



**Safeguarding for:
Commissioned Pastoral Team Members
Clergy with Permission to Officiate
Readers with Permission to Officiate**

Participant Workbook

Version: January 2024

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If you have any reason to be concerned about completing this safeguarding training, for example because of your life experiences, then please contact the course facilitator at safeguardingsupport@cofebirmingham.com or phone 0121 426 0407, option 3 to discuss the best way forward for you. Please look after yourself in whatever way is appropriate for you as you complete the workbook.

Introduction

The national safeguarding learning and development policy sets out the framework for safeguarding learning to ensure that all Church officers¹ develop skills and knowledge in safeguarding to an appropriate level. This pathway provides a chance to reflect on safeguarding in a faith setting.

The focus of the session is on the exploration of what effective behaviour looks like in respect of safeguarding and connecting this to an understanding of how the culture of a Christian community protects people.

This learning pathway is offered as



a single in-person session with reflection before the session and a post session evaluative task



two Zoom sessions with reflection before the sessions and a post session evaluative task

Both options require some reflection before attendance and identification of something to bring to the session to share with other participants.

Pre-session reflection

The purpose and importance of pre-session reflection is to equip and enable a learner to be able to contribute to the conversation during the sessions, having already reflected on the topics in advance. This course also requires learners to reflect in order to identify something to bring to the session to share with others.

Post Course Evaluation

If a learning experience has been effective, it will have affected someone's beliefs, values and understanding at a deep level so that there is a change in behaviour. They now do things not because they must do something, but because there is an inner motivation for change.

The purpose of evaluation is to try to find out if any difference has indeed been achieved. The post-course reflective tasks have been designed to assess this change in behaviour and determine whether the change is being integrated into practice.

Feedback on the course itself is welcome and participants are requested to complete the separate session feedback form.

¹ A 'Church officer' is anyone appointed/elected by or on behalf of the Church to a post or role, whether they are ordained or lay, paid or unpaid.

Learning Outcomes

This pathway is intended to be different to other safeguarding learning experiences. The aim is to reflect on your own values and beliefs and integrate these with the values and beliefs underpinning good safeguarding behaviour. The idea is that good safeguarding behaviour can then flow from an inner motivation, rather than be experienced as an external process to be followed under duress.

By the end of this pathway, you will:

- **Analyse** what healthy Christian communities look like, how healthy communities keep people safe, and your role in shaping Christian communities that are healthy and safe.
- **Connect** the Church's mission and theological foundations with what behaviours in public ministry look like in a safeguarding context.
- **Explore** how your own faith, beliefs, and values link with those underpinning good safeguarding behaviours.
- **Evaluate** aspects of your own practice and identify changes required to take forward with confidence.

Before the session

Throughout this workbook, estimated times for tasks have been offered as a rough guide only. The actual time taken will vary from person to person. Please plan your own timings accordingly.



READ

Culture

Appendix: a
Page: 10
Estimated
time:
5 minutes



REFLECT

Consider the following questions:

1. if a faith culture is safe and healthy, what would you expect to see, hear, feel and experience as a member?

Estimated
time:
30 minutes

When reflecting on this question you may like to think about how a faith community might:

- listen to a wide range of voices
- communicate clearly and consistently its safeguarding values and beliefs
- manage power
- respond to vulnerability
- empower everyone, especially those more vulnerable
- ensure freedom of choice
- signal acceptable behaviour / practices
- challenge unacceptable behaviour / practices
- embrace diversity
- review to learn and improve

2. how do you see your role and responsibilities in relation to safeguarding and creating a healthy culture?

3. what is your understanding of how a healthy culture can help to reduce risk of harm and prevent safeguarding incidents from occurring or escalating?

The purpose of reflecting on the above questions in advance is to come to the session ready to participate in a discussion with other learners. You may find it helpful to make some notes to bring with you – however, there is no requirement to do this.

'Before the session' continues on the next page



Identify one thing to bring to the session to share with other participants that influences and underpins your values and beliefs with regard to safeguarding.

Estimated time:
15 minutes

You will be asked to share what you have brought and how it has influenced you with other participants for no more than 2 minutes.

Ideas for something to share might be linked to song lyrics, nature, a piece of art, literature, a passage from scripture, a quotation, a poem, an image, theology, teachings etc

Examples:

Thomas Jefferson / Mahatma **Gandhi** "The true **measure of any society** can be found in how it treats its most vulnerable members."

"Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy' (Proverbs 31:8).

Proverb- "It takes a village to raise a child"

Mark 12:30-31 (ESV) And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbour as yourself.' There is no other commandment greater than these."



