Testament the followers of Jesus were called disciples, believers, saints, Christians, or the Church at (name of town or region). We called ourselves The Church at Rangiora, The Church at Springbank, and later, The Church at Gloriavale.

- 155 The first change in What We Believe came in 1991, just over a year after Hopeful's wife Gloria died of a brain tumour on 23/3/1990, at the age of 56. We changed What We Believe to allow religious leaders to remarry.
- 156 The policies, practices and guidelines that underpin decision-making for those in governing or leadership positions in The Church at Gloriavale are found in the New Testament of the Bible. This church consists of individuals who have chosen to dedicate their lives to following Jesus Christ and who willingly submit themselves to the guidance of the leaders in the local church as they lead and teach according to the Word of God in the New Testament. What We Believe is simply a summary of what we in this church understand the teachings of the New Testament to be, along with some of our own traditions which are fallible and subject to change.
- 157 The policies, practices and guidelines that underpin decision-making for those in governing or leadership positions in the Christian Community are found in the New Testament, in the statement of faith What We Believe, and in the laws of the country in which we live.
- 158 The production of written policies and procedures has never been our strong point. Hopeful was a practical person, and he emphasised the role of the practical working man and woman, and the practical outworking of our faith in our lives, rather than the paperwork that may be necessary to support that. Therefore many of our policies and procedures exist only as oral tradition, and it is only in the last few years that many of these are being written down.
- 159 In the last year or two, the Christian Community has adopted a Child Protection Policy, a Bullying and Harassment Policy, a Complaints Policy, and is working on several others. (See paragraph 87 of the First Response and appendix).

Question 5b

b. the appointment process and selection of those in leadership or governing positions and what qualities and qualifications are required to be selected for or elected to these positions;

- 160 Those in senior leadership and governing positions are appointed by the Overseeing Shepherd. He may or may not consult with the other Shepherds and Servants and others as he sees fit as to whether or not they meet the criteria below.

- 161 The qualities and qualifications for a Shepherd/Overseer/Bishop in the local church are given in the New Testament in 1 Timothy 3 and in Titus 1.

*This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. **1 Timothy 3:1-7***

*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. **Titus 1:5-9***

- 162 Where it says, "ordain elders in every city." we understand that to mean that Paul was telling Titus to take elders (i.e. those who were older in the faith) in every city in Crete where there was a congregation of believers, and to ordain these older men to take authority in their local congregation as "bishops" (from a Greek word meaning an overseer).

- 163 The Apostle Peter also laid down some principles about this process:

*The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. **1 Peter 5:1-4***

- 164 Those in middle leadership positions would normally be nominated by the person in charge of that particular area, or by the previous person who held that position, and that position would be ratified by the senior leadership group in they believed that it was a wise choice.

- 165 Those in lower-order leadership positions would normally be appointed by those immediately over them or by the previous holder of that position, unless there was an objection from a higher authority.

Question 5c

c. ***whether leadership or governing members are required to undergo training (for example, boundaries training), police vetting or security checks, and whether the approach has changed over this time period;***

- 166 At this point of time, there are no such requirements for positions of leadership in the Church at Gloriavale, or in the Christian Community at Gloriavale. Leadership is not police vetted, except for those that work in the School or Early Childhood centres. .
- 167 We have recently applied for all our leaders and managers to attend training programmes for company directors and trustees. Many of our managers have been attending training session for some months.
- 168 In the Christian Church Community Trust, which owns the land, buildings and most other substantial assets of the Gloriavale Community, there are rules set out in the trust deed regarding requirements for members of the Board of Trustees of the charitable trust.
- 169 All contractors working in the School or Early Childhood Centres that may have contact with children as part of their work are required to have a police vet. ECE staff require teacher registration or suitable qualifications according to the ECE policies.

