



# Safe Ministry

## with Vulnerable People

# Refresher

## Handout

Sydney Anglican Diocese Safe Ministry Training Pack



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## ACKNOWLEDGEMENTS

**Child Protection Essentials** | L Ramsey & N Hatton. Anglican Youthworks Sydney, 1999

**Faithfulness in Service** | A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers. The Anglican Church of Australia Trust Corporation, 2017

**Sydney Diocesan Services** | Risk Management Division, Anglican Diocese, Sydney. Legal Services Division, Anglican Diocese, Sydney

**NSW Department of Communities and Justice (DCJ)**

**NSW Office of the Children's Guardian** | Working with Children Check, Reportable Conduct Scheme

**Child Sexual Abuse and the Churches. Understanding the Issues (2nd edition)** | P Parkinson. Aquila Press, 2003

**Study of Reported Child Sexual Abuse in the Anglican Church (2009)** | P Parkinson, K Oates, A Jayakody

**Healthy Boundaries, Healthy Ministry** | M. Fortune. In Reflective Practice: Formation and Supervision in Ministry, Vol 30

**Protection through participation. Involving children in child-safe organisations** | T. Moore. CFCA Practice Paper, 2017

**Protective Participation: The Voices of Young People on Safety** | T Moore. Institute of Child Protection Studies, Australian Catholic University: Melbourne, 2018

**Grooming and child sexual abuse in institutional contexts** | O'Leary, P, Koh, E, & Dare, A. Royal Commission into Institutional Responses to Child Sexual Abuse: Sydney, 2017

**Notes and resources from Sydney Anglican Conference Faithfulness in Service, 2014** | PSU Appointed Contact Persons, N Lock, R Elms, M Fuller, S Kreicers, R Carroll

**Boundaries. When to say yes, when to say no to take control of your life** | Dr H Cloud, Dr J Townsend. Strand Publishing, 1992

**The power of God and the gods of power** | DL Migliore. Westminster John Knox Press, 2008

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**Just Ministry** | RM Gula. Paulist Press, 2010

### BIBLE TRANSLATION

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### SAFE CHURCH PROGRAM

Since 2008 the Anglican Diocese of Sydney has been a member and Training Provider for the National Council of Churches Safe Church Program (formerly the Safe Church Training Agreement). This provides a national standard for Safe Church Training across a number of denominations.

<https://www.ncca.org.au/safe-church-program/scp-members>





## INTRODUCTION

In the first place, I want to thank you for volunteering to exercise a leadership role among our children and youth or other vulnerable people. It is a privilege to serve Christ in this way, as we help them either to become disciples of Christ or to mature as disciples of Christ within the context of our churches, schools and camps. Thank you for your commitment to this ministry.

However, with privilege comes responsibility. This is the reason for our course on Safe Ministry. We have a high calling to protect the vulnerable among us, especially the very young, and it comes from none other than the Lord Jesus himself.

All children who come into contact with the Anglican Church in the Diocese of Sydney should feel safe and secure in our care. Their parents should also feel confident in leaving their children with us, knowing that we shall protect them from harm's way, while sharing the love of Christ in word and deed through our ministry.

The protection of the vulnerable, especially children, is a consistent theme in Scripture and one which we in the Diocese of Sydney take very seriously. Widows, orphans and aliens (or refugees) comprise a familiar triad of responsibility for Ancient Israel and the New Testament reinforces this responsibility for Christian care to those who might otherwise be marginalised. In the past there have been some incidences of poor supervision and sadly, occasions of sexual misconduct with little ones. Such behaviour is abhorrent in God's sight, as it is in ours. It is a travesty of our calling to righteousness and a betrayal of parental trust when sexual abuse of little ones occurs at the hands of those given the responsibility of leading these little ones to Christ.

It is my prayer that your involvement in this course on Safe Ministry will not only raise your consciousness of the importance of protecting children and other vulnerable persons, but also provide you with practical advice so that both our policy and our behaviour might be 'best practice'. It is the Lord Jesus Christ whom we serve and our desire is to honour him in every community, but especially in our churches and organisations, that they might be places of safety and security wherein all people, particularly children and youth, might hear the good news of Christ and be built up in their faith.

A handwritten signature in black ink, appearing to read "Glenn". The signature is fluid and cursive, with a large initial 'G' and a long, sweeping tail.

Grace and peace

**Glenn N Davies**

**Archbishop of Sydney**



## SUPPORT DOCUMENTATION

### Faithfulness in Service (2017)

Accessible from: <https://safeministry.training/resources/>

The Anglican Church's *National Code for personal behaviour and the practice of pastoral ministry by clergy and church workers* as adopted by the Anglican Diocese of Sydney is referred to within this document. It is only intended to be an introduction to the Code for those working as leaders in a ministry position. All leaders should be given access to this document upon commencement in a leadership position.

### Safe Ministry Blueprint documents

Accessible from: <https://safeministry.org.au/blueprints/>

The Safe Ministry Blueprint documents represent a holistic approach to safe ministry. These documents are aimed at informing people across all levels of leadership and church engagement to help ensure greater awareness, transparency and accountability within our churches and to help foster a culture of safe ministry at all levels of the church. The most comprehensive version is the **Safe Ministry Blueprint For Churches** written for senior ministers, parish councillors and wardens. The remaining documents are sub-sets of that Blueprint, aimed at those in various leadership or ministry roles.

#### Safe Ministry Blueprint for ...

- Churches
- Senior Ministers
- Safe Ministry Representative
- Parents and Church Members
- Head of Youth Ministry
- Youth Ministry Leaders
- Head of Children's Ministry
- Children's Ministry Leaders

### Child Safe Standards

Accessible from: <https://www.kidsguardian.nsw.gov.au/child-safe-organisations/>

Based on their research and findings, the Royal Commission into Institutional Responses to Child Sexual Abuse recommended 10 Child Safe Standards to be implemented by organisations working with children.

*The standards work together to emphasise the importance of adopting multiple strategies to address child safety and avoiding an over-reliance on any one strategy.*

*Office of the Children's Guardian, Child Safe Standards (<https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-standards>)*

These standards are referenced throughout this training. By implementing them in our church ministries (where possible) we will be able to create and maintain a child safe culture. The Office of the Children's Guardian has developed an implementation guide to assist faith organisations in this process (<https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-resources/child-safe-standards>)

**Note:** Although these standards are child-focussed, it is possible that the principles they are based on would be relevant in ministry programs with other vulnerable people.



## SUPPORT DOCUMENTATION

### NSW Legislation

The following Acts of the NSW Parliament inform our safe ministry practices:

- Children and Young Persons (Care and Protection) Act 1998
- Child Protection (Working with Children) Act 2012
- Children's Guardian Act 2019
- Crimes Act 1900

### Anglican Diocese of Sydney ordinances and policies

The following ordinances and policies direct safe ministry practices in the Anglican Diocese of Sydney

- Safe Ministry Policy
- Faithfulness in Service (Code of Conduct)
- Safe Ministry to Children Ordinance 2020
- Ministry Standards Ordinance 2017
- Diocesan policy for dealing with allegations of unacceptable behaviour

### Additional resources

Accessible from: <https://safeministry.training/resources/>; and <https://safeministry.org.au/resource-docs/>

Reproducible forms and documents referred to throughout this training pack are accessible from the safe ministry website or the safe ministry training website and are useful in a variety of ministry settings.

### Definitions

The following definitions are provided for clarification:

**Safe Ministry Representative** - appointed by the senior minister in each Sydney Anglican parish; assists the parish to comply with safe ministry requirements of the diocese.

**Royal Commission** - in 2013 the Australian Government established the Royal Commission into Institutional Responses to Child Sexual Abuse. Its purpose was to investigate how institutions across Australia, including churches, have responded to allegations of child sexual abuse and its finding highlighted many failings. In 2017, the Commission handed down their Final Report and it is now the responsibility of governments and institutions to consider and respond to the conclusions and recommendations contained in the Report to better protect children. A number of these recommendations have now been followed including changes to legislation regarding mandatory reporters; failing to report abuse; failing to protect a child from abuse; and the Child Safe Standards.

Access the Final Report at <https://www.royalcommission.gov.au/sites/default/files/2019-01/carc-final-report-preface-and-executive-summary.pdf>



## A NOTE ABOUT THIS TRAINING ...

### Who it's for

This training has been written for leaders, i.e., those in a position of authority, serving in the Anglican Diocese of Sydney. This includes ministers, paid or volunteer children's or youth leaders, SRE teachers and those working with other vulnerable people, such as the elderly or those with a disability (for a definition of who is a vulnerable person see Part 1. Foundations of Safe Ministry).

Leaders from other churches may also benefit from, and are welcome to undertake this training. However, any reference to policies, ordinances, codes of conduct and certain leadership roles in the training are specific to the Anglican Diocese of Sydney. Therefore, leaders who are undertaking ministry in another church should ensure they identify their own church/denomination's applicable policies, codes and leadership roles at the relevant points in the training.

### How it works

This training aims to outline the **principles for safe ministry practices in various ministries**, including church-based and school-based activities for children and youth, and ministry programs for adults. As no two ministries are the same, it is important for leaders to understand these principles and then apply them to their ministry contexts.

The activities in the training are designed to help leaders apply the safe ministry principles to their context by providing examples of different ministry programs. However, if an activity does not refer to your specific situation or program, we encourage you to apply the relevant principle to your ministry context at that point in the training.

## ICONS USED IN THE HANDOUT



Discussion activity



Reflection (question/topic to reflect on and discuss in a team ministry setting after the workshop)



Video presentation



# 1. FOUNDATIONS OF SAFE MINISTRY

Part 1 aims to develop a greater awareness of:

- *who is a vulnerable person*
- *our duty to care as leaders in ministry*
- *the Anglican Diocese of Sydney Safe Ministry policy and the NSW Child Safe Standards*
- *a safe ministry framework i.e. appropriate leadership, best practices and safe environment*
- *elements to achieve Child Safe Standard 1*



## 1.1 WELCOME VIDEO

Welcome to Safe Ministry Training - The Most Rev. Dr Glenn Davies (Archbishop of Sydney)



What is the benefit of regularly reviewing safe ministry policies and practices?

## 1.2 VULNERABLE PEOPLE

Safe Ministry is all about caring for and protecting vulnerable people in our church ministries. But who is a vulnerable person?

### Children

A child is generally defined as anyone less than 18yrs of age and therefore can be vulnerable due to their age, size, lack of experience and awareness, limited knowledge and their need to depend on others.

### Vulnerable adults

'Vulnerable adult' can include any adult who has difficulty protecting him or herself against harm or exploitation resulting from:

- disability (intellectual or other), age or illness
- personal circumstances making them in particular need of pastoral support
- different cultural, linguistic or community circumstances
- survival from childhood experiences of abuse or neglect

A vulnerable person may be described as one who is susceptible to harm due to a lack of resources including physical, emotional or social resources.



### 1.3 SAFE MINISTRY POLICY AND SAFE MINISTRY TO CHILDREN ORDINANCE

As a commitment to the protection and care of all people, particularly those in our communities who are vulnerable, the Anglican Diocese of Sydney has adopted the national Safe Ministry Policy statement and developed the Safe Ministry to Children Ordinance 2020.

These documents give guidance and clear expectations of how to create and uphold safe places in our ministries to children and other vulnerable people. They are also a commitment to Child Safe Standard 1.

#### Safe Ministry Policy

It is a recommendation of Synod that all parish councils adopt the following Safe Ministry policy.

The Anglican Church Diocese of Sydney is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community. To ensure the safety of children and vulnerable people in our communities, the Anglican Church Diocese of Sydney, in conjunction with the Anglican Church of Australia, will -

- carefully recruit and train its clergy and church workers,
- adopt and encourage safe ministry practices by its clergy and church workers,
- respond promptly to each concern raised about the behaviour of its clergy and church workers,
- offer pastoral support to any person who has suffered abuse, and
- provide supervision of and pastoral accountability (within the context of the ministries, locations and activities of the parish) to any person (who is a member of a congregation and) who is known to have abused a child or another vulnerable person.



**Has your church adopted this policy?**

**How is it fulfilled in your church ministries?**

#### Safe Ministry to Children Ordinance 2020

This ordinance was passed by Standing Committee in May 2020. It is an outworking of the Anglican Diocese of Sydney's response to some of the recommendations from the Royal Commission.

It sets out the standards applicable to clergy and church workers undertaking ministry to children in the Anglican Diocese of Sydney. It covers requirements such as

- the prescribed code of conduct for safe ministry to children,
- screening and training for clergy and church workers (including the Safe Ministry Check),
- dealing with persons of concern who present a potential risk to children,
- appointment and function of a parish safe ministry representative, and
- record keeping requirements relating to safe ministry.

The ordinance can be accessed from <https://safeministry.org.au/ordinance-information/>



## 1.4 SAFE MINISTRY FRAMEWORK

Providing a safe ministry is underpinned by three basic principles:

- Appropriate leadership
- Best practices
- Safe environment



Just like a three legged stool won't provide support if one leg is missing or broken, so too if any one of these principles is not upheld our ability to provide safe ministries is compromised.

