

**Permission to Officiate (PtO) Pathway**

**Participant Workbook**

Name:

Role:

Deanery/Church/Cathedral Name:

**1. Introduction**

* The national safeguarding learning and development practice guidance sets out the framework for safeguarding learning to ensure that all Church officers[[1]](#footnote-1) develop skills and knowledge in safeguarding to an appropriate level.
* This Learning Pathway builds on the Basic Awareness and Foundation modules, available online at the [Church of England’s learning portal](https://safeguardingtraining.cofeportal.org/).
* This pathway provides a chance to reflect on safeguarding in a church setting. Rather than focusing on simply providing information or ‘step-by-step’ guides, this pathway encourages reflection on the foundations and priorities of good safeguarding and how to contribute to its development.

**2. Learning Outcomes of this pathway**

This pathway is intended to be different to any other safeguarding learning experience. The aim is that you 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 their 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 their own faith, beliefs, and values link with those underpinning good safeguarding behaviours.
* **Evaluate** aspects of their own practice and identify changes required which they then take forward with confidence.

**3. Structure of this pathway**

* There are several components to this pathway; you are on a learning journey in respect of safeguarding which we would want you to continue after your involvement in this specific pathway.
* **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.

**Preparation for the session**

**You are asked to complete three tasks before the session:**

1. **Reflect on three questions (detailed below) and answer them as carefully and honestly as possible.** 
   * In order that you get the most from the session, it is important that you engage in some **personal reflection** in advance. The purpose of these questions is not for you to produce the ‘right’ answer, but to reflect on your own views, experiences, and values so that you come to the dialogue prepared to engage.
   * You should write your answers in a way that most helps you to learn. Your notes are your own to assist you in the dialogue during the session.
   * This personal reflection can also be informed by your reading of the ***recommended*** key texts listed on page 15. This is not a requirement as not everyone will have the time to do this reading – but some will.
2. **Reflect on Psalm 40 or Psalm 91 from a safeguarding perspective.**
3. **Read Promoting a Safer Church:** [**https://www.churchofengland.org/sites/default/files/2017-11/cofe-policy-statement.pdf**](https://www.churchofengland.org/sites/default/files/2017-11/cofe-policy-statement.pdf)

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| **Question 1**   1. **How has the focus on safeguarding in the life of the church changed for you and for the Church during your time in ministry?** 2. **What observations can you make of safeguarding practice – good and bad?** |

Please write your answer below

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| **Question 2**  **How do you now see your role and responsibilities in relation to safeguarding?** |

Please write your answer below

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| **Question 3**  **What is your understanding of the impact of abuse in a church context on victims and survivors?** |

Please write your answer below

**Break**

**Part 2 – Theological Reflection and Issue based discussion.**

Safeguarding is at the centre of our faith, in our practice, in our worship, in our praying, and in our believing. This means that, if safeguarding is going to become part of our core DNA, we need to see it theologically as well as morally and practically. Theology, by which we simply mean clear thinking about God and the faith we share, needs to be interwoven into all our learning and the development pathways.

The point is simply that good theology is a vital part of good safeguarding. If our theology is connected to our safeguarding practice, then there is less chance of theology being misused and therefore contributing to the abuse of victims and survivors. Moreover, once the links are pointed out, ministers start to weave safeguarding into all that they do.

The first part of this section is the theological reflection.

For either Psalm 40 or Psalm 91 please prepare a short reflection on how this informs safeguarding values, beliefs or behaviours. You may want to focus on a section or a small number of verses from your chosen psalm.

We are aware that there may be those reflecting on this who are themselves victims and survivors of abuse. If you are or have been affected in these reflections, then please do not hesitate to contact us at any time.