Question 5d

d. ***policies and practices for the review of decisions made by those in leadership positions that affect the community;***

- 170 There are no written policies for the review of decisions made by those in leadership positions in The Church at Gloriavale or in the Gloriavale Christian Community..
- 171 The practice depends on the kind of issue involved. The Child Protection Leads, Oranga Tamariki or Police are available contact points for child protection issues. For most other issues in practice, if any person in the community had reason to believe that any particular decision needed to be reviewed, they would be expected to talk to their own shepherd, or to another shepherd whom they trust, or directly to the Overseeing Shepherd, or to a

member of the advisory committee or to the person in charge of that particular area. If that leader considered that the case had merit, they would change the decision (if they had the authority to do so), or recommend a change to someone who did have the authority to change the decision, or ask for the matter to go on the agenda for the next meeting of the Shepherds and Servants.

Question 5e

- e. ***the scope and support for female leadership roles (including in relation to governance or influence) within the community and leadership roles for those who identify as members of the rainbow community;***

Female Leadership Roles

- 172 There are women on our Child Protection Leads group as referred at paragraph 36 of the First Response. There are women in charge of most of the areas where women work, such as in the kitchen, laundry and sewing room. There is a woman in charge of managing the household budget for the whole community. There is a woman who has overall charge of organising the women's workforce: organising who goes on each team and organising replacements for people who are away for some reason. There is a woman on each floor in charge of household issues such as the organisation of cleaning jobs, the setting up of the rooms, the ordering of supplies that are needed on the floor. There is an advisory committee to the Trust Board, consisting of one man and two women, which reports to the Board, among other things, on issues which concern or affect the women. This committee is chaired by a woman.

Leadership Roles for those who identify as members of the rainbow community

- 173 This has never been identified as an issue amongst us, so there has been no policy made about it.

Question 5f

- f. ***the role of the child within the Gloriavale community, especially in relation to challenging adults within the community, and challenging individuals in leadership or governing positions, and where relevant, with specific reference to What We Believe.***

- 174 Children are taught to respect the authority of their parents and the leaders in the community. If there is a direct challenge to authority, normally from an older teenager, we would discuss the child's concerns and see if they can be led to a

place of acting in accordance with community rules. Some children have testified that they have waited until they were old enough to leave, while others have been more outspoken, and have left in their early teens.

- 175 So far, we have worked with OT to find suitable circumstances for them, or arranged care with their relatives outside the community. We have recently started negotiations with the Ministry of Social Development to work out a more suitable procedure to handle this situation, so that young people can be cared for. There is nothing about this issue in the present version of WWB.
- 176 Every child over the age of 5 years in the Community has been interviewed privately by Oranga Tamariki over the last two years. That has been done with Community co-operation and reflects an effort to ensure that children's concerns are identified and addressed. We continue to work with outside agencies as referred to at paragraph 36 of the First Response.

Question 8

8. From the date of the founding of Gloriavale until present day, please provide details about the following:

a. ***The support measures provided to survivors of abuse within Gloriavale (for example, counselling), including any culturally specific support provided to survivors and their families/whānau, hapū, iwi and communities, and how often these have been taken up.***

177 Counselling is available to those that want it. Two private counselling officers are provided and external counsellors are onsite every week. To date no organised culturally specific support measures have been provided, due to lack of resourcing and staff. However, the issue has been identified and highlighted as an area for action in the Child and Safety Protection Lead meetings. The CPL's with the Senior Child Protection Lead, are exploring training options and strategies to enable culturally sensitive victim support for those who wish to remain within the community.

b. ***Whether Gloriavale members and leaders are trained to recognise abuse, support victims after disclosures of abuse and trained to deal with alleged perpetrators in their community. If yes, who provides that training, how often and whether attendance is compulsory (and any ramifications of not attending). If no training is provided, what resources can they draw on to support them after a congregation member has disclosed abuse.***

178 Training is being provided and monitored by 'Safeguarding Children', on what abuse is and recognition of abuse along with the associated processes

involved and required. All Child Protection Leads have undergone training by “Safeguarding Children” staff. The aim is to ensure that all adult members have access to and complete the trainings on these issues. All School Teachers, ECE Teachers and Leaders have had training on abuse identification and support.