**Appropriate leaders** who understand and follow **best practices** will provide a **safe environment** and demonstrate God's love and care for others.



If one of these principles was not being fulfilled in your ministry, what might be the outcome?

## 1.5 CHILD SAFE STANDARDS

Based on their research and findings, the Royal Commission into Institutional Responses to Child Sexual Abuse recommended 10 Child Safe Standards. They are:

**Standard 1:** Child safety is embedded in institutional leadership, governance and culture

**Standard 2:** Children participate in decisions affecting them and are taken seriously

**Standard 3:** Families and communities are informed and involved

**Standard 4:** Equity is upheld and diverse needs are taken into account

**Standard 5:** People working with children are suitable and supported

**Standard 6:** Processes to respond to complaints of child sexual abuse are child focused

**Standard 7:** Staff are equipped with the knowledge, skills and awareness to keep children safe through continual education and training

**Standard 8:** Physical and online environments minimise the opportunity for abuse to occur

**Standard 9:** Implementation of the Child Safe Standards is continuously reviewed and improved

**Standard 10:** Policies and procedures document how the institution is child safe

The standards outline the principles of best practice. This enables organisations working with children to identify and develop child-safe strategies and systems for their specific situation. By implementing these standards in our church ministries, we can create and maintain a child safe culture and keep children safe from harm and abuse.

A comprehensive outline of the standards and their core components can be found at the NSW Office of Children's Guardian website, along with a number of other resources including an implementation guide for faith organisations. These are accessible from <https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-standards>



The Child Safe Standards outline the principles of best practice, so how might these principles apply to any ministry serving vulnerable people?

## 1.6 DUTY OF CARE

*When people come into contact with us... they need to be confident that they are in a safe and caring environment. We demonstrate our care by planning for and addressing those issues which may cause them harm.*

*Parish Risk Management Framework (p2), Anglican Diocese of Sydney*

God's Word and God's love call on us to show deep care for people; one way we seek to do this is by making sure that our churches are safe places, particularly for those who may be vulnerable. Everyone has the right to be protected, listened to and their particular needs addressed in church activities.

As Christian leaders we must therefore be diligent in maintaining our duty of care for people (Mark 12:31), being good stewards of our property (1 Peter 4:10 ) and abiding by our legal obligations (Titus 3:1).

*Managing the risks that are inevitably part of community life supports the impact of our ministry and underpins our integrity.*

*Parish Risk Management Framework (p3), Anglican Diocese of Sydney*



## 2. APPROPRIATE LEADERSHIP

Part 2 aims to develop a greater awareness of:

- identifying appropriate leadership characteristics
- boundaries and power in pastoral relationships
- leadership recruitment and appointment procedures including screening obligations and ongoing supervision
- elements to achieve Child Safe Standards 2, 3, 4, 5 and 6

In this training, the term **leader** refers to those in a position of authority, including ministers, people in paid or volunteer children's and youth ministry roles, SRE teachers and those working with other vulnerable people.

### 2.1 APPROPRIATE LEADERSHIP CHARACTERISTICS

As leaders we can have a great impact on the physical, emotional and spiritual aspect of the ministries we lead. It is important then that we keep our focus on what God expects and desires of us as his leaders.

*Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.*

*Hebrews 13:17*



What does this passage help us to understand about being a Christian leader?

It is wise to appoint leaders who:

- have a growing committed relationship with Christ
- respect and love the people they lead
- model godliness
- are reliable and team players
- are wise and careful



## 2.2 POWER IN LEADERSHIP

Power and our ability to exercise it is an inherent and important part of being human. Power is neither good nor evil although it can be used for both purposes, e.g., to protect and care for others or to bully and manipulate people.

### Positional power

The code of conduct reminds us that authority is conferred on leaders because of their position or role. This means a power imbalance exists in pastoral relationships.

Leaders must recognise the authority and power they have because of their leadership position, and use it appropriately to serve others.

*Power without love is reckless and abusive, and love without power is sentimental and anaemic. Power at its best is love implementing the demands of justice.*

*Martin Luther King Jr (cited in Migliore D, The power of God and the gods of power, 2008)*

A leader who does not recognise, or who attempts to minimize the power they have from their position is at risk of misusing their power which can result in leadership misconduct.



**In what ways could minimising the power you have in your role result in leader misconduct?**

## Bullying

Bullying is a misuse of power. The code of conduct defines it as:

*Behaviour directed to a person or persons which:*

- *is repeated;*
- *is unreasonable (... including behaviour that is victimising, humiliating, intimidating or threatening); and*
- *creates a risk to their health and safety.*

*Faithfulness in Service, key terms (2017)*

Bullying behaviours can be direct (e.g., abusive comments or intimidatory behaviour) or indirect (e.g., deliberate exclusion from activities); in-person or via electronic means (referred to as cyberbullying).

Anyone in our ministries has the right to feel safe and be free from bullying. Leaders must be aware of the signs of bullying and deal with any inappropriate or bullying behaviour in their ministry. Refer to Faithfulness in Service for indicators and behaviours associated with bullying.

*If another person indicates by their words or actions that they feel bullied or harassed by you, review your conduct. If in doubt, cease the conduct and seek advice...*

*Faithfulness in Service, 6.17 (2017)*



To manage cyberbullying, a person can

- Block or Unfriend the sender;
- Talk to a trusted person and send them a copy of the message to keep a record of it; and
- Report to police (if the messages are threatening and intimidating) and the website provider, especially if there have been calls to self-harm.

Source: <https://www.ncab.org.au/bullying-advice/bullying-for-kids/how-to-deal-with-bullies/>

Reports of cyberbullying of children (under 18yrs) and adult cyber abuse can be made to the eSafety Commission. For more information or to make a report go to <https://www.esafety.gov.au>

## Empowering vulnerable people

*Some key messages given by children and young people to the Royal Commission were that ... [they] want to be involved in identifying and dealing with safety issues and believe that, in partnership with adults and institutions, issues such as child sexual abuse can be better dealt with.'*

*The Hon Justice Peter McClellan AM (2015). NCCA Safe as Churches 7th Conference (<https://www.childabuseroyalcommission.gov.au/speeches/national-council-churches-australia-conference>)*

Royal Commission research conducted in 2016, identified that feeling safe is as important to children as being safe. To feel safe in an environment, children and young people need to be

- empowered and involved in decisions that affect them in an organisation (Child Safe Standard 2),
- supported through their family's involvement in their care in the organisation (Child Safe Standard 3),
- offered opportunities by the organisation to participate to their full potential (Child Safe Standard 4).

Protective participation is an effective way to achieve this. It offers children and young people (and other vulnerable people) ongoing formal and informal participation in discussion and decision-making processes about their safety.

*Protective participation supports the empowerment of children and young people and encourages them to be meaningfully engaged in their own protection. It does not, however, encourage students to feel solely responsible for their own safety or the safety of their peers but, instead, to work with [leaders] to respond to their safety needs.*

*Moore, T. (2018). Protective Participation: The Voices of Young People on Safety. Institute of Child Protection Studies, Australian Catholic University: Melbourne ([https://www.safeguardingchildren.acu.edu.au/practice\\_tools](https://www.safeguardingchildren.acu.edu.au/practice_tools))*

While it is the responsibility of leaders to maintain a safe environment, this research shows that children and young people want to be heard and involved, as part of their protection strategy. This can include:

- providing opportunities for people to share what makes them feel safe or unsafe (be prepared to use protective interrupting strategies to maintain safety - see Part 3. Disclosure for more information),
- giving people a voice in decisions that affect them (as much as possible),
- involving/including all people in ministry activities to their full potential,
- offering opportunities for feedback, compliments and complaints from participants and their families,
- engaging with families in meaningful ways, recognising the shared responsibility to protect and support ministry participants,



- helping people to identify times of vulnerability,
- engaging in protective behaviours programs to teach personal protective strategies.



How are Child Safe Standards 2, 3 and 4 addressed in your children’s or youth ministries?  
Could these principles also be addressed in ministries to vulnerable adults?

Resources for implementing the Child Safe Standards are available at <https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-standards> and <https://safeministry.training/resources>

## 2.3 BOUNDARIES IN LEADERSHIP

### The purpose of boundaries

*Good boundaries are like fences with gates– they allow us to let good things in and keep bad things out.*

*Boundaries. When to say yes, when to say no to take control of your life | Dr H Cloud, Dr J Townsend, 1992*

Boundaries are biblical and are important tools in ministry relationships that help to guide and protect leaders and ministry participants.

Boundaries also provide predictability and familiarity, which are important aspects of safety for children and young people.

When boundaries are established and followed (and boundary violations are addressed) our ministries will be safer places.

### Responses to boundaries

A ministry leader must understand the responsibility that comes with their appointment

1. they are being endorsed as someone who can be trusted to represent God in their words and actions,
2. they are responsible for ensuring appropriate boundaries are set and maintained within the ministry context .

A leader’s attitude to a boundary can be described in the following ways.

- Boundary respecter: respects and maintains appropriate boundaries
- Boundary violator: ignorant of or disregards appropriate boundaries

A suitable leader for ministry must be a **boundary respecter** who recognises the authority and power they have and acts in the best interests of the less powerful or vulnerable person.



## Establishing boundaries

Boundaries will be defined by a number of influences including

- church policies and procedures, e.g., Safe Ministry Blueprint documents, Safe Ministry Pledge, parish related policy documents;
- a leadership code of conduct, e.g., Faithfulness in Service; and
- relevant legislation.

It is recommended that leaders are given a copy of all relevant documents as part of the leader recruitment process.

## Exercising judgement in boundaries

*Clergy and church workers are encouraged to follow the guidelines of this Code [of conduct].  
Where this is impractical, the exercise of judgement will be required to ensure the safety of those to whom they minister and themselves...*

*Faithfulness in Service, 3.5 (2017)*

Policy documents and codes of conduct often establish boundaries in a ministry. However, there may be times where a leader will need to exercise their judgement to determine an appropriate behaviour or response in a situation, e.g., for safety reasons; in an emergency; offering pastoral care.

Where this is necessary, a leader must take into account

- the personal boundaries of the individual (including those set by caregivers),
- if they are being accountable and transparent in their actions,
- what is acceptable by community standards, and
- if what they are doing is in the best interests of the person being served.

The Anglican Diocese of Sydney's code of conduct **Faithfulness in Service** and the **Safe Ministry Blueprint** documents are important resources for identifying and maintaining appropriate boundaries for a ministry context. All leaders should be familiar with, and adhere to, the standards and associated guidelines in these documents.



Consider one or two ministry practices below and outline what the boundaries should be for your ministry situation.

Ministry practice	Boundaries needed
<p>Building appropriate relationships with ministry participants. Faithfulness in Service 4.3 and 5.22</p>	
<p>Using technology to communicate with ministry participants. Faithfulness in Service 4.35 and 5.46</p>	
<p>Transporting a child or young person (or other ministry participant). Faithfulness in Service 5.40</p>	
<p>Meeting privately with a child or young person (or other ministry participant). Faithfulness in Service 5.32 and 4.34</p>	
<p>Organising the physical space/venue where ministry programs occur. Faithfulness in Service 4.34 and 5.33</p>	



## 2.4 LEADER SELECTION

When thorough leadership recruitment, screening and selection processes occur, we decrease the opportunity for an inappropriate person to be in a leadership position, including those who wish to harm or abuse vulnerable people.

These processes, along with performance management practices, e.g., training and supervision, are important elements for providing safe organisations (see Child Safe Standard 5).

### Suitability of leaders

Churches should ensure they undertake necessary screening procedures prior to appointing leaders, e.g., Safe Ministry Check, reference checks, Working with Children Check.

It is also important, and a mark of maturity, for leaders to regularly consider their own suitability to a particular role by reviewing their own behaviours.



How can leaders review their own behaviour and consider their ongoing suitability to a leadership role?

## Leader recruitment and appointment



As you review the leader recruitment and appointment process, take note of anything that you wish to raise with your head ministry leader about this process in your church.

In Sydney Anglican churches, many of the requirements for recruiting and appointing leaders in a children's or youth ministry role is outlined in the *Safe Ministry to Children Ordinance 2020*, including

- understanding who is applying to be a leader, e.g., undergoing a safe ministry assessment,
- outlining expectations and requirements for leaders, e.g., abiding by the code of conduct, and
- regularly completing safe ministry training.

Leaders should also expect to receive a job description and any relevant policies and protocols for their role.

This selection and appointment process would also be recommended for those in other leadership roles.

### Job description

Clear job descriptions should be written for each ministry role (paid and unpaid positions). Leaders should know to whom they are responsible, what they are responsible for and the expected length of time they will serve in their role.

A job description should also outline requirements for the role, e.g., abiding by the prescribed code of conduct and any required training and screening processes for the role. A sample job description can be found at <https://safeministry.training/resources/>



## Application for ministry

An application for ministry allows potential leaders to provide relevant information for a particular role. It also enables employers to obtain information that will help to assess a person's suitability for a leadership role, including relevant screening procedures. A sample application form can be found at <https://safeministry.training/resources/>

## Relevant screening procedures

Screening procedures are a valuable source of information to assess a person's suitability for a particular role. This includes external service providers, e.g., guest speakers or specialists in outdoor education. We must ensure that anyone who is engaged in leadership has appropriate qualifications and completed relevant screening requirements.

