



Faithfulness in Service

**A national code
for personal behaviour
and the practice of pastoral ministry
by clergy and church workers**

General Synod of the Anglican Church of Australia
Child Protection Committee

As adopted by General Synod 2004
Amended July 2005
Amended March 2006
Amended October 2006
Amended April 2011
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33/04 CHILD PROTECTION – 1

The General Synod:

- (a) receives the report of the Child Protection Committee;
- (b) adopts as **the Church's Safe Ministry Policy Statement**:
"The Anglican Church of Australia is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community. The Church will:
carefully recruit and train its clergy and church workers;
adopt and encourage safe ministry practices by its clergy and lay church workers;
respond promptly to each concern raised about the behaviour of its clergy and lay church workers;
offer pastoral support to any person who has suffered abuse; and
provide pastoral support to and supervision of any person known **to have abused a child or another vulnerable person.**"
- (c) adopts the **Safe Ministry Check** in the Report of the Child Protection Committee as the national applicant and referee questionnaires for the selection of ordination candidates and for the screening of clergy and church workers who have contact with children in their ministry;
- (d) authorises the revision of the **Safe Ministry Check** by the Standing Committee;
- (e) adopts Faithfulness **in Service** in the Report of the Child Protection Committee as the national code for personal behaviour and the practice of pastoral ministry by clergy and lay church workers; and
- (f) authorises the revision of Faithfulness in Service by the Standing Committee.

Garth Blake – 4 Oct 04

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1 ABOUT THIS CODE

Faithfulness in service

When Jesus spoke to his disciples he said they were not to be like the rulers of the day who exercised authority over others. They were to be servants of others, even as Jesus did not come to be served, but to serve.

When Peter wrote to the Christians scattered throughout Asia Minor, he reminded them of **their identity in Christ as God's chosen people, sanctified by the Spirit for obedience to Jesus Christ**. The call to be holy is reflected in both the Old and New Testaments as the **appropriate response to God's grace**. **Christians live according to the knowledge that they have been created by God and redeemed by Christ**.

When Paul wrote to the Philippian Christians he rejoiced in their fellowship and prayed that their love might grow in knowledge and discernment so that they might see what was significant for their Christian vocation and be enabled to live pure and blameless lives for the **day of Jesus Christ**. **In the light of that growing knowledge of God's love they are to live in humility and faithfulness in the power of the Holy Spirit**. They live out that love in their **contact with others, especially those to whom they minister in Christ's name**.

The Church is the fellowship that nurtures and sustains Christians as they seek to follow **Christ faithfully and participate in God's mission**. **Its leaders especially are to be examples of Christian faith and obedience as they exercise their vocation, in dependence on the Holy Spirit**.

The personal behaviour and practices of pastoral ministry required of clergy (bishops, priests and deacons) of the Anglican Church of Australia are specified in the Holy Scriptures as well as in its Constitution, canons, ordinances, the Book of Common Prayer and the Ordinal. Although not bound by the promises made by clergy, church workers (lay persons who are employed or hold a position or perform a function within the Anglican Church of Australia) are expected to conform to the same behaviour and practices as clergy—except in areas that apply only to clergy.

Purpose

This Code is intended to identify the personal behaviour and practices of pastoral ministry that will enable clergy and church workers to serve faithfully those among whom they minister. If the behaviour and practices it outlines are followed, our communities will be safer places for everyone, where integrity is honoured, accountability is practised and forgiveness encourages healing and does not conceal misconduct.

Implementation

This Code was adopted by the General Synod of the Anglican Church of Australia in 2004 as the national code for personal behaviour and the practice of pastoral ministry by clergy and church workers.

It is important that this Code be understood by clergy and church workers. Each diocese will need to ensure that its clergy and church workers are trained in the Code and its application to personal behaviour and pastoral ministry. Clergy and church workers undertaking pastoral ministry will need to apply the standards and guidelines of this Code in their specific circumstances.

Format and presentation

Each section of this Code consists of three parts:

- a *preamble* which introduces the section;
- *standards* which state the Church's expectations for personal behaviour and the practice of pastoral ministry;
- *guidelines* which explain and illustrate best practice and highlight practical ways to achieve it.

Throughout the Code, all key terms appear in **bold text** the first time they appear in a section and their definitions are contained in the section headed 'Key Terms'. Some additional educational material and advice is included in Section 5²³, Children.