179 START and STOP facilitate meetings with the adults of the community offering education and training on relevant aspects drawn from their combined experience in counselling community victims and offenders. Attendance at these meetings by community members is optional, but encouraged. START and STOP connect with community leaders to evaluate response and feedback from the meetings and to identify topics going forward. Members meet after these gatherings on an individual basis with the presenters, to discuss personal issues and gain clarification on the meeting's subject matter.

c. ***Training in trauma-informed and/or mana-informed approaches to managing reports of abuse – from first report through to resolution of report (including investigation phase).***

180 This is dealt with under our Child Protection policy.

d. ***Training in awareness of, and steps taken to assist Gloriavale members who live with impairments and may require assistance when reporting abuse and subsequent steps in response to abuse.***

181 _We have had no specific training in how to assist people with impairments to report abuse or engage in the subsequent responses to abuse. We will work with Safeguarding Children and other recognised agencies to address this.

e. ***Training in cultural competence.***

182 Gloriavale is largely a homogenous community comprising a number of families. As everyone is a Christian, there is no need be cognisant of other religious practices. In terms of ethnicity all members are treated equally as Christians.

f. ***How the specific cultural needs of the different ethnicities that make up the Gloriavale membership have been identified and met.***

183 Adult members of Gloriavale identify as Christians, regardless of their natural ethnicity or cultural background. Our children are reared to identify with the Christian culture and traditions that we have learned from the New

Testament. We do study aspects of many different historical and contemporary cultures in the light of the Bible so that our young people are not ignorant of their natural ancestry or how other people value their own culture. We encourage our people to respect what others believe. Our answers to question 10 will be of relevance.

g. *Policies/practices/guidance for those within the Gloriavale community when responding to reports of abuse by Gloriavale members who are/who identify as:*

i. Māori;

ii. Pacific peoples;

iii. Members of Deaf and disabled communities;

iv. Members of Rainbow communities.

184 We have not customised our policies for the above groups. Our existing policies to all of these groups. We continue to take advice from external advisors in relation to potential improvements. .

Question 10

TE TIRITI O WAITANGI

Question 10a

10. From the date of the founding of Gloriavale until present day:

a. What commitment has Gloriavale made to giving effect to the Te Tiriti o Waitangi in respect of the care of children, young people and vulnerable adults? How is this demonstrated? How do you know if this is working? How have these commitments developed over time?

185 Gloriavale is not a State agency so is not bound by Treaty principles. However, in the education setting Gloriavale has acknowledged the growing importance of Te Tiriti o Waitangi in school and early children education settings since about 1996. As a community we are not required to have any formal relationship with the treaty. Regardless of ethnicity, we provide equal opportunities in all walks of life for children, young people and vulnerable adults. Also, our school achievement over the years has shown that our students with Māori ancestry have performed as well as, or better than those of other races.

- 186 Our commitments in the education setting have developed over time as te Tiriti o Waitangi has gained a more prominent place in educational policies. Our ECE are currently working under a revised BiCultural policy.

Question 10b

b. How has Gloriavale formally acknowledged the te Tiriti o Waitangi?

- 187 Gloriavale has no formal acknowledgement of te Tiriti o Waitangi outside of its education sector.

Question 10c i

i Any resourcing and development of internal capacity to understand te Tiriti o Waitangi.

- 188 In Gloriavale's Early Childhood Centres, we originally used the Desirable Objectives and Practices (DOPs) to guide practice, teacher's roles and job descriptions, and policies and procedures. We worked through these with a government appointed person to develop our understanding of meeting the needs of our ākonga and the community we served.
- 189 The Bicultural document Te Whāriki was made mandatory for Early Childhood Centres in 1996. At this time, we had Professional Development (P.D.) to learn about the document. We began familiarising ourselves with it by carrying around small cards which had the strands, principles and the goals on them. It was a whole new way of seeing a child and how they were learning. There was an eagerness because of the love of our children to create the best plan for their learning.
- 190 Our teachers attend annual Professional Development programmes for their individual growth as a registered teacher. Many have inquired into te Tiriti o Waitangi and what this means for them in their daily teaching practice. The ECE centres have created internal reviews focusing on our understanding of te Tiriti o Waitangi and our daily practices. We have external auditors such as ERO and Ministry of Education to assess our ECE centres. We also pay an outside agency *Interlead* to support us in developing a deeper understanding of te Tiriti o Waitangi in our practice and all areas of improvement in our ECE centres. *Interlead* visits Gloriavale at least three times a year.