For children's and youth ministry leaders this includes

- Safe Ministry Check - this is part of the Safe Ministry Assessment as required under the Anglican Diocese of Sydney's Safe Ministry to Children Ordinance 2020. For more information refer to <https://safeministry.org.au/safe-ministry-check-information/>
- Working with Children Check (WWCC) - this is a requirement, under the NSW Child Protection (Working with Children) Act 2012, for anyone engaged in child-related work. A WWCC must be renewed every 5 years. For more information refer to <https://www.kidsguardian.nsw.gov.au/>
- Any other necessary documentation for certain roles, e.g., Special Religious Education (SRE). To access current information about the SRE authorisation process and forms (for adult leaders and leaders u/18yrs), access *The Guide to Primary and Secondary SRE* at <https://youthworks.net/coordinators>

## Expectation of leaders

### Appropriate behaviour

The code of conduct for your ministry provides expectations of appropriate conduct by leaders.

Faithfulness in Service is the prescribed code of conduct in the Anglican Diocese of Sydney.

To encourage leaders to actively commit to the code of conduct, the Safe Ministry Pledge has been created. It is a component of the Safe Ministry Check form and is based on Faithfulness in Service, and the code of conduct found in the Safe Ministry Blueprint documents.

You will find a copy of the pledge in Part 6. Resources.

***As part of this training it is a requirement that you have signed the Safe Ministry Pledge.***

By agreeing to abide by the behaviour and practices outlined in the Safe Ministry Pledge, we make our churches safer places for everyone.

The *Safe Ministry Blueprint* documents identify appropriate leadership practices and requirements to help ensure greater awareness, transparency and accountability within our churches.

The relevant Blueprint document should be made available to anyone involved in a ministry program (including leaders, ministry participants and parents) so that appropriate expectations for behaviour are understood and any breach of the standards can be identified.

These documents can be accessed from <https://safeministry.org.au/blueprints/>



### Responding to complaints of inappropriate behaviour by leaders

Ministry participants as well as leaders need to know what is acceptable behaviour and who to speak to if they become aware of a church worker acting in a way that is contrary to the code of conduct. They should also be informed of how their complaint will be handled. Appropriate complaint handling processes is a commitment to Child Safe Standard 6.

In general, complaints should be raised with the **head ministry leader, senior minister or Safe Ministry Representative** as soon as practicable, to ensure the safety of those who have been or may be affected by the conduct.

Complaints in Sydney Anglican churches may be followed up in the local church utilizing the *Diocesan Policy for dealing with allegations of unacceptable behaviour*. Certain allegations must be referred to the Safe Ministry Team (PSU) including:

- sexual misconduct or misconduct involving children (this can also be reported to the Abuse Report Line 1800 77 49 45),
- breach of the standards in Faithfulness in Service where there is harm or risk of harm to a person,
- conduct which calls into question the fitness of that church worker for ministry or the task they have,
- criminal conduct.

The Safe Ministry Team (PSU) Director will determine how these allegations should be dealt with, e.g., the Ministry Standards Ordinance 2017; the NSW Reportable Conduct Scheme; reported to the police.

*Taking Abuse and Other Misconduct Seriously* and *Taking Bullying and Other Misconduct Seriously* are booklets developed by the Anglican Diocese of Sydney to assist anyone who wants to report abuse, bullying or other misconduct by an Anglican church worker.

They outline who to report to, how the report will be handled and support available to those making the report and can be accessed from <https://safeministry.org.au/>



**Everyone has a right to feel safe in our ministries and speak out if they have a concern.**

**Does your church have a clear complaints handling process that all ministry participants and leaders are aware of? How is it communicated?**



### **Support for leaders**

Once a leader has been appointed to a role, training and supervision provide ongoing support and accountability.

Training is an important part of helping team members to develop their leadership capabilities for the glory of God. It may also be a requirement for certain roles, e.g., Safe Ministry training, SRE Accreditation training.

Ministry supervision demonstrates a willingness to care for leaders by providing clear expectations for leadership roles, ongoing support for leaders and a commitment to develop leaders. This is especially important when engaging young or inexperienced leaders.

Leaders who engage in supervision also demonstrate a willingness to be held accountable in their role and to hold one another accountable.

*Look for, and take advantage of, opportunities to maintain and enhance ministry skills appropriate to the responsibilities of your role, through:*

- *regular ministry development;*
- *professional supervision / consultation;*
- *peer support;*
- *having a mentor; and*
- *regular feedback including an annual ministry review.*

*Faithfulness in Service, 4.23 (2017)*



## 3. BEST PRACTICES

Part 3 aims to develop a greater awareness of:

- different forms of abuse and their indicators
- appropriate responses to abuse, i.e., reporting requirements, support and care for victims of abuse
- elements to achieve Child Safe Standards 6 & 7

### 3.1 PROTECTING VULNERABLE PEOPLE

Anyone can be vulnerable given the correct circumstances therefore, as leaders we must understand what abuse is, how we can recognize it and how we must respond to it to care for and protect those in our ministries.

### 3.2 IMPACT OF ABUSE

Abuse of any person is devastating, not only for the individual but also for those who love and care for them.

The immediate impact of abuse and neglect on children and young people can include interpersonal relationship problems, learning and developmental problems and behavioural problems.

There can also be ongoing effects of abuse that continue to impact a person into adulthood, including re-victimization (particularly for females), physical and mental health problems, high-risk sexual behaviour and aggression, violence and criminal behaviour.

*Effects of child abuse and neglect, CFCA Resource Sheets 2014 (<https://aifs.gov.au/cfca/publications/effects-child-abuse-and-neglect-children-and-adolescents>; <https://aifs.gov.au/cfca/publications/effects-child-abuse-and-neglect-adult-survivors>)*

### 3.3 WHAT IS ABUSE?

To be able to help someone and respond appropriately to abuse we must first ensure that we know what it is.

#### A definition of abuse

*In essence, abuse is one person's misuse of power over another. Sometimes abuse will be a one off event and at other times it will be a pattern of behaviour.*

*Faithfulness in Service 6.2 (2017)*

Abuse may be something that a person does (an act of commission), such as physical, emotional or sexual abuse, or something that a person fails to do (an act of omission), such as neglect.

Abuse of any person is always wrong.

#### Types of abuse

*You need to be aware of the signs, symptoms and characteristics of child abuse and its impact on children.*

*Faithfulness in Service 5.16 (2017)*



Definitions of abuse in the following table are taken from:

- Faithfulness in Service 2017
- <https://www.facs.nsw.gov.au/families/Protecting-kids/reporting-child-at-risk/harm-and-neglect>
- [http://www.crimeprevention.nsw.gov.au/domesticviolence/Pages/domesticfamilyviolence/about\\_domestic\\_family\\_violence.aspx](http://www.crimeprevention.nsw.gov.au/domesticviolence/Pages/domesticfamilyviolence/about_domestic_family_violence.aspx)
- <https://www.ageingdisabilitycommission.nsw.gov.au/>

For more detailed information about signs of abuse, refer to the following websites:

**Children and young people:** <https://www.facs.nsw.gov.au/families/Protecting-kids>

**Older people and adults with disability:** <https://www.ageingdisabilitycommission.nsw.gov.au/>

**Family and domestic violence:** [https://www.saferresource.org.au/more\\_than\\_physical\\_violence](https://www.saferresource.org.au/more_than_physical_violence)



Consider what policies or protocols could help to minimise the opportunity for any of the following types of abuse to occur in your ministry.



Type of abuse	Types of behaviours	Possible indicators
<p><b>Physical abuse:</b> <i>Non-accidental injury or physical harm to a person.</i></p>	<p>Intentionally pushing, shoving, kicking or injuring someone.</p>	<p>Bruises; welts; multiple injuries (old and new); wearing concealing clothing.</p>
<p><b>Neglect:</b> <i>Failing to provide the basic physical and emotional needs for a person's growth and development.</i></p>	<p>Inadequate food, clothing or shelter; failure to provide protection and supervision; refusing to meet a vulnerable person's healthcare needs.</p>	<p>Poor self-care; lack of food; inadequate clothing; lack of supervision/exposure to danger; unsafe home conditions; poor school attendance; inadequate medical care.</p>
<p><b>Emotional (psychological) abuse:</b> <i>Behaviour by a parent or caregiver (including a church leader) which damages the confidence and self-esteem of a person.</i></p>	<p>On-going behaviours such as excessive criticism; withholding affection; exposure to domestic violence; intimidation or threatening behaviour; ignoring a person.</p>	<p>Self-harm; low self-esteem; depression; feelings of helplessness; sadness; extreme behaviour (risk taking, disruptive, bullying, aggressive); persistent hostility from parent/caregiver/leader.</p>
<p><b>Spiritual abuse:</b> <i>The mistreatment of a person by actions or threats when justified by appeal to God, faith or religion.</i></p>	<p>Using a position of spiritual authority to dominate or manipulate another person or group; isolating a person from friends and family members; using religious terminology/texts to justify abuse or exercise power and control over a person.</p>	<p>Inappropriate compliance with a person in spiritual authority; leaders referring to God, faith or religion to justify the manipulation of a person or situation; the misuse of religious beliefs and practices to justify other types of abuse, e.g., physical discipline, submission to relationship abuse including sexual abuse.</p>
<p><b>Bullying:</b> <i>Repeated and unreasonable behaviour directed to a person that aims to victimise, humiliate, undermine or threaten the person and creates a risk to their health and safety</i></p>	<p>Repeated communication in an abusive manner; dismissing or minimizing someone's legitimate concerns; touching someone threateningly; interfering with someone's personal property; teasing or making someone the brunt of pranks.</p>	<p>Frequent mood swings; damaged belongings; exclusion from peer friendship groups; a person being the target of teasing or ridicule; refusing to talk about what is wrong; unexplained bruises, cuts, scratches.</p>
<p><b>Financial abuse:</b> <i>Taking control or unauthorised use of money, or denying a person reasonable access to money.</i></p>	<p>Threatening to take a person's money or assets; misusing another person's money without permission; not allowing access to bank accounts; not allowing a person to get a job.</p>	<p>No money to pay for essentials; unexplained disappearance of belongings; coercing changes to wills; signature added to a bank account; inability to access their bank accounts or incurring debts against a person without their consent .</p>



Type of abuse	Types of behaviours	Possible indicators
<p><b>Domestic abuse (Domestic violence):</b></p> <p><i>A pattern of abusive behaviour ... by one person to gain and maintain power over another person with whom they are in a close personal or family relationship.</i></p>	<p>Behaviour that often seeks to coerce, control, humiliate, dominate or instill fear in the victim, including emotional, verbal, social, economic, psychological, spiritual, physical and sexual abuse.</p>	<p>Physical injuries; anxiety; depression; fear of parent/partner/family member; social isolation; restricted access to money; stalking; harassment; technology facilitated abuse; serious neglect (where there is a relationship of dependence); behaviour by the person using violence that causes a child to experience this abuse and its impacts on the whole family.</p>
<p><b>Sexual abuse:</b></p> <p><i>Child sexual abuse - the use of a child by another person (through use of the person's power or taking advantage of the child's trust) for his or her own sexual stimulation or gratification or for that of others.</i></p> <p><i>Adult sexual abuse - the sexual assault, sexual exploitation or sexual harassment of an adult.</i></p>	<p>Child sexual abuse behaviours - grooming behaviours, exposure to pornography, explicit sexual conversation, voyeurism or inappropriate touching.</p> <p>Adult sexual abuse behaviours - use of force or threats to engage a person in sexual activity without their consent, any form of sexual contact by a person in a pastoral or supervisory relationship, and any unwelcome sexual advances or unwelcome conduct of a sexual nature.</p>	<p>Child sexual abuse - knowledge of sexual acts that is not appropriate for their age; unexplained gifts; self-harm; risk-taking behaviour; poor self-esteem; marked changed in behaviour; fear of going home; evidence of grooming (see 3.5 Grooming).</p> <p>Adult sexual abuse - rape; indecent assault; sexual interference in any form; unwelcome physical contact or unwelcome attempts to discuss personal matters of a sexual nature. (Not all contact may be unwelcome, particularly in the initial stages where grooming may be occurring - see 3.5 Grooming).</p>

Of the cases of substantiated abuse of children within Australia in 2018-19:

- 54% were concerning emotional abuse (this includes exposure to domestic violence)
- 21% were concerning child neglect
- 15% related to physical abuse
- 10% were the subject of child sexual abuse.
- Aboriginal and Torres Strait Islander children were 6 times more likely to be the subject of a substantiated case of abuse than non-Indigenous children.

*Child protection Australia 2018-19 (<https://www.aihw.gov.au/reports/child-protection/child-protection-australia-2018-19/contents/summary>)*



### 3.4 DOMESTIC ABUSE (DOMESTIC VIOLENCE)

*Domestic and family violence is when a partner, former partner or family member tries to scare, intimidate, hurt or control you.*

*<https://www.speakout.dcj.nsw.gov.au/#whatIsDomesticViolence>*

Domestic violence, family violence and domestic abuse are often terms that are used interchangeably. It includes violence or abuse between parents and children (including adolescent violence against parents), abuse between siblings, abuse by a current or former intimate partner, abuse of the elderly and abuse in other culturally recognised family groups (e.g., kinship networks).

