

**Permission to Officiate (PtO) Pathway**

**Participant Workbook**

Name:

Role:

Deanery/Church/Cathedral Name:

February 2023

**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.
* **Overview of the pathway components:**
* Preparation tasks for the training session (page 4)
* Participation in the training session
* Evaluation tasks (page 13-14) – to be submitted four to six weeks after the session
* **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.

The session comprises mainly of three facilitated group discussions drawing upon:

**Part 1**: - responses to the pre-course tasks. These explore ideas such as the values and beliefs we need to have and how these should be demonstrated in our behaviours.

**Part 2**: - the theological reflections undertaken of Psalms 40 and 91. This discussion highlights the underpinning of safeguarding throughout the faith we share.

**Part 3**:- a series of safeguarding scenarios, which explore how to respond effectively to safeguarding concerns and information.

The aim throughout is to get beyond consideration of process and instead to reflect on how the theology and beliefs of our faith harmonise with the beliefs and values underpinning good safeguarding practice.

**Preparation for the session**

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

1. **Please** **choose something that has informed and expresses your values and beliefs with regards to safeguarding** when working in a church context.

This might be:

- a passage from scripture, a non-Christian text or piece of literature

- a poem, song or hymn lyrics

- a piece of music, artwork or sculpture

- an item or image from nature

Please be prepared to share your choice and thinking briefly with other participants at the start of the session.

1. **Reflect on three questions** (detailed below on pages 5 to 7) 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.
1. **Read the Parish Safeguarding Handbook.**

<https://www.churchofengland.org/sites/default/files/2019-10/ParishSafeGuardingHandBookAugust2019Web.pdf>

1. **Please read either Psalm 40 or Psalm 91** (given onpages 9-11) **and consider 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 and make notes to inform your contribution to the discussion.

**Part 1: Safeguarding – Values, Beliefs and Behaviours**

Reflect on the three questions given below, answering them as carefully and honestly as possible. Make notes to assist you in the dialogue during the session.

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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?**
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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

**Part 2 – Theological Reflection.**

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.

Drawing on the pre-course reflection of either Psalm 40 or Psalm 91, you will be invited to participate in a discussion on how theology informs safeguarding values, beliefs or behaviours.

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.

|  |
| --- |
| **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. |

**Part 3 – Safeguarding Scenarios**

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

**Consolidation**

As a final exercise, to assist in your post-course evaluation, **at the end of the training session**, please note:

* Three things you will take away from the training.
* Any ways in which the pathway has enriched your theological awareness of God, the world, and church
* Any difference this learning experience will make in your role in public ministry.

Three things I take away from the training

1.

Ways in which the pathway has enriched my theological awareness of God, the world, and church

The difference this learning experience will make in my role in public ministry

**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.
* **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.

**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 tasks, therefore, are:

1. **Within four weeks of the session**, watch the BBC documentary: *Exposed: The Church’s Darkest Secret.*

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.

1. **Four to six weeks after the session**, write a short reflection on your learning from this pathway.

You could do this by referring to the things you identified that you would take away from the learning session, your reflections on how this pathway has enriched your theological awareness of God, the world, and church or by reflecting on the difference this learning experience will make in your role in public ministry.

You might also consider what biblical pieces help with safeguarding understanding and the integration of safeguarding into theology or what you might say to your younger self about safeguarding with the benefit of having the experience, knowledge, and wisdom that you have now.

1. After completing your reflection, please email to Training.safeguarding@bathwells.anglican.org and upon receipt, a certificate of completion will be issued.

**Further information/resources and websites.**

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

**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>



**Safeguarding: Helpful information/resources and websites**

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| Parish Safeguarding Handbook | A picture containing text, clock  Description automatically generated | A                 close up of a logo Description automatically generated |
| [Layout 1 (churchofengland.org)](https://www.churchofengland.org/sites/default/files/2019-10/ParishSafeGuardingHandBookAugust2019Web.pdf) | [Policy and practice guidance | The Church of England](https://www.churchofengland.org/safeguarding/policy-and-practice-guidance) | [Templates and resources | The Church of England](https://www.churchofengland.org/safeguarding/policy-and-practice-guidance/templates-and-resources) | [Safeguarding - Bath and Wells Diocese](https://www.bathandwells.org.uk/safeguarding) |
| **Parish Safeguarding Handbook** | **CofE Safeguarding Policies** | **CofE Templates and Resources** | **Bath & Wells Safeguarding Support** |

**SUPPORTING CHILDREN**

* **NSPCC** (national Society for the prevention of cruelty to children)for adults concerned about a child – **0808 800 5000** [www.nspcc.org.uk](http://www.nspcc.org.uk)
* **Childline** for children and young people – **0800 1111**
* **Stop It Now** (child safeguarding organization) helps prevent child sexual abuse – **0808 1000 900**
* **Barnardos** [www.barnardos.org.uk](http://www.barnardos.org.uk) (child protection charity)
* **CEOP** (child exploitation and online protection command) [www.ceop.police.uk](http://www.ceop.police.uk)