Question 10c ii

ii. Gloriavale policies, processes and practices relating to te Tiriti o Waitangi, and what has informed those.

- 191 We originally started with an ECE Charter which was developed in consultation with whanau. The DOPs were the guiding documents. There was also the Code of Ethics, which although not mandatory, was used to guide practice and were studied and discussed. This is now replaced with 'Our Code Our Standards' which is a mandatory document. Our Early Childhood Centres seek to meet the Treaty principles of 'Partnership, Participation and Protection'. These are included in our ECE policies.
- 192 Over the years the school has had P.D. both in-school and out, to help us to understand and learn about government documents, to learn Te Reo and about Māori Tikanga. We have imbibed new learning from our new teachers' study and practicums. There is no resistance to New Zealand's bicultural heritage in the school.
- 193 The attitude of the Community toward racial issues is informed by the teachings of the New Testament, such as Colossians 3:9-11, which says: -
- “... ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where **there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.**”*
- 194 We also acknowledge the contribution of the missionaries who were a major factor in bringing about *Te Tiriti* in the first place, and the words of Lieutenant Governor William Hobson, who said as he shook the hand of every Chief who signed *Te Tiriti*, “*he iwi tahi tatou*”, which he understood to mean, “*We are now one people.*”
- 195 The secular aspects of Maori culture, such as its bushlore, arts and crafts, can be taught readily. Any lack in this area would be in the difference of the teachers' abilities, where some teachers are more competent and confident than others to teach the different skills which Tikanga Māori and Te Reo encompass. We have used technology to learn waiata, we have made pois and made up kanikani, used natural resources for art and craft, woven with flax, explored Māori history, and created a range of resources to teach aspects of Maori culture.

Question 10c iii

iii. Any governance structures or relationships that reflect any

commitments made, the Treaty principle of partnership or a bicultural way of governing.

- 196 Our community's structure of governance is based upon the teachings of the New Testament and the legal entities we have adopted to function. The community itself has one culture, based upon the New Testament, so in a sense there is no need for a "bicultural way of governing". People in the community who identify as Maori are welcome to be part of the leadership, just as they are welcome to be part of the community.

Question 10c iv

iv. How does Gloriavale consider that te Tiriti o Waitangi aligns (or not) with Gloriavale's doctrinal beliefs?

- 197 Many Māori principles are compatible with our beliefs and philosophy which we deliberately teach at ECE and school. These include the honour given to elders, respect for a people's heritage, and the concept of loyalty to the whanau. Our children find that Maori bushlore is an engaging topic.
- 198 Many of our people who have visited maraes as part of their study for ECE qualifications have reported on the many similarities between our lifestyle and the lifestyle found on the marae. Similarly, people at the marae have commented on how well our people fit in with the lifestyle at the marae. Also, many Māori who visit our community comment on how closely our community way of life aligns with various aspects of Tikanga Maori.
- 199 As a document, te Tiriti o Waitangi itself aligns well with our doctrinal beliefs of rendering to Caesar the things that are Caesar's, and to God the things that are God's. That is because it is about putting in place a governmental arrangement whereby people of different races can live together in peace, and leaves no room for the government to oppress anyone on the basis of their religion.
- 200 We do respect the right of Maori to engage with their religious beliefs, just as we respect the rights of the atheist. God has given all people free will to believe as they wish.

Question 10c v

v. How, if at all, does te Tiriti o Waitangi inform Gloriavale's responses to disclosure of abuse and redress?

- 201 We treat all people the same, as taught in the New Testament. We seek to implement policies and processes that are fair to all races. Where it is obvious that differences have to be made in order to be fair, we would seek to do so.

Question 10c vi

vi. How, if at all, is monitoring and safeguarding informed by te Tiriti o Waitangi?

- 202 We give all people the same rights to be understood and protected from harmful influences, as taught first in the New Testament and later confirmed in Te Tiriti. We seek to implement policies and processes that are fair to all races. We start by treating everybody the same. We have not yet identified a need among our people to make a difference on the basis of race or culture.

Question 10c vii

vii. Any development/plans for developing policies/guidance for Gloriavale in relation to te Tiriti o Waitangi and Māori members, how (if at all) this has been recorded and how it is intended to be implemented.