READ

Scene setting and part 1 of the case study

Appendix: b
Page: 12

Estimated time:
5 minutes

During the session



DISCUSS

A facilitated discussion on:

- the questions you have been asked to reflect on in advance - see 'before the session' above.

Every participant is expected to contribute to the conversation.



this discussion will take place in session 1. Due to the conversational nature of the course, sessions are 'camera on'.

The Zoom link for both sessions will be emailed to you just before the first session.

*In-person:
3 hour
session*

*Zoom
session 1:
2 hours*

*Zoom
session 2:
1 ¼ hours*



SHARE

Participants will be asked to share, for no more than 2 minutes, what they have brought to the session that has influenced their values and beliefs in relation to safeguarding.

Every participant is required to bring something to share.



this discussion will take place in session 1



DISCUSS

The remainder of the session is a discussion of a six-part case study.

Participants are not given parts two to six of the case study in advance of the session.

Every participant is expected to contribute to the conversation.



this discussion will take place in session 2

'During the session' continues on the next page



AUDIO

During the session a short audio clip from a survivor of abuse is played. The type of abuse experienced is named as domestic abuse, but no detail of the abuse is described. The survivor describes the response they received from their church.

If you think it would be unsafe for you to listen to this audio clip please make the facilitator aware of this, either in advance by [email](#), at the start of the in-person session or by private message during a Zoom session.

 zoom

Session 1 - you may turn your camera and microphone off whilst listening to the audio clip.



At the end of the session, it is recommended you make a note of your top 'takeaways' (new learning or things you were reminded of) from the session to inform your post-course reflective tasks.

*Estimated
time:
5 minutes*

 SUBMIT

To improve the learning experience for future learners, please complete and submit the session feedback form and return to the facilitator.

*Estimated
time:
5 minutes*

 zoom

Complete the session feedback form online at www.dio.org.uk/cptptofbk

After the session



What were your 3 top 'takeaways' (new learning or things you were reminded of) from the session?

*Estimated
time:
10 minutes*



REFLECT

Consider your learning from the session and its integration into your practice:

*Estimated
time:
30 minutes*

1. What difference have I noticed in myself in my approach to safeguarding? (e.g., knowledge, attitude, language, importance/integration within my work)
2. What opportunity do I have or could use, to create a healthy church community?
3. What would it look like for me to demonstrate behaviours that give equal value to all?



Within 4 – 6 weeks of attendance at the session, submit your 3 top 'takeaways' and reflective responses (1-3 above):

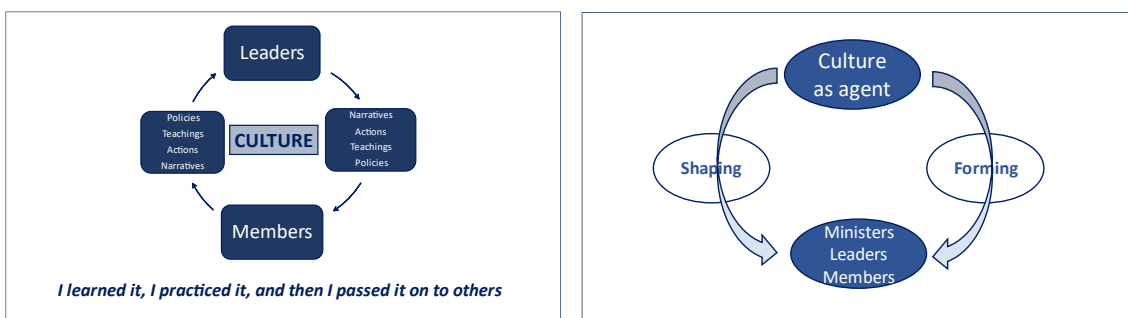
- online at: www.dio.org.uk/cptptopocet
- by email to: safeguardingsupport@cofebirmingham.com
- by post to: Safeguarding Team, Church of England – Birmingham, John Cadbury House, 190 Corporation Street, Birmingham B4 6QD

Thank you for your participation in the course. You will receive your certificate by email once all the post course reflections for your learning group have been received.

a. Culture

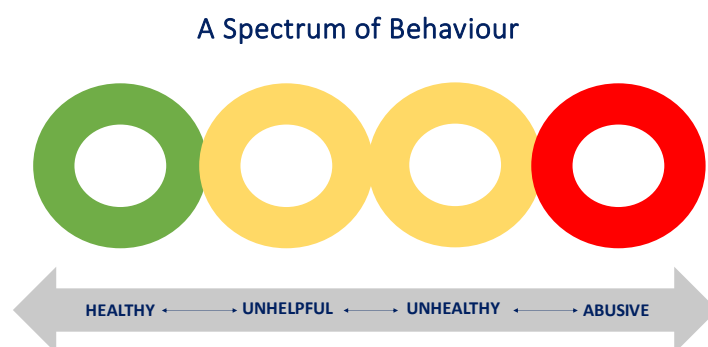
Culture socialises us into what is considered ‘proper’ behaviour. Culture affects everyone because we are all in relationship with each other in many different ways.