*Domestic abuse can occur in all communities, including churches.*

*Responding to Domestic Abuse: Policy and Good Practice Guidelines, 1.4.2*

This type of violence or abuse is not simply a bad relationship or someone with an anger problem. In relationships characterised by domestic abuse, the dominating factors are coercion, control, intimidation and fear. Adults and children can be the victims of domestic abuse.

For more information about identifying and responding to domestic abuse, refer to by the Anglican Diocese of Sydney's *Responding to Domestic Abuse: Policy and Good Practice Guidelines* and the *Know Domestic Abuse* online course (<https://safeministry.org.au/domestic-family-abuse/>).

#### Statistics for domestic abuse

- 1 in 6 women and 1 in 16 men have experienced physical and/or sexual violence by an intimate partner.  
*Personal Safety Survey, 2016 (ABS)*
- Women are more likely than men to experience violence by an intimate partner (1 in 4 women; 1 in 13 men) and this often occurs in a private place (e.g. their home) and in the presence of their children.  
*Personal Safety Survey, 2016 (ABS)*
- 1 woman is killed every 9 days and 1 man is killed every 29 days by a partner.  
*Family, domestic and sexual violence in Australia: continuing the national story 2019 (AIHW)*
- More than 30 calls a day were made to elder abuse helplines across Australia in 2017–18. Women were the majority of victims.  
*Family, domestic and sexual violence in Australia: continuing the national story 2019 (AIHW)*
- In 2014, 7% of all people reported to police for family violence assaults were under 18. Most offenders were 15yr old males and most victims were mothers.  
*Domestic and family violence by juvenile offenders: offender, victim and incident characteristics, 2018 (BOCSAR)*
- Between 1 July 2019 - 29 February 2020 the NSW Ageing and Disability Commission (ADC) received 506 matters (reports and abuse-related enquiries) relating to adults with disability. In most cases, the alleged perpetrator was a family member.  
*Submission to the Disability Royal Commission into Violence, Abuse, Neglect and Exploitation of People with Disability: The Criminal Justice System, 2020 (ADC)*



### 3.5 GROOMING AND SEXUAL ABUSE

*Grooming refers to actions deliberately undertaken with the aim of engaging and influencing an adult or a child for the purpose of sexual activity.*

*Faithfulness in Service, 2017, Key terms*

Grooming behaviour is subtle. It targets the child or vulnerable adult, as well as those who could protect them, such as family members (e.g., parents, children) and caregivers (e.g., church workers).

A research paper from the Royal Commission noted that grooming behaviours can be difficult to identify as they may not appear unusual and are not necessarily criminal or abusive, when viewed in isolation. It also noted that particular difficulties in recognising grooming behaviour in organisations can be due to confirmation bias, e.g., where people's pre-existing view of a perpetrator affects perceptions of a perpetrator's behaviour.

*In the Royal Commission's Case Study 2, the perpetrator initially made a positive impression within the institution. The perpetrator's colleagues formed an opinion that he was nurturing and supportive of children, and overlooked later evidence that was inconsistent with this view. This resulted in them being slow to consider his behaviour as inappropriate or dangerous to children.*

*Munro & Fish, 2015 cited in O'Leary, P, Koh, E, & Dare, A 2017, Grooming and child sexual abuse in institutional contexts. Royal Commission into Institutional Responses to Child Sexual Abuse, Sydney.*

However, there are some warning signs to look out for. Dr Michael Welner has outlined 6 Stages of Grooming (this process may be used both online and in-person).

- Target the person
- Gain the person's trust
- Fill a need
- Isolate the person
- Sexualize the relationship
- Maintain control

*6 stages of online grooming. Is your child safe? (<https://knowledge-centre.familyinsights.net/knowledge-base/6-stages-of-online-grooming-is-your-child-safe/>)*



**The Royal Commission report noted that recognising grooming behaviour in some organisations could be difficult due to 'confirmation bias'. How could that be combatted in our ministries?**



### 3.6 UNDERSTANDING CHILD SEXUAL ABUSE IN THE CHURCH

Studies undertaken by the Anglican Church (2009) and the Royal Commission (2016), about reported child sexual abuse in the Anglican Church across Australia have identified the following key things:

- boys are much more at risk of abuse in church communities than girls (75% of complainants were young adolescent males at the time of the abuse)
- most accused persons were in a leadership role, i.e., clergy or youth work
- there were long delays in reporting offences to the church by the complainants (23-29 year delay on average)

This means we need to be aware of the greater vulnerability of adolescents in our ministries. Our policies and practices must encourage transparency in our programs, and in the relationships between leaders and youth, for the safety of all involved.

*Child sexual abuse is notoriously difficult to detect. One way of reducing the risk of people falling over a cliff is to have strict rules about going anywhere near the cliff, and clearly marked fences some way back from the edge of it. A Code of Conduct is the fence in preventing child sexual abuse. It is important to ensure that the boundaries are observed and the fence maintained. ... if someone flouts those rules, then that ought to be a warning sign about suitability for ministry.*

*Study of Reported Child Sexual Abuse in the Anglican Church, 2009*

*([https://www.childabuseroyalcommission.gov.au/sites/default/files/CEBS.0004.001.0020\\_1.pdf](https://www.childabuseroyalcommission.gov.au/sites/default/files/CEBS.0004.001.0020_1.pdf))*

### 3.7 RECOGNISING ABUSE

There are two main ways we may identify that abuse is occurring - observing indicators and receiving a disclosure.

#### Indicators of abuse

Indicators are possible signs of abuse or neglect - their presence does not necessarily mean a person is being (or has been) abused or neglected. Other factors should also be considered, such as the person's circumstances, their age and other vulnerabilities, e.g., disability or chronic illness.

A one-off indicator is rarely sufficient to establish abuse or risk of significant harm. Usually there will be a number of signs observed over a period of time and these should be recorded.

It is important not to jump too quickly to conclusions however, regardless of whether an incident is one-off or repeated, **when reasonable grounds exist for suspecting abuse or risk of significant harm, action should be taken.**

#### Disclosure of abuse

A disclosure may be purposeful or accidental. It occurs when a person reveals that they have been or are fearful of being abused or harmed e.g., blurting out their experience, confiding privately with you (or telling a friend who then tells you), providing hints through their drawings or conversation, or disguising disclosures by posing a 'what if' scenario. (NSW Interagency Guidelines- <https://www.facs.nsw.gov.au/providers/children-families/interagency-guidelines/child-protection-report/chapters/practice-guidance>)



## Protective interrupting

When we provide opportunities in our programs for people to share what makes them feel safe or unsafe, we need to be prepared that they may disclose personal issues or abuse. We should therefore employ protective interrupting strategies to help maintain their safety and prevent them from disclosing personal details in front of others.

Protective interrupting involves

- sensitively interrupting a person who begins to disclose personal details in front of others (to prevent further disclosure),
- acknowledging the importance of what they are sharing,
- encouraging them to continue their disclosure with you in a more private situation (now or later).

*Growing and Developing Healthy Relationships (<https://gdhr.wa.gov.au/guides/what-to-teach/protective-interrupting>)*

It's very important to follow up with the person in a quiet location as soon as practicable and follow the steps below for receiving a disclosure.

## Barriers to disclosure

The Royal Commission found that there were common barriers for disclosure of abuse in a faith context, including:

- fear of being disbelieved
- experience of inappropriate and disbelieving responses when disclosing as a child
- inadequate avenues for disclosure
- fear of disclosing to devoutly religious families, often because of attitudes to sex and sexuality in that religious community
- fear of being ostracised or shunned, and reluctance to 'bring shame' on the faith organisation
- grooming and psychological manipulation by the perpetrator
- institutional barriers to disclosure, including cultures of secrecy and abuse
- the feeling that the revered status and authority of people in a religious ministry made them unapproachable and their behaviour unquestionable.

*Engaging sensitively with survivors of abuse - A guide for faith organisations (<https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-resources/child-safe-standards>)*

When children, young people or adults overcome these barriers and disclose abuse they are demonstrating that they trust us. We must therefore listen, reassure and act appropriately.

## Receiving a disclosure

If a child or adult discloses something that causes you concern:

### 1. Listen

- stay calm and focussed on the person
- give them time to say what they need to say in their own words (you may encourage them with open-ended questions but don't pressure them for details or ask leading questions)
- be supportive but don't try to counsel them or investigate what is being said.



## 2. Reassure

Reassure the child or adult that:

- they have done the right thing in speaking out - acknowledge their strength and bravery in this action
- they have a right to be safe
- you will support them as best you can.

## 3. Think before you speak

- don't make promises you can't keep, e.g., 'I promise I won't tell anyone else'
- only speak to a person who needs to be involved in reporting the suspected abuse
- don't notify parents/caregivers or the accused person - leave this to the authorities, e.g., police

## 4. Report

As soon as possible pass the information on to the appropriate person/authorities:

- if the person is in immediate danger, call 000
- inform the child or adult that if it is necessary to keep them safe you will need to pass on this information to others who can help but you will support them through the process
- write a record of what you said and what the child or adult said, date and sign it and keep it in a secure location (download sample Reporting Form at <https://safeministry.training/resources/>).

Adapted from *Responding to children and young people's disclosures of abuse*, CFA Practitioner Resource - March 2015

A printable resource *Responding to Disclosure* is accessible at <https://safeministry.training/resources/>

## 3.8 SCENARIOS



Highlight/underline anything that concerns you in *one* of the following scenarios

### Scenario 1

Dylan is a 9 year old boy who attends your SRE class at the local school. Over time you have noticed that he is a bit dishevelled and his uniform appears uncared for and dirty. He is quiet and keeps to himself during the lesson and often sits alone to do his bookwork, which some of the other children tease him about. On a few occasions you have noticed he has been very lethargic and when you ask how he is going, he says he is ok, just a bit hungry because he didn't have any lunch again. When you ask if he forgot to pack his food he said 'No, I couldn't make any lunch today'.

He seems keen to participate in group discussions but you have noticed that he often appears quite anxious. His teacher commented to you prior to the lesson this week that Dylan was late for school again today, which is happening more and more. You have also noticed on your attendance roll that he has been absent a number of times over the term - more often than any other student.



### **Scenario 2**

Prakash is a 16yr old that has been a regular attender at your youth group for the last 4 years. English is not his first language but he usually participates in the youth activities with some encouragement. He seems quite shy and prefers to hang out with the leaders more than the other kids. You often see him on his phone scrolling through social media and when you chat with him about who he follows he says no-one he knows. He has constantly tried following the other kids at youth but no-one will accept his requests. When you asked the other kids about that, they said that they had all blocked him. One of the kids said it was because he's a weird loner that nobody likes.

Recently you have noticed that Prakash has been absent a lot and is very reluctant to join in when he is at youth group. He particularly seems to avoid the other boys. When you saw his mum at the supermarket she said he hasn't been sleeping well and is often feeling sick these days. You raised concerns about this at a leaders meeting and another leader had noticed one night at youth group that some of the 16yr old boys were scrolling through their phones then often looking at Prakash and laughing. They later posted some photos on their social media account which the leader said were embarrassing pictures of Prakash.

### **Scenario 3**

Maria is an 80 year old woman and English is not her first language. She has a recent diagnosis of depression. Maria lives with her husband Vincent, and daughter, Theresa who moved in 4 months ago. Theresa notices that her father is very controlling, puts her mother down, and refuses to take Maria to church despite her repeatedly asking.

Theresa is concerned for her mother's safety and thinks she is becoming quite withdrawn.

Source: <https://www.ageingdisabilitycommission.nsw.gov.au/>



#### **Scenario 4**

Tess is a 55 year old woman with a physical disability. She lives in a flat adjoining her daughter, Jackie and son-in-law John's property, and her rent is paid for by John.

Unbeknownst to Jackie, John has been making unwelcomed visits to Tess. John exposes himself and talks about what he would like to do with Tess in a sexually explicit way. John threatens that if Tess tells her daughter, he will stop covering her rent.

Tess wants to tell her daughter and move away, but worries it will ruin their relationship and will affect her living arrangements.

Source: <https://www.ageingdisabilitycommission.nsw.gov.au/>

#### **Scenario 5**

Judy has recently started coming to the morning service at your church. She has 2 children: Micah 13 and Jasmine 11, and they have started attending the junior high group on Friday nights. Judy has explained that she separated from the children's father about a year ago, and the children spend every second weekend with him. She states he won't bring the children to youth group on his Friday nights.

Judy attends church regularly and joins a bible study group which meets on the one day in the week she is not working. The bible study leader notices that Judy gets frequent texts during bible study and is often upset by them.

Judy comments that the children's dad is always criticising her parenting, and that she is finding it hard to meet all the kids needs as he hasn't paid child support since the separation. She is worried that if she claims child support he will demand having the children 50/50. She wants the kids to have a good relationship with their father but comments that Jasmine is not always wanting to go on the weekends they have already agreed to, and this leads to arguments both between herself and Jasmine, and herself and the children's dad. She is also finding it really hard with Micah at the moment. Often after a weekend at his dad's house, he comes back repeating some of the put-downs that her husband used to say to her when they were together. When she asks Micah why he is saying that, he says he is just stating the truth and can understand why dad isn't with her anymore. She just finds things really exhausting.