- 203 The ongoing review of Policies and Procedures on a regular cycle have led to the present ECE Policy and Procedures.
- 204 The school has just introduced a House system which encourages tuakana-tiema and manaakitanga relationships. The principle of rangatahi is also actively taught by teachers in many varied ways both in the classroom and elsewhere in the school. Teachers teach correct pronunciation of Maori words, meanings of place names, fauna, flora, mihi composition. Some teachers use Te Reo for basic instructions. We have recently used resources online from Twinkl in the primary school.
- 205 At present we have two teachers who are studying for a teaching degree which uses the bicultural model at Te Rito Maioha; a new government learning incentive where teachers do two days of practical training a week in a classroom with an associate teacher. It is expected that they will graduate with a foundational knowledge of Te Reo and tikanga.
- 206 The principal for our school is looking to have a separate department for the teaching and provision of resources of our Māori language in two years. He would also seek to have our curriculum set up as a progression throughout the

school where our children become increasingly confident and competent with Māori language and tikanga.

- 207 The next step for the school is to formulate a Bicultural statement which includes Policies and Procedures for the school which is organised and encompasses what we already do.

Question 10d

d. If Gloriavale has not formally acknowledged or made any substantive commitments to te Tiriti o Waitangi, please explain the rationale for this, and whether it intends to do so? If not, why not?

- 208 We believe that our community's teaching and practice around equality for all is reflected in the spirit of te Tiriti o Waitangi. We will continue to implement appropriate aspects of Māori language and culture in our school and early childhood centres, understanding that teaching our own New Testament culture and heritage must also take a priority.

Question 11

HUMAN RIGHTS STANDARDS

viii. From the date of the founding of Gloriavale until present day, does or has Gloriavale incorporated international human rights norms and principles into its systems, procedures and policies in respect of the provision of care (including pastoral care) of children, young people and vulnerable adults. In your answer, please include reference to, as and when relevant, international human rights treaties to which New Zealand is a party, and other relevant instruments, including the United Nations Convention on the Rights of Persons with Disabilities, the United Nations Convention of the Rights of the Child and the United Nations Declaration on the Rights of Indigenous Peoples.

- 209 We are a small farming community on the West Coast so generally we do not spend time reading international human rights treaties and principles. Having said that we are conscious of the need to follow all domestic laws. Safeguarding Children helped formulate our Child Protection policy, with input from Police and Oranga Tamariki. We have considered the Human Rights Act and the Bill of Rights Act.
- 210 Historically it has not been a habit or a priority until recent times to write any policies and procedures to regulate our way of life. So we have gone for nearly 50 years without having anything much in the way of written systems, procedures and policies about anything much at all. Certain specialised fields

like aircraft engineering and Early Childhood Education had regulations that they had to follow or they could not be registered, but this was not general.

- 211 Over the years, in order to protect our beliefs and way of life we have had to be a deeply conservative people. We have been slow to adapt to the demands of the modern world. While our people were following the scriptures and caring for one another as the Bible says they should, we did well. However, we have needed to work in more with outside agencies to help us to deal with issues that have arisen.
- 212 Also, as our numbers have grown, our management has not kept up with the rapid changes in society. We are seeking to address those issues as fast as we can.
- 213 We have generally focussed on keeping the laws of New Zealand without understanding that some of those laws were based on the international treaties. Even at the time of writing this response, we are not familiar with the details of these treaties but have only a passing knowledge of them.
- 214 As the New Testament already gives us a very high standard of conduct, we saw some of the international treaties as irrelevant because we had already covered those issues, such as recognising the rights of disabled people. We saw regulations about things like providing wheelchair access for disabled persons as common sense and have seen the benefits of those regulations in our life together. We have always treated the disabled among us with the utmost respect and have tried to help them live fulfilling lives as much as possible. (See the documentation for Section 9c)
- 215 As for the rights of the child, we considered that the most important thing for our children was the parental right to raise children in the parents' faith. We have come to see that we must comply with government regulations, and we have changed our attitudes and practices in child-rearing accordingly. One right concerning children that we have been very concerned about is the right of a child to be born. As we do not practice birth control or use abortion, we naturally have large families. The community structure helps us to manage these families.
- 216 We are not aware of how the United Nations Declaration on the Rights of Indigenous People has any relevance to us. We do not discriminate against anybody on the basis of race, as taught in the New Testament. Most of the

issues in the policy seem to be dealing with indigenous people who want to exercise their rights in places other than Gloriavale, such as their own maraes.