²³ Amended by Standing Committee, November 206 – SC2016/2/29

2 KEY TERMS

abuse in relation to an adult means the following conduct:

- bullying;
- emotional abuse;
- harassment;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

bullying²⁴ means behaviour directed to a person or persons which:

- is repeated;
- is unreasonable (being behaviour that a reasonable person, having considered the circumstances, would see as unreasonable, including behaviour that is victimising, humiliating, intimidating or threatening); and
- creates a risk to their health and safety.

Bullying can include:

- **making derogatory, demeaning or belittling comments or jokes about someone's** appearance, lifestyle, background, or capability;
- communicating in an abusive manner;
- spreading rumours or innuendo about someone or undermining in other ways their performance or reputation;
- **dismissing or minimising someone's legitimate concerns or needs;**
- inappropriately ignoring, or excluding someone from information or activities;
- touching someone threateningly or inappropriately
- **invading someone's personal space or interfering with their personal property;**
- teasing someone, or playing pranks or practical jokes on someone;
- displaying or distributing written or visual material that degrades or offends.

Bullying does not include lawful conduct of clergy or church workers carried out in a reasonable manner, such as:

- **disagreeing with or criticising someone's belief or opinions or actions in an honest and respectful way;**
- giving information about inappropriate behaviour in an objective way to the person or persons concerned and to any other person with a proper reason for having that information;
- setting reasonable performance goals, standards or deadlines;
- giving information about unsatisfactory performance in an honest and constructive way;
- taking legitimate disciplinary action.

Cyberbullying is a form of bullying which involves the use of information and communication technologies.

²⁴ Approved by Standing Committee, November 2016 – SC2016/2/29

child means anyone under the age of 18.

child abuse means the following conduct in relation to a child:

- bullying;
- emotional abuse;
- harassment;
- neglect;
- physical abuse;
- sexual abuse; or
- spiritual abuse.

child exploitation material means material that describes or depicts a person who is or who appears to be a child –

- engaged in sexual activity; or
- in a sexual context; or
- as the subject of torture, cruelty or abuse (whether or not in a sexual context)

in a way that a reasonable person would regard as being, in all the circumstances, offensive. Child exploitation material can include any film, printed matter, electronic data, computer image and any other depiction.

child pornography means sexually explicit or suggestive material depicting children. Child pornography is a form of child exploitation material.

Church means the Anglican Church of Australia.

church authority means the person or body having authority to ordain, license, appoint, dismiss or suspend a member of the clergy or church worker.

church body includes a parish, school, or any body corporate, organisation or association that exercises pastoral ministry within, or on behalf of, or in the name of, the Church.

church worker means a lay person:

- who is licensed or authorised by the bishop of a diocese;
- who is employed by a church body in respect of whom this Code is part of their employment contract; or
- who, for payment or not, holds a position or performs a function with the actual or apparent authority of a church authority or church body, including an office, position or function:
 - of leadership in a parish, diocese or General Synod body;
 - as a member of the General Synod or a diocesan synod;
 - as a member of a body incorporated by the General Synod, a diocese or a diocesan synod;
 - as a churchwarden, member of any parish council or member of any committee constituted by or by the authority of the General Synod, a diocesan synod or a parish council;

in respect of whom the diocesan synod, the diocesan council, the church authority or the church body has adopted this Code.

civil authorities means the police and the relevant State or Territory government child protection authority.

clergy means bishops, priests and deacons of the Church.

corporal punishment means any punishment inflicted on the body.

Director of Professional Standards means the person in a diocese who has responsibility for the maintenance of professional standards of clergy and church workers.

emotional abuse means acts or omissions that have caused, or could cause emotional harm or lead to serious behavioural or cognitive disorders. It includes:

- subjecting a person to excessive and repeated personal criticism;
- ridiculing a person, including the use of insulting or derogatory terms to refer to them;
- threatening or intimidating a person;
- ignoring a person openly and pointedly; and
- behaving in a hostile manner or in any way that could reasonably result in another person feeling isolated or rejected.

grooming²⁵ refers to actions deliberately undertaken with the aim of engaging and influencing an adult or a child for the purpose of sexual activity.