The leaders of an organisation like the Church can guide members toward a particular culture – but members are also involved in shaping culture. Leaders and congregations shape a church’s culture together. We shape and are shaped by culture. In the behaviours, structures and relationships of a church we will see the culture of a church in action – the values and priorities that govern day-to-day life.



Abusive behaviours are often characterised by controlling, coercive and disempowering practices. A healthy faith community will seek to model and implement structures, behaviours and relationships that instead nurture empathy, grace, justice, service, truthfulness and putting people first to become more ‘Christlike’.²

It might be helpful to think of a spectrum of behaviour where we are seeking to model and enact healthy behaviours and address unhelpful behaviours before they become unhealthy or abusive.



² A Church Called Tov, Scot McKnight & Laura Barringer 2020, Tynedale

The *Culture Cube* is a tool developed by Thirty-one:eight to help churches have a conversation around six aspects of safeguarding culture:



This model helps us to reflect on how well a faith community:

- listens to a wide range of voices
- communicates clearly and consistently its safeguarding values and practices
- manages power
- responds to vulnerability
- empowers everyone, especially those more vulnerable
- ensures freedom of choice
- signals acceptable behaviour / practices
- challenges unacceptable behaviour / practices
- embraces diversity
- reviews to learn and improve

This course asks learners to reflect on the safeguarding values, practices, behaviours and relationships they would expect to see in a healthy faith community.

Optional: Exploring culture further:

Culture Cube – facilitate a community wide conversation about safeguarding culture. Email the [safeguarding team](#) for a pdf copy of the *Cube*.

Other aspects of culture and servant leadership can be explored through courses offered via the Church of England – Birmingham's [Pathways Learning Platform](#):

- Intercultural Awareness
- Difference Course
- Pastoral Principles
- Way of Servant Leadership

b. Case Study

The Church:

St Ethelburga's in Anytown is a mid-sized church in a rural market town with a mainly retirement age congregation and some younger families.

The main characters:

Matthew (47), Vicar. His first incumbency, Matthew has been at St Ethelburga's for two years. Matthew wants to encourage more younger families to attend and introduce more outreach initiatives to support older people, both in church and the wider Anytown community. The church already has a well-used rota for pastoral visits to the housebound and has now started a 'Warm Welcome' lunch club once a week, open to anyone. Matthew would one day like to introduce a Dementia Café.

Emma (43), Matthew's (Vicar's) wife and volunteer. Emma, with support from Kate and 5 other volunteers, runs the successful Warm Welcome lunch club.

Kate (69), volunteer. A retired secondary school cook, Kate does most of the cooking, sets out tables and serves meals at the Warm Welcome lunch club. A life-long Anytown resident she joined the church just after Matthew arrived and is delighted to be involved. Her faith is growing, and she thinks the church should be the 'backbone of the town' and wider community life.

Christopher (70), church member. Christopher started attending St Ethelburga's about three months ago after moving to Anytown. He was depressed after his wife's death a few years earlier, but is now in a much better place and ready for a fresh start. He is so grateful for the lovely welcome at church.

Clive (67), Parish Safeguarding Officer. A retired Probation Officer, Clive was appointed soon after Matthew's arrival. Prior to Clive, the parish had not had a PSO for several years. Clive has worked closely with Matthew and others to get the parish's safeguarding back 'on track' from where it was when he took over.

Lois (86), church member. Anytown born and bred, Lois has attended St Ethelburga's for many years. Her mobility isn't great now, but she finds a frame with wheels and shopping basket really helpful to allow her to get to the local shops and to church. She is a gentle lady who doesn't want to bother anyone. She admits to getting forgetful sometimes, often finding she can't remember what she came for at the shop, or what she has done with her purse or house keys. The shopkeeper is also a regular church attender and very kind to her, as are other church members. They help but don't openly fuss over her as they know she would not like it. Lois never married but often talks of her great nephew and family who now live in Australia.

Joan (80), attends the lunch club. Joan's husband died 5 years ago, and she lives alone in a large house at the edge of Anytown. She has fallen out with her son, as he seems determined to sell the house saying it is too big for her now and she must downsize. She can't bear this, as it has been the family home for decades and she is suspicious about his ulterior financial motives. Her son has never had much business sense and squanders money all the time. Not being good with finances, Joan recently decided to give up the cleaner and gardener, worried she won't be able to pay them. Despite her age she has good health and is sure she can manage the chores, though admits to herself she does feel exhausted these days. Being private and proud, she does not find it easy to share her worries.