Question 12

ix. From the date of the founding of Gloriavale until present day, does or has Gloriavale incorporated domestic human rights law into its systems, procedures and policies in respect the provision of care (including pastoral care) of children, young persons, vulnerable adults, disabled persons, persons with mental health conditions, and people who identify as members of the rainbow community. In your answer include reference to, as and when relevant, the New Zealand Bill of Rights Act 1990, the Human Rights Act 1993, the Children's Act 2014 and any other applicable legislation.

217 Some sections of our community, such as Early Childhood Education, have kept up with these things more than others. Historically we have waited until government departments or regulatory authorities in our particular work area have made new legislation an issue. For example, it was not until 2019 that private schools were required to have any policies at all. In 2020 ours was the first private school in this country to be assessed by ERO under the Children's Act and the Education Act as to whether we had a Child Protection Policy and a Physical Restraint Policy. What we had at that time was inadequate, but we are and have been evolving since our beginning.

218 Since then we have documented and implemented a modern Child Protection Policy and an accompanying Bullying, Harassment and Sexual Harassment Policy community-wide, with many other policies in the pipeline.

Question 13

x. Explain how What We Believe upholds or is consistent, or inconsistent, with New Zealand's domestic and international human rights obligations. Where it is inconsistent, please explain why.

219 The original WWB was not written with any such political objectives in mind. It was written simply to document what the people and leaders of The Church at Springbank understood to be the teachings of the New Testament as they applied to us at that time and in that place.

220 Our religious beliefs are derived from the Old and New Testaments of the Bible, which is the written Word of the Living God, and our religious practices are derived from the New Testament of the Bible, not from the ever-changing political climate of this or any other country.

- 221 WWB and New Zealand's domestic and international human rights obligations were both developed independently of one another, by different groups of people, each with a different purpose. Any similarities and differences are a matter of chance, rather than of planning on our part or on the government's part.
- 222 That does not make these independent models of correct human behaviour to be diametrically opposite. We have no doubt that if a person or group of people followed the New Testament perfectly that they would end up obeying at least the great majority of the above legislative and treaty obligations. We also believe that if a person were to follow those laws and treaties that they would end up keeping a number of New Testament principles at the same time.
- 223 Our aim has been to try and make sure that we get our beliefs and practices right according to the will of God as declared in the New Testament of the Bible. In keeping with our current commitment to comply with the laws of the State we will continue to review areas of our life that do not meet the needs of domestic law. Our 2022 version of WWB includes this commitment to the State. (See appendix 04 2022 wwb official version)

Question 15

RECORD-KEEPING

- 15 ***From the date of the founding of Gloriavale until present day, please describe the lessons that Gloriavale has learned in about data collection practices in relation to people in its care. What has been done to address these learnings and what is the current approach today? In your response, please also make reference to the following data collection practices:***

- a. Ethnicity, including:***
- i. Māori people and their iwi and hapū;***
 - ii. Pacific people;***
 - iii. People with multiple ethnicities;***
 - iv. Disability status;***
 - v. Mental health condition;***
 - vi. Sexuality;***

vii. Gender.

b. Records of iwi or whakapapa;

c. Records of birth parents; and

d. Care or support needs.

224 Data has been kept of the Gloriavale population for government records since the early days, but mostly for school attendance, ECE attendance, and business and taxation purposes. These were all paper based systems. In 1995 we started to keep written registers of Births, Baptisms, Commitments, Marriages and Burials. These were back dated to record all those people living in the community at that time. We did not record information about people who had left by then. These registers are still maintained. They were printed on acid-free paper and hard bound with the intention that they would be of archival quality. The registers have never been intended to replace the government system of registering births, deaths and marriage, but was intended to be a Church record of our membership and a means of tracking genealogies for our large families. The Marriage Certificate we created has a family tree on the back recording three generations.