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| **Psalm 40:**  **1**I waited patiently for the Lord;     he inclined to me and heard my cry. **2**He drew me up from the desolate pit,[[a](https://www.biblegateway.com/passage/?search=Psalm+40&version=NRSV#fen-NRSV-14528a)]     out of the miry bog, and set my feet upon a rock,     making my steps secure. **3**He put a new song in my mouth,     a song of praise to our God. Many will see and fear,     and put their trust in the Lord.  **4**Happy are those who make     the Lord their trust, who do not turn to the proud,     to those who go astray after false gods. **5**You have multiplied, O Lord my God,     your wondrous deeds and your thoughts toward us;     none can compare with you. Were I to proclaim and tell of them,     they would be more than can be counted.  **6**Sacrifice and offering you do not desire,     but you have given me an open ear.[[b](https://www.biblegateway.com/passage/?search=Psalm+40&version=NRSV#fen-NRSV-14532b)] Burnt offering and sin offering     you have not required. **7**Then I said, “Here I am;     in the scroll of the book it is written of me.[[c](https://www.biblegateway.com/passage/?search=Psalm+40&version=NRSV#fen-NRSV-14533c)] **8**I delight to do your will, O my God;     your law is within my heart.”  **9**I have told the glad news of deliverance     in the great congregation; see, I have not restrained my lips,     as you know, O Lord. **10**I have not hidden your saving help within my heart,     I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your faithfulness     from the great congregation.  **11**Do not, O Lord, withhold     your mercy from me; let your steadfast love and your faithfulness     keep me safe forever. **12**For evils have encompassed me     without number; my iniquities have overtaken me,     until I cannot see; they are more than the hairs of my head,     and my heart fails me.  **13**Be pleased, O Lord, to deliver me;     O Lord, make haste to help me. **14**Let all those be put to shame and confusion     who seek to snatch away my life; let those be turned back and brought to dishonour     who desire my hurt. **15**Let those be appalled because of their shame     who say to me, “Aha, Aha!”  **16**But may all who seek you     rejoice and be glad in you; may those who love your salvation     say continually, “Great is the Lord!” **17**As for me, I am poor and needy,     but the Lord takes thought for me. You are my help and my deliverer;     do not delay, O my God. |
| **Psalm 91:**  **1**You who live in the shelter of the Most High,     who abide in the shadow of the Almighty,[[a](https://www.biblegateway.com/passage/?search=Psalm%2091&version=NRSV#fen-NRSV-15397a)] **2**will say to the Lord, “My refuge and my fortress;     my God, in whom I trust.” **3**For he will deliver you from the snare of the fowler     and from the deadly pestilence; **4**he will cover you with his pinions,     and under his wings you will find refuge;     his faithfulness is a shield and buckler. **5**You will not fear the terror of the night,     or the arrow that flies by day, **6**or the pestilence that stalks in darkness,     or the destruction that wastes at noonday.  **7**A thousand may fall at your side,     ten thousand at your right hand,     but it will not come near you. **8**You will only look with your eyes     and see the punishment of the wicked.  **9**Because you have made the Lord your refuge,[[b](https://www.biblegateway.com/passage/?search=Psalm%2091&version=NRSV#fen-NRSV-15405b)]     the Most High your dwelling place, **10**no evil shall befall you,     no scourge come near your tent.  **11**For he will command his angels concerning you     to guard you in all your ways. **12**On their hands they will bear you up,     so that you will not dash your foot against a stone. **13**You will tread on the lion and the adder,     the young lion and the serpent you will trample under foot.  **14**Those who love me, I will deliver;     I will protect those who know my name. **15**When they call to me, I will answer them;     I will be with them in trouble,     I will rescue them and honour them. **16**With long life I will satisfy them,     and show them my salvation. |

There will follow a discussion of key safeguarding related issues.

**Break**

**Part 3 – Safeguarding Scenarios.**

The rest of the session focuses on the case scenarios which will be presented by the facilitators for group discussion.

**Case study 1**

You are due to be leading worship on a Sunday morning and are having technical difficulties setting up a presentation. Joy, a church member, offers you her husband’s laptop to use, and gets it from the car. Her husband, Edward, is a local pastoral visitor and is involved with the youth group. When the computer is loaded, you notice that his internet browser is open on a web site displaying indecent child abuse images. You quickly close it down and return the computer to Joy explaining that you can proceed without the presentation.

**Case Study 2**

Rebecca is married to Peter and has two young children. Peter works in a pressurised, well-paid, banking job which involves travelling away from home. Therefore, Rebecca carries most of the childcare and homemaking responsibilities and is not in paid employment. Rebecca has told you that Peter has changed towards her. She does not think the children know, but there have been lots of rows with raised voices and some smashed crockery. Rebecca shares with you that she is worried things might get worse.

**Case Study 3 – parts a&b**

Your former Parish Administrator contacts you regarding a former organist and Music Director at your previous parish where you were incumbent. They are worried about his wellbeing as there were rumours at the time that he may have behaved inappropriately with one of his private music pupils. You continued your friendship with him for a few years and do not believe that he has behaved improperly, and that the child was over exaggerating.

What should you do with this information?

The police call to see you regarding an allegation made by the former pupil, now an adult. You ascertain that the individual has now been charged with sexual offences and that the matter has been listed for trial in 12 months. You are concerned for your friends wellbeing at this difficult time.

What should you do/not do?

**Consolidation and Evaluation**

The history and experience of evaluation in “safeguarding training” – across all sectors, not just the Church - is that it tends to focus on the immediate self-reported capturing of people’s experience of the session itself. The limitation of this is that we just do not know if such training is having any impact – do people just “attend” the training event, tick that box, and carry on as before?

The evaluation that really matters is whether the “learning experience” has affected someone’s beliefs, values and understanding at a deep level so that there is a change in the person’s behaviours. They now do things not because they must do something, but because they really want to exhibit those behaviours. This is called “second order” change – when people do things because there is an inner motivation.

So, if this “learning experience” has been effective, a participant will, in some respects, be a different person from the one that started the experience.

The purpose of evaluation, then, is to try to find out if any difference has indeed been achieved.

At the beginning of the workbook, we set out the learning outcomes the programme is designed to deliver, and they are repeated here.