In the case of sexual abuse of a child, an offender may groom not only the child, but also **those close to the child, including the child's parents or guardians, other family members, clergy and church workers**. Grooming can include providing gifts or favours to the child or their family.

In the case of sexual abuse of an adult, an offender may groom not only the adult, but also those close to them, including their children, clergy and church workers.

harassment means unwelcome conduct, whether intended or not, in relation to another person where the person feels with good reason in all the circumstances offended, belittled or threatened. Such behaviour may consist of a single incident or several incidents over a period of time. It includes:

- making unwelcome physical contact with a person;
- making gestures or using language that could reasonably give offence, including continual and unwarranted shouting;
- **making unjustified or unnecessary comments about a person's capacities or attributes;**
- putting on open display pictures, posters, graffiti or written materials that could reasonably give offence;
- making unwelcome communication with a person in any form (for example, phone calls, email, text messages); and
- stalking a person.

individual pastoral ministry means pastoral ministry carried out one-to-one. It includes spiritual direction, or pastoral counselling arising out of bereavement, divorce or other life crises.

neglect means the failure to provide the basic necessities of life where a child's health and development are placed at risk of harm. It includes being deprived of:

²⁵ Approved by Standing Committee, November 2016 – SC2016/2/29

- food;
- clothing;
- shelter;
- hygiene;
- education;
- supervision and safety;
- attachment to and affection from adults; and
- medical care.

offensive language includes blasphemy, verbal harassment, racial and other forms of vilification, personal insult or comment and obscene words.

pastoral ministry means the work involved or the situation which exists when a member of the clergy or church worker has responsibility as part of their role for the wellbeing of others. This includes the provision of spiritual advice and support, education, counselling, medical care, and assistance in times of need.

pastoral relationship means a relationship between clergy or church workers and any person for the purposes of pastoral ministry.

physical abuse means any intentional or reckless act, use of force or threat to use force causing injury to, or involving unwelcome physical contact with, another person. This may take the form of slapping, punching, shaking, kicking, burning, shoving or grabbing. An injury may take the form of bruises, cuts, burns or fractures. It does not include lawful discipline by a parent or guardian.

professional supervision/consultation is a formal, collaborative process which a more senior or experienced person uses to develop and support a person in their ministry. This relationship is confidential, evaluative, and extends over time. It is preferable if the supervisor:

- has no other pastoral or personal relationship with the person being supervised; and
- has been trained in professional supervision.

prohibited material means:

- publications, films and computer games that have been classified by the Office of Film and Literature Classification as being unsuitable for a child to read, see or play;
- any other images or sounds not subject to classification by the Office of Film and Literature Classification that are considered with good reason within the Church to be unsuitable for a child to see or hear; and
- any substance or product whose supply to or use by children is prohibited by law, such as alcohol, tobacco products, illegal drugs and gambling products.

prohibited substance means any substance banned or prohibited by law for use or consumption by adults.

restricted material means:

- publications, films, and computer games that have been classified as Category 1 or 2 restricted, X or RC classification by the Office of Film and Literature Classification; and
- any other images or sounds not subject to classification by the Office of Film and Literature Classification (for example, internet material) that are considered with good

reason within the Church as being offensive on the grounds of violence, sex, language, drug abuse or nudity.

sexual abuse of an adult means sexual assault, sexual exploitation or sexual harassment of an adult.

sexual abuse of a child²⁶ means the use of a child by another person for his or her own sexual stimulation or gratification or for that of others. It includes:

- making sexual advances to a child using any form of communication;
- exposing oneself indecently to a child;
- having or attempting to have vaginal or anal intercourse with a child;
- **penetrating or attempting to penetrate a child's vagina or anus with an object or any bodily part;**
- kissing, touching, holding or fondling or attempting to kiss, touch, hold or fondle a child in a sexual manner;
- staring at or secretly watching a child for the purpose of sexual stimulation or gratification;
- **making any gesture or action of a sexual nature in a child's presence;**
- making sexual references or innuendo in a **child's presence using any form of communication;**
- discussing or inquiring about personal matters of a sexual nature with a child;
- possessing, creating or exposing children to child exploitation material of a sexual nature;
- exposing a child to any form of sexually explicit or suggestive material including clothing with sexually explicit images or messages;
- giving goods, money, attention or affection in exchange for sexual activities with a child;
- giving goods, money, attention or affection in exchange for images of a child for the purpose of sexual gratification of themselves or others; and
- encouraging, or forcing or attempting to encourage or force a child:
 - to sexually touch or fondle another person;
 - to perform oral sex;
 - either to masturbate self or others, or to watch others masturbate; and
 - to engage in or watch any other sexual activity.