### 3.9 RESPONDING TO ABUSE

The Royal Commission found that people often experienced barriers to reporting abuse. These obstacles could be institutional (e.g., a leadership culture that discouraged reporting complaints outside the organisation) or individual (e.g., a person's anxiety and uncertainty about making a report because abuse can be difficult to identify).

While we may feel uncertain about making a report, our main concern is to ensure the safety of those in our ministries. In some cases we may be the only protective ally for them, therefore it is important that we fulfil any legal responsibilities that we have as leaders and ensure we understand and follow our church complaint handling procedures (refer to 2.4 Leader selection).

Small things can add up so it is important that we pass on all our concerns no matter how big or small we may perceive them to be. By doing this we will not only fulfil our responsibilities, we will be responding in the most appropriate way when we have concerns for the safety of the people in our care.

*Institutions can improve complaint handling by implementing the 10 Child Safe Standards ... all the standards should inform an institution's complaint handling process, and its policy and procedures, to create an environment where children, families, volunteers and staff feel empowered to raise complaints and these complaints are taken seriously.*

*Improving Institutional responding and reporting (<https://www.childabuseroyalcommission.gov.au/improving-institutional-responding-and-reporting>)*

### 3.10 REPORTING CONCERNS REGARDING CHILDREN AND YOUNG PEOPLE

#### Who to inform

The Anglican Diocese of Sydney requires anyone in a position of authority within the church and anyone working with children or young people, who has reasonable grounds to suspect that a child or young person is at risk of significant harm or abuse to report their suspicions to the authorities. There may also be a legal obligation to report to certain authorities, e.g., mandatory reporting requirements to the NSW Department of Communities and Justice.

In some situations, informing your **head ministry leader or senior minister** in a church ministry (or **Principal** in a school ministry) will be appropriate. Reports may also need to be made to the

- **Child Protection Helpline** - for the safety and welfare of a child, i.e., a child is at risk of significant harm
- **Police** - to uphold the criminal law, i.e., report knowledge of criminal offences (past and present)
- **Anglican Abuse Report Line** or the **Safe Ministry Team (PSU)** - where there are allegations of sexual misconduct or child abuse by a Sydney Anglican church worker. A report to the **Office of the Children's Guardian** will also be required under the NSW Reportable Conduct Scheme.

For more details, refer to the information below.

In any of the following situations, contact the Safe Ministry Team (Professional Standards Unit) if you are **unsure of what to do**, or if you are **concerned for a person's safety by making a report**, or if an **allegation is made against the senior minister**.



## When to report concerns

### General suspicions

If you have a concern about a child or young person, do not investigate or take action on your own. You should note the following information

- details of the individual child involved including date of birth and address
- time and place
- grounds for forming the belief that abuse has occurred, e.g., what you have seen or heard

Raise the matter with your **head ministry leader** (for church based ministries). If you are the senior minister you can raise your concerns with the Safe Ministry Team (PSU). If you are in the school setting raise the matter with the **Principal**.

This information should be recorded in writing as soon as possible with the date and leader's signature and kept in a secure place (download a sample Reporting Form at <https://safeministry.training/resources/>).

### Child or young person currently at risk of significant harm

Under the *NSW Children and Young Persons (Care and Protection) Act 1998*, any person in religious ministry and any person providing religion-based activities to children is a mandatory reporter. All mandatory reporters must make a report to the **Child Protection Helpline (132 111)** where they have reasonable grounds to suspect that a child is currently at risk of significant harm.

You may speak to your head ministry leader or senior minister (or the Principal in a school setting) if you are uncertain about whether you should make a report to the Helpline. The **Mandatory Reporter Guide (MRG)** is also a helpful tool in determining when to make a report, e.g., where there is child abuse or neglect or where a child or young person is demonstrating self-harming or suicidal behaviours that makes them a danger to them self or others.

If a report is appropriate, then both reporters (i.e., leaders in a church setting; SRE teacher and Principal in a school setting) should make a joint report. A written record that the report was made with the date and reporter's signature should be kept in a secure place together with the reference number provided by the Child Protection Helpline.

Contact the **Police** before making any report to the Helpline if a situation requires emergency assistance.

Contact the **Safe Ministry Team (PSU)** also, where the alleged perpetrator is a Sydney Anglican church worker.

### Knowledge of relevant criminal offences

Under the *NSW Crimes Act 1900*, a report must be made to the **Police** regarding the following offences (including any current or historic offences).

#### *Serious Criminal Offence*

It is an offence if an adult knows or believes that a *serious criminal offence* (e.g. domestic violence, sexual assault) has been committed and has information that would assist the police and fails (without reasonable excuse) to provide this information to the police.

*Crimes Act 1900, Section 316 Concealing serious indictable offence*



### *Child Abuse Offence*

It is an offence if an adult:

- knows, believes or reasonably ought to know that a *child abuse offence* has been committed, and
- has information that might assist police in the apprehension, prosecution or conviction of the offender

and fails to report this information to the police as soon as practicable.

*Crimes Act 1900, Section 316A Concealing child abuse offence,*

Where you have discussed a child abuse offence with your head ministry leader or senior minister and believe on reasonable grounds that they have reported the matter directly to the police, it is advisable to follow up with them and ensure that the matter has been reported to the appropriate authority so that you fulfil your reporting obligations. If there is any doubt or concern about how or whether it was reported, you should report it yourself or seek advice from the Safe Ministry Team (PSU).

A record that a report was made to the police (including any documents provided) should be kept in a secure location along with the name of the officer that received the report and the police report reference number.

Parishes must notify the **Safe Ministry Team (PSU)** or seek their assistance when making a report to the police regarding abuse by a church worker or where there are allegations of reportable conduct by a church worker, regardless of whether the conduct occurred inside or outside the church context.

### **Child abuse by a church worker**

Where there are concerns regarding a Sydney Anglican church worker, a report should be made to the **Anglican Abuse Report Line** on 1800 77 49 45 (this is a requirement under the NSW Reportable Conduct Scheme), the **senior minister** and the **Police**.

#### *NSW Reportable Conduct Scheme*

The NSW Reportable Conduct Scheme requires the head of a religious body to notify the Office of Children's Guardian (OCG) of any allegations of reportable conduct and reportable convictions by any person who holds, or is required to hold, a working with children check clearance for their work or role with the religious body.

In the Anglican Diocese of Sydney, the Professional Standards Unit (PSU) will act on behalf of the head of the Diocese to notify the OCG and conduct an investigation as required under this scheme.

Leaders (including paid and volunteers) also have an obligation under the Reportable Conduct Scheme to report their knowledge of any relevant allegations and convictions to their head ministry leader or senior minister who in turn must report this as soon as practicable to the PSU via the Abuse Report Line.



## REPORTING SUSPECTED CHILD ABUSE AND DISCLOSURES

Any leader in a church who has a concern regarding abuse or risk of harm to a child or young person (a person under 18 years of age) or to an unborn child, should follow the relevant steps below.

### In an emergency, call 000

Issue or concern	Report to:
General suspicions	<ul style="list-style-type: none"> <li>• <b>Head ministry leader*</b> (church ministry)</li> <li>• <b>Principal*</b> (school ministry)</li> </ul>
Child or young person currently at risk of significant harm (including where they are showing suicidal or self-harming behaviours)	<ul style="list-style-type: none"> <li>• <b>Child Protection Helpline (132 111)</b> <i>If possible, discuss with your head ministry leader or senior minister (or Principal) first* and use the Mandatory Reporter Guide (MRG). Use the MRG if a child is demonstrating suicidal or self-harming behaviours and may be considered a danger to them-self or others.</i></li> <li>• <b>Police</b> <i>Contact the police first (000) if the situation requires emergency assistance.</i></li> <li>• <b>Safe Ministry Team (Professional Standards Unit)</b> <i>Contact the Safe Ministry Team (PSU) where the alleged perpetrator is a church worker (this is a requirement under the NSW Reportable Conduct Scheme).</i></li> </ul>
Knowledge of relevant criminal offences, e.g., serious criminal offence or child abuse offence	<ul style="list-style-type: none"> <li>• <b>Police</b></li> <li>• <b>Safe Ministry Team (Professional Standards Unit)</b> <i>Contact the Safe Ministry Team (PSU) where allegations are against a church worker.</i></li> </ul>
Child abuse by a church worker	<ul style="list-style-type: none"> <li>• <b>Senior minister*/church worker's employer</b></li> <li>• <b>Anglican Abuse Report line (1800 77 49 45)</b></li> <li>• <b>Police</b></li> </ul>
<p><b>Contact the Safe Ministry Team (Professional Standards Unit) if you are unsure of what to do in any circumstance, or if you are concerned for a person's safety by making a report, or where an allegation is made against the senior minister.</b></p>	

\* Do not report to the head ministry leader or senior minister or Principal if the allegation is against them.



## **3.11 REPORTING CONCERNS REGARDING ADULTS**

### **Making a report**

In general anyone can contact the police when someone is in danger, or when a person makes threats to harm themselves or others, or if they believe that a criminal offence may have been committed.

If you have knowledge of a serious criminal offence committed by a person that would assist police in the apprehension, prosecution or conviction of an offender, then you must report it.

- in an emergency call '000'
- if no danger is present or an urgent police response is not needed, call NSW Police Assistance Line 131 444 or contact your local police

Hotlines for specific adult situations

- NSW Mental Health Line - 1800 011 511
- NSW Ageing and Disability Abuse Helpline - 1800 628 221
- National Family and Domestic Violence Helpline - 1800 RESPECT (1800 737 732)

Anyone who has reasonable grounds to believe that an adult with disability or older adult is subject to, or at risk of, abuse, neglect or exploitation in their home and in the community can make an enquiry or report to the NSW Ageing and Disability Commission's Helpline.

For advice regarding allegations of sexual abuse of an adult in a church, contact the Safe Ministry Team (PSU) as each situation is different.

For advice regarding an adult disclosing domestic abuse contact Anglicare's Family and Domestic Violence Advisor (0438 826 556) or 1800 RESPECT.

### **Who should be informed**

In general the senior minister, police and Safe Ministry Team (PSU) will often have a need to be informed of allegations of abuse or misconduct in church ministries.

If you are concerned that making a report would put a person's safety in jeopardy then seek advice from the Safe Ministry Team (PSU), police or Domestic Violence Helpline.



## REPORTING SUSPECTED ADULT ABUSE AND DISCLOSURES

Use the following information as a guide for who to speak to regarding your concerns.

If you are concerned that making a report would put a person's safety in jeopardy then seek advice from the Safe Ministry Team (PSU), police or Domestic Violence Helpline.

### In an emergency, call 000

Issue or concern	Report to:
Unacceptable behaviour by a church worker (refer to the code of conduct)	<ul style="list-style-type: none"> <li>• <b>Head ministry leader or Senior minister*</b></li> </ul>
Abuse of an adult by a church worker	<ul style="list-style-type: none"> <li>• <b>Senior minister*</b></li> <li>• <b>Anglican Abuse Report Line (1800 77 49 45)</b></li> <li>• <b>Police</b> - where a criminal offence has been committed, e.g., sexual assault <i>Note - if no criminal offence has been committed and the victim does not want it reported, contact the Anglican Abuse Report line for further assistance.</i></li> </ul>
Criminal conduct (e.g., physical or sexual assault by an intimate partner or carer)	<ul style="list-style-type: none"> <li>• <b>Police</b> <i>Where possible, assist the victim to make a report them self, but do not pressure them</i></li> <li>• <b>Safe Ministry Team (Professional Standards Unit)</b> - where the allegations are regarding a church worker</li> <li>• <b>Relevant helpline</b> (e.g., Ageing and Disability Abuse Helpline - 1800 628 221; 1800 RESPECT - 1800 737 732)</li> </ul>
Adult threatens to harm them self or others	<ul style="list-style-type: none"> <li>• <b>Police, Ambulance (000)</b></li> <li>• <b>Mental health line (1800 011 511)</b></li> </ul>
<p><b>Contact the Safe Ministry Team (Professional Standards Unit) if you are unsure of what to do in any circumstance, or if you are concerned for a person's safety by making a report, or where an allegation is made against the senior minister.</b></p>	

\* Do not report to the head ministry leader or senior minister if the allegation is against them.



### 3.12 ONGOING CARE AND SUPPORT

Receiving a disclosure or making a report regarding abuse can be a highly emotional experience for everyone involved, so it is important to acknowledge this and understand what processes need to be followed to ensure care and support are available for those who need it.

#### Care & support for survivors

Experiences of abuse can continue to have an impact on survivors many years later. Therefore, when a person discloses abuse we must care for them as valued individuals, ensuring pastoral or specialist support is made accessible to them.

In the Anglican Diocese of Sydney, Safe Ministry Team (PSU) Chaplain can oversee care for survivors when a report is made. The Pastoral Care and Assistance Scheme is also available to those who have experienced child abuse or sexual misconduct by a church worker. For more information, see <https://safeministry.org.au/pastoral-care-and-assistance-scheme/>

#### Care & support for others

Where a disclosure is made in a church ministry or where the alleged perpetrator is a church worker, the senior minister should be informed (unless the allegation is against him) so that support for all persons concerned can be arranged. Seek guidance from the Safe Ministry Team (PSU) where needed.

