



**Safeguarding for:  
Clergy with Permission to Officiate  
Readers with Permission to Officiate**

**Participant Workbook**

*Version: September 2024*

## Contents

	Page
Introduction	3
Learning Outcomes	4
Before the session	5
During the session	8
After the session	9
<b>Appendices:</b>	
a. Culture	10
b. Case Study	12
c. Key relevant texts	13
d. Websites	14
e. Helplines	15

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](mailto: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 officers<sup>1</sup> develop skills and knowledge in safeguarding to an appropriate level.

The focus of the session is an 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 sessions are a group conversation that all participants are expected to contribute to. Learners are asked to reflect on the questions that will be discussed in advance to enable them to fully participate in these conversations. Learners are also required to identify and bring something that reflects their safeguarding values 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 post-course reflective tasks have been designed to assess this change in motivation and how it will be put into practice.

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

---

<sup>1</sup> 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

By the end of this pathway, participants will be able to:

- understand how healthy culture, and safe and effective leadership, shapes Christian communities that are healthy, safe and able to deliver high-quality safeguarding practices.
- evaluate their own practice and identify changes required that will improve their safeguarding practice and responses
- understand what a healthy Christian community looks like, how healthy communities keep people safe, and their role in shaping Christian communities that are healthy and safe.
- recognise how their own faith, beliefs, and values support good safeguarding behaviours.

This pathway reflects the **National Safeguarding Standards** and creates a dedicated space to explore culture, values, beliefs and responses to safeguarding.

1. **Culture, Leadership and Capacity:** Church bodies have safe and healthy cultures, effective leadership, resourcing and scrutiny arrangements necessary to deliver high-quality safeguarding practices and outcomes.
2. **Prevention:** Church bodies have in place a planned range of measures which together are effective in preventing abuse in their context.
3. **Recognising, Assessing and Managing Risk:** Risk assessments, safety plans and associated processes are of a high quality and result in positive outcomes. The assessment and management of risk is underpinned by effective partnership working.
4. **Victims and Survivors:** Victims and survivors experience the timeliness and quality of Church bodies' responses to disclosures, and their subsequent support, as positively meeting their needs, including their search for justice and helping their healing process.
5. **Learning, Supervision and Support:** All those engaged in safeguarding-related activity in Church bodies receive the type and level of learning, professional development, support and supervision necessary to respond to safeguarding situations

## 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  
AND  
MAKE  
NOTES TO  
BRING  
WITH YOU  
TO THE  
SESSION

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?

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

Estimated  
time for all  
four  
questions:  
60 minutes

You can make some notes here:

'Before the session' continues on the next page

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

You can make some notes here:

3. How do you think a healthy culture can help to reduce risk of harm and prevent safeguarding incidents?

You can make some notes here:

*'Before the session' continues on the next page*



**IDENTIFY AND BRING TO SESSION**

**4. What has influenced your values and beliefs regarding safeguarding?**

Identify one thing to bring to the session to share with other participants that has influenced your values and beliefs regarding safeguarding.

You will be asked to share what has influenced you and explore how this has shaped your responses, values and beliefs regarding safeguarding 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."*

You can make some notes here:



**READ**

Case Study – scene setting

Appendix: b  
Page: 12

*Estimated time:  
5 minutes*

## During the sessions

### In-person session

The session is a facilitated conversation on the reflective questions above, including a time of sharing what participants have brought that has influenced their safeguarding values, and a case study. Every participant is expected to contribute to the conversation.

All sessions take place at JC House, 190 Corporation Street, Birmingham B4 6QD, 10.15am - 1.15pm with a short break mid-session.

### Zoom sessions

The first session is a facilitated conversation on the reflective questions above, with a time of sharing what participants have brought that has influenced their safeguarding values. The second session is a case study. Every participant is expected to contribute to the conversations.

Participants are sent the Zoom links for both sessions ahead of session one. Due to the conversational nature of the course, sessions are 'camera on'.