Scene 1

Christopher has been to almost every service and activity at St Ethelburga's since he arrived three months ago. He particularly appreciates the Warm Welcome lunch club. He has enjoyed getting to know the people at church there and doesn't feel lonely now. He seems very amiable and helpful.

c. Key Relevant Texts

Oakley & Humphries (2019) **Escaping the Maze of Spiritual Abuse. Creating Healthy Christian Cultures.** SPCK Publishing. <https://spckpublishing.co.uk/escaping-the-maze-of-spiritual-abuse>

Fife, Janet and Gilo (2019), **Letters to a Broken Church.** Ekklesia.

Harper and Wilson (2019) **To Heal and Not to Hurt: A fresh approach to safeguarding in Church,** Darton, Longman and Todd

Merchant (2020), **Broken by Fear, Anchored in Hope: Faithfulness in an age of anxiety.** SPCK Publishing. <https://spckpublishing.co.uk/broken-by-fear-anchored-in-hope>

Chevous, Jane (2004) **From Silence to Sanctuary: A guide to understanding, preventing, and responding to abuse,** SPCK Publishing. <https://spckpublishing.co.uk/from-silence-to-sanctuary-pb>

Southgate et al (2020) **Tragedies and Christian Congregations: The Practical Theology of Trauma,** Routledge. [Tragedies and Christian Congregations: The Practical Theology of Trauma \(routledge.com\)](https://www.routledge.com/Tragedies-and-Christian-Congregations-The-Practical-Theology-of-Trauma/book/9781138574444)

The Independent Inquiry into Child Sexual Abuse, Report on The Anglican Church

[The Anglican Church: Safeguarding in the Church of England and the Church in Wales \(iicsa.org.uk\)](https://www.iicsa.org.uk)

The SCIE overview report

[SCIE Final overview report of the independent diocesan safeguarding audits and additional work on improving responses to survivors of abuse.pdf \(churchofengland.org\)](https://www.churchofengland.org/scie-final-overview-report-of-the-independent-diocesan-safeguarding-audits-and-additional-work-on-improving-responses-to-survivors-of-abuse.pdf)

The Church of England's safeguarding policies and where to find them

<https://www.churchofengland.org/safeguarding/promoting-safer-church/policy-practice-guidance>

d. Websites

www.nspcc.org.uk (national Society for the prevention of cruelty to children)

www.womensaid.org.uk (Female domestic abuse charity)

www.restoredrelationships.org (Christian domestic abuse charity)

www.mankind.org.uk (Male domestic abuse charity)

www.stopitnow.org.uk (child safeguarding organization)

www.scie.org.uk (Social Care Institute for Excellence)

www.ceop.police.uk (child exploitation and online protection command)

www.elderabuse.org.uk (adult safeguarding charity)

www.ageuk.org.uk (adult safeguarding charity)

www.barnardos.org.uk (child protection charity)

www.theclewerinitiative.org (modern slavery charity)

www.modernslavery.co.uk (modern slavery charity)

www.macsas.org.uk (survivor advocacy charity)

e. Helplines for further support

- Safe Spaces –

Safe Spaces is for anyone who feels they have experienced church related abuse of any form in England or Wales. Safe Spaces comprises a team of trained support advocates who have undergone specialist training in supporting survivors of sexual violence and who have received additional specific training in how the churches respond to abuse cases, the way in which faith and church-related settings have been used to carry out abuse, and the issues affecting people who have had or still have, a relationship with the church. You can contact the Safe Spaces team by:-

Tel: 0300 303 1056 (answerphone available outside of opening times)

Email: safespaces@firstlight.org.uk

A live chat service is also available through the Safe Spaces website - [Safe Spaces England and Wales – Safe Spaces England and Wales](#)

The Safe Spaces team are available through their helpline and live chat service on:

Monday, Tuesday, Wednesday, Friday, Saturday: 10am-6pm and Thursday: 12pm-8pm

- **NSPCC** - For adults concerned about a child **0808 800 5000**
- **ChildLine** - For children and young people on **0800 1111**
- Action on **Elder Abuse** helpline **0808 808 8141**
- 24-hour National **Domestic Violence** Helpline **0808 2000 247**
- **NAPAC** – Offer support and advice to adult survivors of childhood abuse **0800 085 3330**
- **Stop It Now** – preventing child sexual abuse **0808 1000 900**
- **Cruse** – bereavement helpline **0808 808 1677**