#### Your emotions

When a person discloses to you that they have been abused, or if you suspect that a person is being abused, you are very likely to experience many emotions. These feelings may be especially strong and conflicting if the alleged perpetrator is known to you.

To take care of your health and well-being, it is important to debrief after receiving a disclosure or making a report.

#### Debriefing

*What is debriefing?*

Debriefing is a discussion that happens in a private and confidential setting with an appropriately skilled person. You may talk about how the experience has affected you, but don't give details of what has been disclosed or the person's situation.

*Why debrief?*

The purpose of debriefing is to acknowledge and appropriately manage any physical and emotional responses you may have to a situation. This process will also enable you to offer the best support you can to the person who has disclosed if you continue to support them after the disclosure.

*Who to debrief with?*

Discuss with your senior minister who may be an appropriate person for you to debrief with.

**It is not appropriate to debrief with, or disclose private information to other leaders, family, friends or church members.**



### Follow-up

It is important to recognise that survivors of abuse often need ongoing contact and support. Therefore an appropriate person should be appointed for this purpose. This doesn't have to be the leader who received the disclosure, though they may continue to offer support in their role.

Ongoing care and support may also be needed for the leader involved, the accused person about whom the report has been made (particularly if they are part of the church community) and others who may be affected by the situation, such as family members or other church members (a Parish Support Team may assist in this process).

We must make sure that we don't pass on sensitive information to anyone who doesn't have a need to know about it for reporting purposes. Generally, it is appropriate to

- speak to your head ministry leader or senior minister
- contact the Safe Ministry Team (PSU), particularly for advice or allegations against the senior minister
- use the Mandatory Reporter Guide to identify what the next step is where concerns are for a child (in some instances you will be required to contact the Child Protection Helpline or the Police).

*Taking Abuse and Other Misconduct Seriously* and *Taking Bullying and Other Misconduct Seriously* are booklets developed by the Anglican Diocese of Sydney.

They outline what support is available to anyone reporting abuse, bullying or misconduct by an Anglican church worker, and can be accessed from <https://safeministry.org.au/>



## 4. SAFE ENVIRONMENT

Part 4 aims to develop a greater awareness of:

- the importance of developing and managing a safe environment including legal obligations
- relevant Safe Ministry policies and practices that can help to create a safe environment
- elements to achieve Child Safe Standards 8, 9 and 10

Maintaining a safe and caring environment should be the shared responsibility of each member of the congregation. However, leaders also have a duty of care for those in their ministries and, where possible, must prevent harm occurring by managing risks, adhering to policies and procedures and abiding by our legal obligations.

**Appropriate leaders** who understand and follow **best practices** will provide a **safe environment** and demonstrate God's love and care for others.

### 4.1 WORK HEALTH & SAFETY (WHS)

In the parish context, the wardens, senior minister and parish council are generally responsible for exercising due diligence in complying with WHS legislation. In the school context, WHS is managed by the school.



#### Video

Work Health and Safety (excerpt) - Parish Risk Management Program, Anglican Diocese of Sydney

(Full video available at <https://www.sds.asn.au/parish-risk-management>)

Generally, leaders are considered 'workers' under the Work Health and Safety Act 2011 (workers includes employees, contractors and volunteers). They are responsible for:

- taking reasonable care for their own health and safety
- taking reasonable care so that anything they do or fail to do does not adversely affect the health and safety of others, and
- complying, so far as reasonably able, with any reasonable instructions, policies and procedures of the wardens and minister (or the school) relating to work health and safety

Leaders must abide by work health and safety requirements as a legal responsibility, but it is also a demonstration of love and care for others.



**What are the relevant policies and procedures for your ministry? If you are uncertain, who can you speak to for clarification or assistance with implementing these policies?**



## 4.2 RISK MANAGEMENT

Appropriately managing risks is a key aspect of parish ministry and a proper demonstration of our care for both church members and visitors, such as tradespeople and other contractors.

All leaders are responsible for managing the risks relating to the environment where our ministries happen. Good risk management supports our ministries by enabling safer physical, emotional and spiritual environments. Managing risk is also a commitment to Child Safe Standard 8 *'Physical and online environments minimise the opportunity for abuse or other kinds of harm to occur'*.

A risk management plan needs to consider the physical, emotional and online environments where activities may occur (including onsite or offsite from the church premises). In school based settings we must also refer to the school's risk management protocols and comply with their requirements. Developing and following a plan will help to diminish opportunities for harm to occur within our ministry contexts.

There are also insurance implications for ensuring risk management plans are enacted. The Sydney Anglican Diocese does not require leaders in general ministry to know about insurance issues in detail, however, insurance may not cover your program if you are grossly negligent or reckless (speak with your senior minister if you require further information about this for your ministry area).

In addition to this, there are legal implications for ensuring risk management plans are followed in our programs. This includes managing Persons of Concern and reducing or removing the risk of child abuse occurring.

### Persons of Concern

A Person Of Concern is someone whose presence constitutes a risk of harm from sexual abuse to others in the parish or congregation. It includes anyone who has been convicted, accused, is reasonably suspected of or has admitted to child abuse or sexual offences. If you are aware of such a person in your church, you should inform the senior minister or the Safe Ministry Team (the PSU) as soon as practicable.

### Reducing or removing the risk of child abuse occurring

Under NSW legislation it is an offence for a position holder, who works for an organisation that engages child related workers, to fail to reduce or remove the risk of child abuse occurring.

This means that any adult working in an organisation that engages workers in child-related work, commits an offence if,

- they know that an adult worker engaged by the organisation in child-related work poses a serious risk of abusing a child (under 18 years), and
- they have the power or responsibility to reduce or remove the risk, and
- they negligently fail to do so.

Taken from *New legislation to strengthen child sexual abuse laws factsheet* (<https://www.justice.nsw.gov.au/Documents/Media%20Releases/2018/royal-commission-reforms-factsheet-details.pdf>)

In our churches this has clear application to Rectors and Wardens. However, there may also be others who have power or responsibility that could reduce or remove the risk.

It is important that all church workers, whether paid or unpaid, communicate with team leaders and/or Rectors



about their concerns or suspicions about any person engaged in child related work in the church who may pose a risk of child abuse. If they feel their concerns have not been dealt with appropriately, they should follow it up with the Safe Ministry Team (the PSU).



**How is your ministry supported by good risk management practices?**

### **Parish Risk Management process**

The following steps outline the Risk Management process for a parish. Leaders are primarily concerned with steps 2 and 3 (Think and Do) in their regular ministry activities. Where risks are identified in school based settings we should raise our concerns with the school and comply with their risk management protocols.

1. **Talk** (Communicate and consult)
2. **Think** (What could go wrong?; Identify, analyse and evaluate any risks using a Risk Identification Register)
3. **Do** (Treat and control the risks, i.e., eliminate or minimise the risk; set clear time objectives)
4. **Review** (Review and monitor)

Ministers and wardens can access the Parish Risk Management resource via the SDS Parish Portal - <https://www.sds.asn.au/user/login>



**Consider one of the following activities and identify a potential risk (i.e., what could go wrong) and how it may be managed?**

- Treasure hunt activity for children's ministry
- Youth group outing to local park
- Older adults ministry that includes afternoon tea and a guest speaker
- Weekly adults bible study held at the leaders home
- Regular youth event reminders via social media and text
- Craft afternoon at church for people of all ages and abilities (includes children and adults with a disability)
- Your example ...



## 4.3 POLICIES & PRACTICES FOR A SAFE ENVIRONMENT

### Creating policies

Ensuring that our churches are safe places means that we will take the time to prepare and plan ahead, particularly regarding policies and practices in each ministry context. This is an important element for creating a safe organisation (see Child Safe Standard 10).

*Organisations fail to protect children when policies and procedures are absent, not applied, or not relevant to the organisation and its environment. Children can also be harmed if there is a culture of non-compliance and poor leadership.*

*A guide to the Child Safe Standards, (p47) OCG (<https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-resources/child-safe-standards>)*

Written policies and procedures that define appropriate behaviour and safe practices will help to limit the occurrence of harmful situations in our ministry contexts. These must be well communicated to leaders and ministry participants and should be continuously reviewed and improved. They should also clearly state how and to whom concerns should be raised, if needed.

Developing and reviewing policies should include consultation with a variety of parties, including ministry leaders and ministry participants. This will require support, resources and a need to be realistic about the extent of involvement each individual can have. However, it will enable leaders to have a greater understanding and ownership of what is required of them in their role and can help to empower ministry participants (for more information, refer to 2.2 Empowering vulnerable people). Varied consultation for policy development will also allow social and cultural diversity issues to be taken into account to ensure all leaders and ministry participants feel safe and respected in our programs.

### Communicating and reviewing policies and procedures

Appropriate policies (and their relevant practices) must be easily understood, effectively communicated and accessible to leaders, ministry participants and their families.

Policies must also be regularly reviewed to ensure that they remain relevant. Ongoing improvements to policies and practices may also come as a result of any analysis of complaints received.

*Child safe organisations learn from complaints and mistakes to continuously improve the safety of children in their care.*

*A guide to the Child Safe Standards, OCG (<https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-resources/child-safe-standards>)*

In the Anglican Diocese of Sydney, Safe Ministry Representatives are required to provide an annual report to Parish Council regarding current policies and practices and any suggested changes to them. This is an ideal time to review policies and practices, consult with relevant groups and document and implement any recommended changes. By doing this, churches demonstrate a commitment to Child Safe Standard 9.



Relevant policies and practices (including the code of conduct) should be communicated and accessible to anyone involved in a ministry program (including leaders, ministry participants and their families) to demonstrate transparency and provide accountability.

## Appropriate practices

Consideration should be given to the following areas to ensure that both leaders and ministry participants can interact in a safe physical environment (e.g., well maintained buildings) and emotional environment (e.g., how our words and actions convey love, care and respect to others face-to-face or via electronic means).

Relevant policies and forms can be found online at <https://safeministry.training/resources/>



Briefly review the practices on the following pages then choose 3 or 4 that are most relevant to your ministry area and complete the table below.

Practice	We achieve this by ...	We could do more by ...
<i>Appropriate physical contact</i>	<i>Having 2 adult leaders in groups or meeting in public/open spaces so there is clear line of sight to activities at all times to prevent one-on-one and concealed activities.</i>	<i>Asking people if physical contact is ok and what helps them to feel safe in our programs (especially for people from culturally diverse groups).</i>



### **Appropriate supervision**

A leader should avoid being left alone one-on-one with a vulnerable person. It is always recommended to have at least two adult leaders present at every ministry event/program. It is not appropriate to count a junior leader, i.e., a helper under 18yrs, as a leader for supervision purposes.

Suggested supervision ratios for low risk onsite church events are: preschoolers 1:5, primary age 1:7, youth and vulnerable adults 1:10 (Note: Due to the variation in support needs between different people who have a disability, a ratio of 1:4 is recommended). Where the risks in the activity increase, the supervision should also increase.

SRE teachers should ensure they never leave a class unsupervised, even at the end of a lesson.

### **Appropriate physical contact**

Engaging in appropriate physical contact is an important aspect of our social and physical development, so we must be wise in our ministry contexts in the way we engage with others. A child, young person, or vulnerable adult should initiate physical contact. Any physical contact made by a leader should occur with the other person's permission and all contact and conversations should be in the open.

We must also consider social and cultural diversity in relation to what is appropriate physical contact, i.e., consider what is appropriate for different ages, cultural backgrounds or abilities of people.

For more information on children and physical contact, see Faithfulness in Service (chapter 5).

### **Transport**

Parents are to be responsible for organising transport to/from children's and youth activities.

When someone other than their parent is transporting children/youth on a programmed outing, written permission from parents must be obtained first. Transport should be directly to/from the programmed event only.

All drivers must be licensed and should be responsible and experienced drivers (green P's or higher) who are not impaired by alcohol or drugs. All vehicles should be appropriately maintained, i.e., registered, insured and fitted with appropriate restraints.

It is best practice that leaders are not alone in a car with a vulnerable person. Where this is unavoidable, another leader should be informed of the trip and its reason.



## Forms

An **activity approval form** is to be completed by the coordinator of any activity that is to be held away from the main program site. It should be submitted to the senior minister at least one month prior to the event to demonstrate planning and preparation and receive approval for the activity.

**Registration forms** should be completed when a child or young person (or certain vulnerable adults, e.g., some adults with a disability) first join a ministry program. Information that should be collected includes the participant and parent/carers details, emergency contact details, names of people allowed to collect the child (carefully note if there is a non-custodial parent to whom the child should never be handed over), permission for photos and video to be taken, important medical information and permission for leaders to obtain medical treatment in an emergency.

**Permission forms** should be completed by a parent/carer when permission to attend specific activities/outings is required.

**Sign in/out forms** should obtain an accurate record of attendance at an activity, e.g., an attendance sheet or roll (hard copy or app) capturing the participant's name and record of attendance (sign in/out time). A leader should be responsible for ensuring this is an accurate record of the attendance for the activity and sign off on this at each event. A copy of these records should be kept securely at the church indefinitely.