By the end of this pathway participants will:

* **Analyse** what healthy Christian communities look like, how healthy communities keep people safe, and their 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.
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* **Evaluate** aspects of their own practice and identify changes required which they then take forward with confidence.

**The evaluation tasks.**

If this learning programme has been successful, there will be evidence of the above behaviours which **others** will be able to see.

The evaluation task will be completed on an electronic form sent via email at the end of the training which will ask the following questions:

1. Please state three reflections you will take away from today’s training.
2. Please state the ways in which the prework and today’s session have enriched your theological awareness?
3. Please consider any difference that this learning experience will make in your role in public ministry.
4. Please commit to doing one (or more) of the following activities:
   1. Watching the BBC documentary: *Exposed: The Church’s Darkest Secret\**
   2. Read Dr Steven Cherry’s article: *The Difficulties of Forgiveness* (see email following the session)
   3. Read further material from the further resources listed on page 15
5. Finally, please commit to hold a follow up conversation regarding your learning with your incumbent.

Once your electronic form has been submitted you will receive your certificate of completion.

*\*This documentary tells the story of the individuals who brought Bishop Peter Ball to justice; and the cover-up that went to the highest levels of the Church of England. The two-part documentary is emotionally moving and therefore must come with a health-warning as we are aware that for some it will be very difficult to watch and indeed for those who are themselves survivors may be too difficult.*

*It may be that you would be more comfortable watching with someone else alongside you for support or that additional support may be needed before, during or after watching the documentary.*

*For those for whom watching the documentary would be too difficult, please complete some of the recommended reading as listed on page 15 instead.*

*We would like to assure you that there is support available for you from your Diocesan Safeguarding Adviser or from Safe Spaces.*

**Further information/resources and websites.**

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/Southgate-Grosch-Miller-Ison-Warner/p/book/9781032088624)

Cherry, Steven (2012) **Healing Agony:** Exploring the theology of forgiveness Bloomsbury.<https://www.bloomsbury.com/uk/healing-agony-9781441156150/>

**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/key-documents/22519/view/anglican-church-investigation-report-6-october-2020.pdf)

**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/sites/default/files/2019-04/SCIE%20Final%20overview%20report%20of%20the%20independent%20diocesan%20safeguarding%20audits%20and%20additional%20work%20on%20improving%20responses%20to%20survivors%20of%20abuse.pdf)

**The Church of England’s safeguarding policies and where to find them.**

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

**Websites**

[**www.nspcc.org.uk**](http://www.nspcc.org.uk)(national Society for the prevention of cruelty to children)

[**www.womensaid.org.uk**](http://www.womensaid.org.uk/)(Female domestic abuse charity)

[**www.restoredrelationships.org**](http://www.restoredrelationships.org/)(Christian domestic abuse charity)

[**www.mankind.org.uk**](http://www.mankind.org.uk/)(Male domestic abuse charity)

[**www.stopitnow.org.uk**](http://www.stopitnow.org.uk/)(child safeguarding organization)

[**www.scie.org.uk**](http://www.scie.org.uk/)(Social Care Institute for Excellence)

[**www.ceop.police.uk**](http://www.ceop.police.uk/)(child exploitation and online protection command)

[**www.elderabuse.org.uk**](http://www.elderabuse.org.uk)(adult safeguarding charity)

[**www.ageuk.org.uk**](http://www.ageuk.org.uk)(adult safeguarding charity)

[**www.barnardos.org.uk**](http://www.barnardos.org.uk)(child protection charity)

[**www.theclewerinitiative.org**](http://www.theclewerinitiative.org)(modern slavery charity)

[**www.modernslavery.co.uk**](http://www.modernslavery.co.uk)(modern slavery charity)

**[www.macsas.org.uk](http://www.macsas.org.uk)** (survivor advocacy charity)

**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@victimsupport.org.uk**](mailto:safespaces@victimsupport.org.uk)

A live chat service is also available through the Safe Spaces website - [Safe Spaces England and wales – Safe Spaces England and wales](https://eur02.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.safespacesenglandandwales.org.uk%2F%3Futm_source%3DSafeguarding%2520newsletter%26utm_campaign%3D57504bfe24-EMAIL_CAMPAIGN_2019_10_08_10_43_COPY_01%26utm_medium%3Demail%26utm_term%3D0_7fd532e97d-57504bfe24-249142853%26mc_cid%3D57504bfe24%26mc_eid%3Dc4f094113c&data=04%7C01%7CLisa.Clarke%40churchofengland.org%7Cf04612de456a41d4e4e408d89533fc6d%7C95e2463b3ab047b49ac1587c77ee84f0%7C0%7C0%7C637423397804696399%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6Ik1haWwiLCJXVCI6Mn0%3D%7C1000&sdata=6njALewtkIuIGWNew5XKepnuvjWNooWJsaz6UbMJTPg%3D&reserved=0)

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 **0808 801 0331**
* **Stop It Now** – preventing child sexual abuse **0808 1000 900**
* **Cruse** – bereavement helpline **0808 808 1677**

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. [↑](#footnote-ref-1)