225 The Births Register contains the usual information about date of birth, location, parents, previous names and gender. If we had had adopted people in the community, information about birth parents would have been recorded if had been available. In the births register, we did not record any mental health issues, medical history or ethnicity..

226 The school and Early Childhood Centres records the following data for each student (if applicable), mostly for MOE purposes :

- a) School MOE Number
- b) Student ID Number
- c) Correspondence School ID Number (if applicable)
- d) National Student Number (if applicable)
- e) Surname
- f) First Names
- g) Gender
- h) Date of Birth
- i) Date of Enrolment
- j) Date of Withdrawal
- k) Grade (Class)
- l) Age at the beginning of the year (in years and months)
- m) Ethnicity 1 (This is recorded according to the wishes of the parents)
- n) Ethnicity 2 (This is recorded according to the wishes of the parents)
- o) Ethnicity 3 (This is recorded according to the wishes of the parents)
- p) ORRS – Ongoing and Reviewable Resourcing Scheme (MOE)

- q) MOE Year Level
- r) Student Type (e.g. regular, part-time, adult, ...) – for reporting to MOE
- s) Zoning Status (not applicable for private schools)
- t) Country of Citizenship
- u) Full-Time Equivalence
- v) Boarding Status
- w) Address (Street Name and Number)
- x) Address (Suburb/Locality)
- y) Address (Town/City/Postal Centre)
- z) Post Code
- aa) Parents or Guardians
- bb) Special Comments (blank for GCS and GCCS since 1994)
- cc) Achievement Data (PAT)
- dd) Achievement Data (NCEA)
- ee) Health Data - Results of Vision Screening Tests)
- ff) Health Data – Results of Hearing Screening Tests

(See appendices 15 School enrolment form 2022, 15 Preschool enrolment form, 15 Enrolment form toddlers)

a. Ethnicity, including:

- i. Māori people and their iwi and hapū;
- ii. Pacific people;
- iii. People with multiple ethnicities;
- iv. Disability status;
- v. Mental health condition;
- vi. Sexuality;
- vii. Gender.

b. Records of iwi or whakapapa;

c. Records of birth parents; and

d. Care or support needs.

- 227 We have not generally recorded any of the above data (except gender), except in the enrolment records for the early childhood centres and the school.
- 228 At the time the community registers were set up, it was thought that individual families would pass down information about their ethnicity and we did not consider it to be a Church responsibility.
- 229 In the late 1980s we asked the adult foundational members of the community to fill out a paper-based questionnaire about their lives for our historical records. This listed their name, previous names, ethnicity, gender, family details and their testimony about how they came to join the church.

- 230 The Gloriavale Christian School and the ECE centres have recorded attendance information since their inception.
- 231 Much of this information has also been available in digital form since the late 1990s, but only with names, dates of birth and gender. A digital family tree for all community members has also been created to track genealogies. This does not record ethnicity, only names.

Question 16

16. Please advise whether this information (including gender and ethnicity information) is recorded in respect of those:

- a. in the care of the Community;**
 - b. who have reported or been the victim of abuse in its care;**
 - c. who have made claims for redress for abuse that occurred in its care; and**
 - d. who have been adopted.**
- 232 Information about Gloriavale members has been collected for the practical purposes of sharing out food and other necessities. It includes gender but nothing about ethnicity. The New Testament teaches us that regardless of nationality (or race) we are all one in Christ. Every person in the community is treated equally.
- 233 As explained elsewhere in this report, there were no written records taken of victims of abuse in our early years. The Police and OT have confidential records of the recent complaints, but this information is not shared with the community.
- 234 If people have made claims for redress we have done our best to meet their needs, regardless of their sex or ethnicity.
- 235 Apart from the private adoption of a teenage girl, we do not have any adopted children in the community. This girl has since married, had a family, and left the community.

Question 17

17. Please describe what types and in what format records are held.

- 236 Early records were paper-based. Digital records for the community and education sectors have been kept since the 1990s, but there is some concern about how long these will be available as digital technology is changing. For instance, we can no longer read documents which were recorded on floppy disks or zip disks. Other information on CDs and DVDs is in danger of being lost when this technology is phased out. Some computer software can no longer be used. It has been suggested that our most important digital records be printed out on archival quality paper.
- 237 CPL Records are handwritten on forms provided by OT/Safeguarding Children.