## Food

It is important to be aware of appropriate personal hygiene when handling food, cleaning and sanitisation of food preparation areas, preventing cross contamination of food, appropriate storage and service of food (including food labelling) and being aware of ingredients and food allergens. Whenever food is being served at church it is recommended that parishes endeavour to have at least one person present who is trained in safe food handling.

For more information, refer to the Parish Risk Management resource module for Food Safety. Information about safety regulations can be found at <https://www.foodstandards.gov.au/> and <https://www.foodauthority.nsw.gov.au/>

## First aid provisions

The aim of first aid is to preserve life, assist recovery and prevent a person's injury or illness becoming worse. Proper care of our ministry leaders and participants requires us to have a first aid plan and appropriate equipment. This means that the parish provides first aid equipment that is accessible to workers, and that an adequate number of workers are trained in first aid (ideally, at least one person at each event or activity of the parish).



### **Use of facilities by very young children, the aged and people with a disability**

As part of our love and care for all people we need to look at how we can provide access to our facilities and offer a safe and welcoming environment to all who wish to attend our ministry activities including young children, the aged and people with a disability. This may include making changes to the physical space, e.g., providing ramps, installing railings, making space for prams/walkers to move freely, as well as changes to the way we communicate, e.g., using auditory or visual aids. Changes will be most effective if they are made in consultation with the people they are designed for, so it is best to work with them and their families/carers (where possible) to determine what would be of most benefit to help them to feel safe and supported.

### **Emergency evacuation and fire**

Planning and preparation for an emergency such as a fire, bushfire, gas leak or building collapse is very important in case such an event occurs. Fire prevention is primarily for the safety of those who may be occupying the building at the time and for the protection of the property. Safe evacuation procedure is the responsibility of the wardens however, relevant workers should receive training and instruction on how to implement emergency procedures. Emergency evacuation plans should be clearly displayed near main entrances and practiced at least twice a year, with information recorded.

For more information, refer to the Parish Risk Management resource module for Building Environment.

### **Incident/Accident/Injury**

When an incident occurs:

- provide immediate assistance as required, e.g., first aid and call emergency services on **000** if necessary
- notify the minister and wardens
- all incidents must be recorded in writing and reported to the Diocesan Insurance Officer (see Incident Report Form at <https://safeministry.training/resources/>)
- a copy of the report should be kept with the parish safe ministry records (indefinitely)

In the event of any notifiable incident (i.e., death of a person; a serious injury or illness of a person; or a dangerous incident) occurring on a parish site, a warden must call 1300 302 442 (if the wardens are unavailable, the leader in charge must call the number immediately). Detailed instructions will be given by a recorded message before being put through to a Diocesan representative who can provide advice and assistance.



## **Use and maintenance of equipment**

Church sites and their equipment can be used for a large variety of activities and by many people. It is therefore important that maintenance and proper care of all equipment is carried out regularly. It is also important that those that use the equipment are properly trained in its use, maintenance and storage for the safety of themselves and others.

## **Use of personal information and images**

### Church based ministries

Although churches are exempt from the Privacy Act 1988 (provided annual turnover does not exceed \$3 million), when collecting information from families or individuals, it is advisable for churches to state why the information is being collected, who the information will be given to and how the information will be used or disclosed. They should also be made aware of how to access and, if necessary, correct the information.

Personal information and contact details of ministry participants should be kept secure in the parish office and only be provided to those who have a genuine need to know. For example, the main leader who is responsible for the program needs to know for reasons of safety and the proper running of activities.

Photos and images should be of groups not individuals and consent to use an image of an individual should be sought prior to publication or posting.

Photos and images should be taken by an appointed person preferably using a camera (not mobile phones etc.). It should be clearly stated in writing the role and tasks of the photographer, and that in undertaking these tasks the appointed person assigns the copyright in the photos to the wardens and minister to hold on behalf of the parish.

### School based ministries

Under the Department of Education policy, SRE teachers are entitled to receive a class list at the beginning of the year, including any special information such as disability or special needs that might affect the performance of particular students (but not other private information).

In the course of their work, SRE teachers may hear or learn confidential information about the school or individual students. This information must be kept confidential and cannot be communicated generally. If teachers wish to follow up with children/youth it is preferable to invite them to church run activities.

No photographs may be taken of individual or small groups of students. Photographs may only be taken of larger groups of students but permission from the school must be obtained first.



## Electronic communication and online safety

*When considering using technology for communication, you should apply the same principles as you would in any other form of communication with children.*

*You should take care that:*

- *it is an appropriate way to communicate with a child;*
- *it is an appropriate way to communicate about the matter;*
- *you are sensitive to the impact of your words, images and actions on the child and any other person who may access it;*
- *you do not use sexually suggestive, explicit or offensive language or images; and*
- *the circumstances of the communication, including the language and images used, do not suggest your relationship with the child is inappropriate.*

*Faithfulness in Service, 5.46 (2017)*

Child Safe Standard 8 identifies the importance of managing risks in the physical and the online environment to minimise the opportunity for harm or abuse to occur. To achieve this, we should refer to the code of conduct and any policies or resources regarding the use of electronic communication and online technologies.

- Faithfulness in Service (chapters 4 and 5) offers guidelines and potential risks in the use of online technology in ministry settings.
- The Office of the Children’s Guardian has created a resource to guide children, their parents and organisational leaders on keeping children safe online (available at <https://www.kidsguardian.nsw.gov.au/child-safe-organisations/training-and-resources/child-safe-resources/child-safe-standards>).
- The Anglican Diocese of Sydney’s Safe Ministry Social Contact Policy informs leaders on acceptable behaviour in the use of technology in church-based ministry programs. In addition to this, resources have been created for use in extraordinary circumstances in church-based programs where face-to-face contact may not be possible, e.g., during social distancing restrictions for the COVID-19 pandemic. These are accessible at <https://safeministry.training/resources/> and <https://safeministry.org.au/covid-19-and-safe-ministry-2/>
- The Office of the eSafety Commissioner provides audience-specific content to help educate all Australians about online safety including educators, children, young people, parents, women and seniors. Their range of resources and articles can be accessed at <https://www.esafety.gov.au>

SRE teachers should be aware of and comply with the Department of Education’s Code of Conduct (<https://policies.education.nsw.gov.au/policy-library/associated-documents/code-of-conduct-procedures.pdf>) which includes appropriate use of electronic communication and social media.

## Managing other risks

For more information about managing other risks such as using and maintaining electrical equipment, storing hazardous substances and managing sound levels for activities, refer to the Parish Risk Management resource (accessible at <https://www.sds.asn.au/parish-risk-management>) or speak to your senior minister or wardens for church-specific policies.



## 5. FICTIONAL CASE STUDY: REDVILLE CHURCH

### Characters:

**Craig** – Youth minister

**Rhys** – 19yr old youth group leader

**Dylan** – 15yr old youth group member

### Part 1

Redville Church has a thriving youth group for kids in years 7-12. As a way to kick start the year they decided to organise an Xbox gaming night for the first night back in term one to be held onsite at church.

Rhys is a very confident and charismatic leader in the youth group and he brings a positive energy to the leadership team. No-one knows much about his life outside of church but he is well regarded at church and liked by the youth group kids and their parents. He loves online gaming and is very excited about this event. His energy and excitement gets the kids pumped too, and he manages to encourage even the most reluctant kids to be involved and 'have a go'.

The gaming event is a huge hit with everyone, especially the 15yr old boys in Rhys's small group so he suggests he hold an online event just for them. Craig, the youth minister, tells Rhys he will need to get permission from the parents first, which he does. The boys have a great time and learn a lot from Rhys and ask if they can do this each week. He is very happy to combine his love of gaming and his role as a youth leader, so he asks for the kid's phone numbers and creates a group chat on a messaging app to make it easy for them to organise when to meet online.

**What, if any, are your concerns at this point?**

**Could this be prevented or managed?**



## **Part 2**

Dylan is one of the boys in Rhys's group and he really enjoys the gaming events – he is quite good at online gaming so he is in his element now. He has always been one of the quieter kids at youth group and hasn't mixed with his peers a lot, but Rhys has noticed that when he is gaming he is very engaged with the group and even teaching the others some new tricks.

At the end of one gaming session, Rhys and Dylan were the last ones in the game as the other boys had left earlier. They seemed to be getting on so well that Rhys suggested that they meet one-on-one for a game next week. He said the extra practice would help to sharpen their playing skills, as they are a bit more advanced than the rest of the group. Dylan was keen to do that, so Rhys sent him a private message to organise a time.

Late that evening Rhys also privately messaged Dylan with some memes he found about gamers, commenting that he thought they were funny. Dylan thought they were crude and some were a bit sexy which made him feel uncomfortable but he didn't mention anything to Rhys.

**What, if any, are your concerns at this point?**

**Could this be prevented or managed?**



### **Part 3**

Dylan and Rhys's friendship grew as they continued their online gaming sessions. Dylan felt like Rhys was a leader who really 'got him' and felt confident he could talk to him about anything.

Dylan also started joining in and mixing with others more at youth group. One of the leaders commented in their monthly team meeting that Rhys had a real connection with the boys in his group, especially Dylan who was starting to come out of his shell. Rhys agreed, and said the gaming night was a great catalyst for starting that connection with his group.

In their next one-on-one gaming session, Rhys mentioned to Dylan the other leaders positive comments. Dylan said it was great having a cool leader like Rhys as a friend who never gets worried or stressed. Rhys laughed at that comment and confided in Dylan that he did get stressed – especially as a leader, but he knew a great way to de-stress. Dylan was curious and wanted to know more and Rhys was happy to help. He told Dylan they were very similar in a lot of ways and he wished there had been a leader to help him like this when he was younger.

He sent Dylan some website links and told him to take a look. Dylan thought they might be funny videos but when he opened them he was a bit shocked to see they were pornography websites. Rhys said that just like their private gaming, this should be kept just between them. He was happy to share it with a friend like Dylan because this meant they had even more in common now.

**What, if any, are your concerns at this point?**

**Could this be prevented or managed?**



## Part 4

At first Dylan felt a bit uncomfortable, but trusted Rhys for help. He started to find some relief from his stress by viewing the images which made him want to go back to the websites more but he also felt uncomfortable. After a few weeks, Rhys asked Dylan how he was feeling and if the links he sent had helped. Dylan said he felt confused and Rhys said that was normal at first—it showed he was growing up and understanding real life. He suggested that they hang out online to watch some porn together, just to chat about it and work through any problems.

Over the next few weeks Dylan missed youth group a few times. One week that he did attend he seemed distracted and kept to himself, especially during group time. One of the leaders noticed this change and asked him if everything was ok. Dylan snapped and looked a bit teary but said he was fine - everyone should mind their own business.

Later that week Dylan's parents rang the Youth Minister, Craig. They needed to meet with him to discuss something urgent. At the meeting, Dylan's father explained that he had found Dylan on his computer in the middle of the night viewing a pornography website. When he asked Dylan what he was doing, Dylan broke down and cried. When his dad asked what was wrong, Dylan paused and said 'don't worry', but his dad persisted. Dylan told him that Rhys had suggested using these websites as a way to deal with stress because that's what worked for him. Dylan thought they were helping at first, but now he felt like he couldn't stop and he was really stressed and confused.

**What, if any, are your concerns at this point?**

**How should Craig respond to the situation?**

For help, support and resources on understanding the issues around pornography use and how to protect children, go to <https://resistporn.org/> and <https://www.esafety.gov.au/parents/big-issues/online-pornography>



## 6. RESOURCES

This resource section contains information that will assist you with implementing and following safe ministry practices. We encourage you to regularly read and review these resources along with the information in this handout, for a basic reminder of safe ministry practices and behaviours.

### SAFE MINISTRY PLEDGE

The Anglican Diocese of Sydney requires that all leaders who work with children, youth or other vulnerable people adhere to the Safe Ministry Pledge. The Anglican Diocese of Sydney wants its ministries to be characterised by grace and forgiveness, not rules and regulations; but the Bible is concerned that leaders have a particularly high standard in their personal life. Unfortunately, not all Christian workers have protected vulnerable people in the past.

The Safe Ministry Pledge is based on Faithfulness in Service (2017) (the national code for clergy and church workers in Anglican churches) and the Code of Conduct for Children's and Youth Ministry found in the Safe Ministry Blueprint documents (<https://safeministry.org.au/blueprints>).

It is expected that you have read and will comply with the Safe Ministry Blueprint document best suited to your role.

The National Code of Conduct is intended to identify the personal behaviour and practices of pastoral ministry that will ensure, as far as possible, that our children, youth and other vulnerable people are appropriately protected and cared for. The National Code of Conduct is not exhaustive, and does not foresee every set of circumstances that may arise across the variety of church events and activities.

By agreeing to abide by the behaviour and practices outlined in the Safe Ministry Pledge, you help to make our churches safer places for everyone.