**SUPPORTING MEN AND WOMEN**

* **WomensAid** (Female domestic abuse charity) [www.womensaid.org.uk](http://www.womensaid.org.uk)
* **ManKind Initiative** (Male domestic abuse charity) - 01823 334244 [www.mankind.org.uk](http://www.mankind.org.uk)
* **Men’s Advice Line**: **0808 801 0327**  [www.mankkind.org.uk](http://www.mankkind.org.uk)
* **24-hour National Domestic Violence** helpline – **0808 2000 247** [www.nationaldahelpline.org.uk](http://www.nationaldahelpline.org.uk)
* **NAPAC** (National Association for People Abused in Childhood) offers support and advice to adult survivors of childhood abuse – **0808 801 0331** [www.napac.org.uk](http://www.napac.org.uk)
* **Restored** (Christian domestic abuse charity for women) [www.restoredrelationships.org](http://www.restoredrelationships.org)
* **Clewer Initiative** (supporting victims of modern slavery) [www.theclewerinitiative.org](http://www.theclewerinitiative.org)
* **Reporting modern slavery** – helpline **0800 0121 700** [www.modernslavery.co.uk](http://www.modernslavery.co.uk)
* **Suzy Lamplugh Trust** - a national helpline **0808 802 0300** providing advice for victims who have been affected by harassment or stalking <https://www.suzylamplugh.org/>

**SUPPORTING SURVIVORS OF SEXUAL ABUSE**

* **The Survivors Trust** – **0808 801 0818** (Mon-Wed 10-7.30pm, Thu 10-6pm, Fri 10-2pm) <http://thesurvivorstrust.org>
* **Safeline** – support for those affected by or at risk of sexual violence **01926 402498** <https://safeline.org.uk>
* **SupportLine** – support for those who are isolated, at risk, vulnerable and victims of any form of abuse, helpline **01708 765200** [www.supportline.org.uk](http://www.supportline.org.uk)
* **Victim Support** – for those suffering from childhood abuse, **0808 168 9111; (Avon & Somerset 0300 303 1972** Lines open 9.30am-5.30pm Mon, Wed and Fri, and 11am-7pm on Tue and Thu) [www.victimsupport.org.uk/crime-info/types-crime/childhood-abuse](http://www.victimsupport.org.uk/crime-info/types-crime/childhood-abuse)
* **National Rape Crisis Helpline**:**0808 802 9999** (every day 12-2.30pm and 7-9.30pm)
* **MACSAS** (Minister and Clergy Sexual Abuse Survivors) for people who have been abused by church officers – **0808 801 0340** [www.macsas.org.uk](http://www.macsas.org.uk)
* **Safe Spaces** – supporting survivors of church related sexual violence - **0300 303 1056**

[Safe Spaces - Victim Support](https://www.victimsupport.org.uk/more-us/why-choose-us/specialist-services/safe-spaces/#:~:text=Safe%20Spaces%20provides%20a%20confidential%2C%20personal%20and%20safe,new%20service%20provider%20in%20place%20from%20early%202023.) Live chat: [Live chat - Victim Support](https://www.victimsupport.org.uk/help-and-support/get-help/support-near-you/live-chat/) **(Mon, Tue, Wed, Fri, Sat: 10am-6pm** and **Thu: 12pm-8pm)**

**SUPPORTING THE ELDERLY**

* **Hourglass** (Action on Elder Abuse) helpline – **0808 808 8141** [www.elderabuse.org.uk](http://www.elderabuse.org.uk)
* **AgeUK** helpline 0800 678 1602 (8am-7pm daily) [www.ageuk.org.uk](http://www.ageuk.org.uk)

**OTHER SUPPORT**

* **Action Fraud** – 0300 123 2040 [www.actionfraud.police.uk/contact-us](http://www.actionfraud.police.uk/contact-us)
* **Cruse** bereavement helpline – **0808 808 1677**
* **Family Lives** provides support and advice on family issues – **0808 800 222**
* **SCIE** (Social Care Institute for Excellence) safeguarding adults at risk of abuse or neglect [**www.scie.org.uk**](http://www.scie.org.uk)
* **Carers Trust -** search with postcode to find local support services. NHS Carers Direct helpline **0300 123 1053**  <https://carers.org>
* **NACR** (National Association for Christian Recovery including spiritual abuse) [Spiritual Abuse (nacr.org)](https://www.nacr.org/nacr-institute/pastoral-care-and-abuse/spiritual-abuse)
* **GALOP - LGBT+ Domestic Abuse Helpline**: **0800 999 5428** <https://galop.org.uk>
* **Samaritans** - for people struggling to cope and needing someone to talk to – **116 123** (24 hours)<https://www.samaritans.org>
* **Mind** - (Somerset Mind line) **0800 138 1692** (freephone) **01823 276892** <https://www.mind.org.uk/information-support/local-minds/>
* **Rethink Mental Illness** - search with postcode to find local space for people suffering mental illness to talk about their experience and get peer support <https://www.rethink.org/help-in-your-area/groups-in-your-area/>
* **Mental Health Matters** - support services including helplines, therapy, advocacy and crisis support <https://www.mhm.org.uk/Pages/Category/find-a-service?Take=24>
* Text "**SHOUT**" to 85258 for free from all major UK mobile networks. You'll then be connected to a volunteer for an anonymous conversation by text message.

**URGENT SUPPORT**

For crisis Domestic Abuse situation

* **Call 999**
* If children are at risk, contact:
* Somerset Children’s Social Care on **0300 123 2224 or** childrens@somerset.gov.uk **OR**
* Bath & NE Somerset Council on **01225 396111** (weekdays); 01454 615165 (out of hours)

<https://bcssp.bathnes.gov.uk/form/report-a-concern>

For crisis Mental Health situation

* **Call 999**
* Go straight to [A&E](https://uat-admin.mind.org.uk/information-support/guides-to-support-and-services/crisis-services/accident-emergency-a-e/)
* Urgent mental health support <https://www.nhs.uk/mental-health/>

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)