Question 18

18. If Gloriavale does not or has not collected this data, please explain why.

- 238 Apart from school data, which is used for educational purposes, information about Gloriavale members has mostly been collected for the practical purposes of sharing out food, clothing and other necessities. We also record information to track the genealogies of our large families. The community has a restricted number of bloodlines and we have been diligent to see that marriages do not occur between closely-related people.
- 239 School enrolment data and achievement data have been kept for mandatory reporting to MOE, NZQA and parents. Health data such as hearing and vision results are used to inform teaching practices and decision-making by teachers and administration staff, such as the provision of specialist help through MOE.
- 240 Other details have been used for business matters, taxation purposes, police investigations, and increasingly, writing reports for lawyers.
- 241 The CPL team with the Senior Child Protection Lead from Oranga Tamariki review their information weekly and monthly to ensure safety and care of children and community members. This analysis is used to inform leadership of trends, safety issues, and health and wellbeing concerns that need addressing at a community/ organisational level.

Question 19

19. How does Gloriavale use this information and data (including gender and ethnicity information)?

242 Any individual can access their own information through the community office, where it is stored for safe-keeping. Individual families keep their passports and birth certificates. If they wish to change anything, they can do so. We have had a couple of people dispute their recorded date of birth, and this has been altered in our records, and in government records. Individuals are able to obtain access to their own / family information.

Question 20

20. What processes and practices exist for individuals to view and/or amend their recorded ethnicity, gender or sexuality (or other information)? Is an individual able to access the records relating to their family or whānau?

243 There are no barriers to collecting information as set out in paragraph 15. We worked off government-issued birth and marriage certificates, and enrolment forms filled in by parents to write up our community registers and interviewed individuals about details where necessary.

Question 21

21. What, if any, barriers exist for Gloriavale to record or collect the data as set out in paragraph 15?

244 We keep information about Name, Age, parents, siblings, name of person who brought concern/allegation, incident, victim's words, actions taken, follow up required, referrals, review date. All the other information details can easily be recorded that have been referred to. (Anything that is reported directly to external agencies is not available to the community. This is currently being negotiated as to how we can be made aware in light of confidentiality laws.)

Question 22

22. Please describe the records that Gloriavale keeps of reports or disclosures of abuse, and responses to those reports, including investigation files and "findings" files.

245 We have a record keeping policy and a system in place to maintain records of abuse for 45 years.

Question 23

23. Please explain if Gloriavale has a written recording-keeping policy or if there are efforts currently underway to develop one, and what the content of this policy is (or anticipated to be) for the purposes of monitoring and reports of alleged abuse?

- 246 Nothing has been in place historically. Currently, a system is being developed in conjunction with the CPL team system that can cover this area of recording investigations etc.

Question 24

24. How is the investigation and response to alleged abuse being recorded? If they have not been historically, what, if anything, is currently being devised or developed?

- 247 At the school we have discussed the need for recording complaints and other information that we have not historically kept track of. The school has its records of academic achievement, but has traditionally not recorded incidents of misbehaviour until this year. This is a paper-based system where each teacher records major behaviour incidents in a book. These are reported to the Principal to see if there are behaviour trends that need to be addressed.
- 248 We have recently introduced a Complaints Policy for Christian Partners. Formal complaints will be recorded digitally.
- 249 The Child Protection Leads team have a complaints policy. This could be administered by the CPLs or leadership / management committee etc.

Appendix 1 – Documents provided with response (second tranche)

Question number	Date of document	Description
03	27 May 2022	Gloriavale apology
03	12 March 1991	Marriage letter 1
03	24 July 1991	Marriage letter 2
04	2022	What We Believe
05	Undated	Changes in our Church and community
05	Undated	What is Gloriavale and why was it created
06	Undated	Community child protection, safety and wellbeing lead roles needed
12	1 June 2022	Bullying, harassment & sexual harassment policy
15	Undated	Enrolment form toddlers
15	Undated	Preschool enrolment form over 2's
15	Undated	School enrolment form