By checking each box you acknowledge that you understand and agree to abide by the Safe Ministry Pledge as it applies to the children, youth and other vulnerable people involved in your church and its programs. If you have any queries or concerns please contact the Safe Ministry Team (the PSU) at 9265 1604 or email [psu@sydney.anglican.asn.au](mailto:psu@sydney.anglican.asn.au).

#### **In acknowledgement of the above I pledge to:**

- Never abuse people especially children or youth, nor cultivate relationships in order to initiate or hide abuse.
- Report to the appropriate authorities any behaviour that could be considered abusive. This includes speaking to my head ministry leader about behaviour by another leader.
- Never be alone with a child or young person in my ministry role where other adult leaders are not present.
- Never have children or young people to my home, or visit children or young people in their home, when no other adult is present, and never meet privately with a child or young person outside of church activities, except with the permission of their parent or guardian.



### **SAFE MINISTRY PLEDGE (CONT)**

- Never touch children or youth, in a manner which is inappropriate given their age, gender, cultural background, context or personal circumstances. Where I am unsure about what is appropriate I will speak to my head ministry leader first.
- Never physically discipline a child or young person in the course of my ministry.
- Never make alcohol, cigarettes or illicit drugs available to children or youth.
- Never develop special relationships with particular children or youth that could be seen as involving favouritism or any form of special treatment.
- Never engage in any contact with children or youth, that is secretive (whether physical or through electronic media or in any other way).
- Never become romantically involved with any participant in the youth or children's ministry where I am a leader.
- Never take unauthorised photos, movies or recordings of anyone, especially a child or young person on church property or at church activities without church authorisation and the consent of their parents or guardians.
- Never view, possess, produce or distribute restricted material containing sexual acts or nudity; and never view, possess, produce or distribute any form of child pornography or child exploitation material.

#### **I confirm that:**

- I shall complete Safe Ministry training every 3 years.
- Where required, I shall hold a Working with Children Check clearance.
- I commit to read and regularly review the Safe Ministry Blueprint document best suited to my role (where your role is not identified by the Safe Ministry Blueprint you should read the Safe Ministry Blueprint for Parents and Church Members) <https://safeministry.org.au/blueprints/>
- If I fail to abide by the Safe Ministry Pledge, I shall inform my senior minister or the Safe Ministry Team (the PSU) at the earliest possible opportunity.
- I understand that any breach of the Safe Ministry Pledge may lead to my being suspended or terminated from holding any role in relation to working with children, youth or other vulnerable persons in church ministries.



## **CORE GUIDELINES FOR MINISTRY WITH VULNERABLE PEOPLE**

1. The senior minister will generally be responsible for the recruitment and training of leaders appointed for ministry positions, although he may delegate the responsibility. This person is also responsible for appropriately screening leaders before they are appointed.
2. Leaders should be trained in all the responsibilities of caring for vulnerable people, treating them properly and reporting reasonably suspected abuse or misconduct by leaders.
3. The designated area and its contents should be safe and suitable for the particular ministry activity. Consider particularly:
  - the proximity to roads and traffic
  - availability of toilet facilities
  - enough room for appropriate activities, e.g. games and craft
  - safety glass at floor level
  - possibility of grounds where games will be played being littered with dangerous objects, e.g. discarded needles or broken glass
  - suitability of equipment being used
  - a fire extinguisher or fire blanket should be available
  - any heating should present no danger to the ministry participants
  - electrical wiring, sockets and appliances should be maintained in a safe condition, and sockets should be child-proofed
4. In the case of children's activities and certain vulnerable adults e.g. adults with a disability, a registration form should be completed, giving details of:
  - names, addresses and phone numbers of participant and parent/carer
  - name and phone number of a contact person in an emergency situation
  - important medical information, e.g. allergies, disabilities, special diets
  - permission for leaders to obtain medical treatment in an emergency
  - names of people allowed to collect the child (carefully note if there is a non-custodial parent to whom the child should never be handed over)

A sample registration/permission form can be found at <https://safeministry.training/resources/>
5. A well-stocked first aid kit should be kept handy. At least one leader should be able to administer first aid (having done, for example, a St John Ambulance First Aid Course).
6. When administering first aid, at least two leaders should be present and any treatment documented. Parents/carers should be informed of any injury as soon as possible.
7. Be careful with hygiene. Anyone handling food should wash their hands first or wear disposable gloves. Activities or games should not encourage unhygienic practices e.g. using the same spoon in a team game that requires putting the spoon in mouths.



6. When assisting anyone with toileting or other personal care issues a leader should consider what is appropriate for the person's age and ability whilst avoiding being alone in concealed areas with one person e.g. a female leader should accompany a small group of preschoolers and infants to the toilet; primary-aged children should be able to visit the toilet on their own; adults needing assistance should have someone of the same gender assist them and preferably 2 people to assist.
7. Be on the alert for people wandering around—a person unknown to the leaders should not be allowed access to the program or participants.
8. As much as possible, leaders should work in pairs. If that is difficult because of a lack of leaders, groups should meet where they can be clearly seen by others.
9. Leaders should not physically discipline a child. Consequences that do not include corporal punishment can be imposed on children for overstepping stated boundaries.
10. Male leaders should be particularly aware of their behaviour towards children and young people, keeping unavoidable physical contact to a minimum.



## GUIDELINES FOR APPROPRIATE PRACTICES IN MINISTRY

Leaders should observe the following practices in their ministry programs as they seek to serve people of various ages and vulnerabilities.

### Very young children (ages 0-5yrs):

- caregivers should work in teams due to the high vulnerability and dependency of the age group
- try to re-direct their attention when upset or frustrated
- sit them beside you to read a book/do an activity
- assist and encourage independence, as this shows love and concern
- young children have the right to refuse contact from an adult
- when children initiate touch, keep it brief and re-direct them
- all contact and conversations should be in the open
- toileting and first aid is best done by parents or experienced female leaders
- appropriate physical contact includes:
  - ◇ rocking and talking in reassuring tones to comfort a child
  - ◇ sitting on a caregiver's lap to check discomfort or ill health
  - ◇ patting the top of the child's back to reassure or praise
  - ◇ carrying for a short period to reassure if hurt or facilitate separation from a parent

### Older children, youth and vulnerable adults:

- it is desirable to work in teams or pairs, otherwise groups should meet where they are visible to others
- don't use physical restraint (unless for obvious safety reasons)
- all contact and conversations should be in the open
- when assisting a vulnerable adult with their personal care (e.g. an elderly person or adult with a disability) be sure to keep all situations open and visible and avoid one-on-one activities in concealed areas with the opposite sex (where privacy is needed to assist with personal care, it is preferable that 2 people assist and where possible same sex toileting arrangements are recommended)
- appropriate physical contact may include the following (where possible, and particularly with adults, seek the person's permission first):
  - ◇ high fives
  - ◇ handshake
  - ◇ open hugs
  - ◇ contact with the shoulders, upper arm or back

#### Remember:

- a leader's **first response** should be **non-contact**
- it should be a **child, young person or vulnerable adult who initiates physical contact**
- any **physical contact** made by a leader should occur **with the other person's permission**



## HELPFUL PHONE NUMBERS AND WEBSITES

### Department of Communities and Justice (DCJ)

Child Protection Helpline \_\_\_\_\_ 132 111  
Web \_\_\_\_\_ [www.facs.nsw.gov.au](http://www.facs.nsw.gov.au)

### Office of the Children’s Guardian (OCG)

Phone (WWCC) \_\_\_\_\_ (02) 9286 7219  
Fax (WWCC) \_\_\_\_\_ (02) 9286 7201  
Web (WWCC) \_\_\_\_\_ [www.kidsguardian.nsw.gov.au](http://www.kidsguardian.nsw.gov.au)

### Police

Emergency \_\_\_\_\_ 000  
Local police \_\_\_\_\_  
Crime-stoppers \_\_\_\_\_ 1800 333 000  
Police Assistance Line \_\_\_\_\_ 131 444

### Anglican Abuse Report Line

Phone \_\_\_\_\_ 1800 77 49 45  
Email \_\_\_\_\_ [abusereport@sydney.anglican.asn.au](mailto:abusereport@sydney.anglican.asn.au)

### Safe Ministry Team (Professional Standards Unit)

Director \_\_\_\_\_ (02) 9265 1514  
Request protocol & other documents \_\_\_\_\_ (02) 9265 1604  
Chaplain to survivors \_\_\_\_\_ (02) 9265 1500  
Pastoral Care and Assistance scheme \_\_\_\_\_ (02) 9265 1500  
Anglican Safe Ministry website \_\_\_\_\_ <https://safeministry.org.au>  
Safe Ministry training website \_\_\_\_\_ <https://safeministry.training>

**Mandatory Reporter Guide** \_\_\_\_\_ [reporter.childstory.nsw.gov.au/s/mrg](http://reporter.childstory.nsw.gov.au/s/mrg)

### Legal information (Anglican Diocese of Sydney)

Steve Lucas (Senior Legal Counsel) \_\_\_\_\_ (02) 9265 1647  
Susan Duc (Legal Counsel) \_\_\_\_\_ (02) 9265 1612



## Youthworks

Ministry Support Team \_\_\_\_\_

(02) 8268 3355

Web \_\_\_\_\_

[www.youthworks.net](http://www.youthworks.net)

## Anglicare Services

Anglicare services cover Sydney, Blue Mountains, Illawarra, Shoalhaven and Southern Highlands.

[www.anglicare.org.au/what-we-offer/](http://www.anglicare.org.au/what-we-offer/)

## Risk Management Information (Sydney Anglican Diocese)

Martin Thearle \_\_\_\_\_

(02) 9265 1682

Notifiable incidents \_\_\_\_\_

1300 302 442

Web \_\_\_\_\_

[www.sds.asn.au](http://www.sds.asn.au)

## Kids' Helpline \_\_\_\_\_

1800 55 1800

## NSW Ageing and Disability Commission

Website \_\_\_\_\_

[www.ageingdisabilitycommission.nsw.gov.au/](http://www.ageingdisabilitycommission.nsw.gov.au/)

Phone \_\_\_\_\_

1800 62 82 21

Online report \_\_\_\_\_

[www.ageingdisabilitycommission.nsw.gov.au/contact-us/submit-an-online-report](http://www.ageingdisabilitycommission.nsw.gov.au/contact-us/submit-an-online-report)

## Mental Health Line NSW \_\_\_\_\_

1800 011 511

## 24hr Domestic Violence Hotline

NSW Community Services \_\_\_\_\_

1800 65 64 63

National Helpline \_\_\_\_\_

1800 RESPECT (1800 737 732)

Web \_\_\_\_\_

[www.1800respect.org.au](http://www.1800respect.org.au)

## Helpful internet sites

Bullying website \_\_\_\_\_

[www.bullyingnoway.gov.au](http://www.bullyingnoway.gov.au)

Internet and mobile safety advice \_\_\_\_\_

[www.esafety.gov.au](http://www.esafety.gov.au)

Safety precautions for using the internet \_\_\_\_\_

[www.childnet.com](http://www.childnet.com)

Use of internet and associated technologies \_\_\_\_\_

[www.thinkuknow.org.au](http://www.thinkuknow.org.au)

Children, youth & pornography \_\_\_\_\_

[www.thefrankchat.com](http://www.thefrankchat.com)



## SAFE MINISTRY SUMMARY CHECKLIST

In all that we do, our desire is to bring glory and honour to God. This means that our actions matter especially, when we are leaders.

*The personal behaviour and relationships of clergy and church workers have a significant impact on the Church and the community because they are a model to others. In a context where their responsibility is to care for others, people will especially observe the way in which clergy and church workers exercise power.*

*Faithfulness in Service 6.1 (2017)*

As you work through this list and recall from the training what is involved in each principle, consider how each of these things occur in your church. Also consider how your church can engage with and implement the Child Safe Standards.

Our church has:

- Adopted a Safe Ministry policy (Standard 1, 10)
- Appointed a Safe Ministry Representative (Standard 1)
- Appropriate Leadership (Standards 2, 3, 4, 5, 6), i.e.,
  - ⇒ a process is followed to recruit and appoint leaders in ministry, e.g., Safe Ministry to Children Ordinance 2020 requirements are adhered to for leaders in children's and youth ministry
  - ⇒ clear expectations for leaders including a code of conduct, relevant policies and ministry guidelines are accessible and made known to leaders and ministry participants, e.g., Faithfulness in Service; Safe Ministry Blueprint documents
  - ⇒ training and supervision of leaders occurs regularly, e.g., safe ministry training; mentoring
  - ⇒ there is an easily accessible complaints procedure which is known to leaders and ministry participants
- Best Practices (Standards 6, 7), i.e.,
  - ⇒ leaders are trained in understanding who is a vulnerable person
  - ⇒ ministry participants are listened to and their concerns are followed up
  - ⇒ leaders understand how to respond appropriately to allegations of abuse or harm within their ministry settings
- Safe Environment (Standards 8, 9, 10), i.e.,
  - ⇒ ministry participants are involved and included in decisions that affect them
  - ⇒ there is a risk management mindset, e.g., leaders consider 'What could go wrong?' and develop control measures for risks
  - ⇒ there is a system of accountability to ensure policies are being implemented & regularly reviewed



## 7. REFLECTION/MAKING AN IMPACT...



After this training, I recognise that I need to follow up or put into practice ...