### At the end of the session

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

To improve the learning experience for future learners, please complete and submit the session feedback form and return to the facilitator (in-person only) or complete the form online at [www.dio.org.uk/ptoff](http://www.dio.org.uk/ptoff).



## After the session



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

*Estimated  
time:  
10 minutes*



REFLECT

Consider your learning from the session and how you will include this 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 I use, to create a healthy church community?
3. What would it look like for me to demonstrate behaviour that gives equal value to everyone?



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

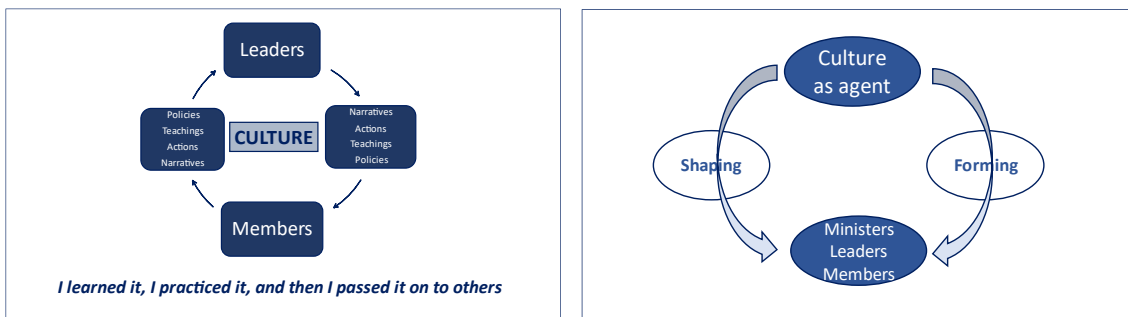
- online at: [www.dio.org.uk/ptopct](http://www.dio.org.uk/ptopct)
- by email to: [safeguardingsupport@cofebirmingham.com](mailto:safeguardingsupport@cofebirmingham.com)
- by post to: Safeguarding Team, Church of England – Birmingham, John Cadbury House, 190 Corporation Street, Birmingham B4 6QD

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

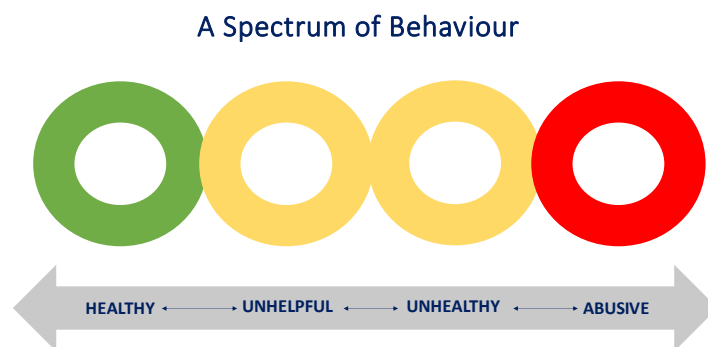
Culture socialises us into what is considered ‘proper’ behaviour. Culture affects everyone because we are all in relationship with each other in many different ways.

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’.<sup>2</sup>

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.



<sup>2</sup> 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 Elsewhere's Parish Church.

**Activities** - Pastoral Team, Wednesday Afternoon Club (mainly retirement age attendees), Sunday School

### The Main Characters

**Ash** - Vicar.

**Talia** - Ash's wife, Pastoral and Wednesday afternoon Club team leader.

**Sofia** - a widow and a retired nurse, who lives alone in a flat in the Parish. She worships regularly at St Elsewhere's. Sofia is beginning to show early signs of dementia but is still very capable of independent living and is known to use the internet to communicate with her son and his family who live in New Zealand.

**Lola** - Sofia's daughter, who is married to **Alex**. They have a 5 year old twins. The family regularly attend Sunday services at St Elsewhere's and the boys enjoy attending Sunday School. They live a few minutes walk from Sofia.

**Claude** - Parish Safeguarding Officer.

**Mavis** - Sunday School leader and a neighbour of Sofia.

## 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)

**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](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)

## 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](mailto: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**