Sexual abuse of a child does not include:

- sex education with the prior consent of a parent or guardian; or
- age appropriate consensual sexual behaviour between peers (i.e. the same or a similar age).

sexual assault²⁷ means any intentional or reckless act, use of force or threat to use force involving some form of sexual activity against an adult without their consent. It includes:

- having or attempting to have vaginal or anal intercourse with a person without their consent;
- **penetrating or attempting to penetrate another person's vagina or anus with an object or any bodily part without that person's consent;**

²⁶ Approved by Standing Committee, November 2016 – SC2016/2/29

²⁷ Approved by Standing Committee, November 2016 – SC2016/2/29

- sexually touching and fondling or attempting to sexually touch or fondle a person without their consent;
- kissing or attempting to kiss another person without their consent;
- holding or attempting to hold another person in a sexual manner without their consent;
- forcing or attempting to force a person to sexually touch or fondle another person; and
- forcing or attempting to force a person to perform oral sex.

sexual exploitation refers to any form of sexual contact or invitation to sexual contact with an adult, with whom there is a pastoral or supervisory relationship, whether or not there is consent and regardless of who initiated the contact or invitation. It does not include such contact or invitation within a marriage.

sexual harassment²⁸ means:

- an unwelcome sexual advance, or an unwelcome request for sexual favours, to the other person, or
- other unwelcome conduct of a sexual nature in relation to the other person, in circumstances in which a reasonable person, having regard to all the circumstances, would have anticipated that the other person would be offended, humiliated or intimidated.

Such behaviour may consist of a single incident or several incidents over a period of time. It includes:

- asking a person for sex;
- giving a person to understand that you would like sexual favours from them;
- making any gesture, action or comment of a sexual nature to a person directly or making a comment of a sexual nature about them in their presence;
- making jokes containing sexual references or innuendo using any form of communication;
- exposing a person to any form of sexually explicit or suggestive material;
- making unwelcome physical contact such as touching, pinching, or patting;
- making unwelcome or unnecessary inquiries about or attempts to discuss personal matters of a sexual nature;
- **deliberately intruding on an individual's personal space;**
- staring at or secretly watching a person for the purpose of sexual stimulation or gratification; and
- stalking a person.

spiritual abuse means the mistreatment of a person by actions or threats when justified by appeal to God, faith or religion. It includes:

- using a position of spiritual authority to dominate or manipulate another person or group;
- using a position of spiritual authority to seek inappropriate deference from others;
- isolating a person from friends and family members; and
- using biblical or religious terminology to justify abuse.

²⁸ Approved by Standing Committee, November 2016 – SC2016/2/29

3 PUTTING THIS CODE INTO PRACTICE

Preamble

- 3.1 This Code will only be effective if it is widely known and available throughout the **Church**, practised consistently and implemented justly. **Clergy** and **church workers** will protect the safety of others and themselves by observing its standards and following its guidelines.
- 3.2 The absence of any reference to particular conduct in this Code does not imply that it is acceptable for clergy and church workers.
- 3.3 All clergy and church workers have a responsibility to ensure that personal behaviour and practices of pastoral ministry that are inconsistent with this Code are neither tolerated nor covered up.
- 3.4 Failure to meet the standards of this Code will indicate an area where clergy and church workers require guidance and specialised help. Such failures may result in formal disciplinary action if the conduct infringes an applicable disciplinary rule of the Church or is a breach of an employment contract.
- 3.5 Clergy and church workers are encouraged to follow the guidelines of this Code. Where this is impractical, the exercise of judgement will be required to ensure the safety of those to whom they minister and themselves. Wilful disregard of the guidelines may indicate an area where clergy and church workers require guidance and specialised help.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 3.6 It is your responsibility to be aware of and meet the standards of this Code.
- 3.7 If you have overall authority in a **church body**, you are to ensure that all clergy and church workers for whom you are responsible are made aware of this Code.
- 3.8 You are not to penalise, discriminate or take action against other clergy or church workers because of any action taken in good faith under this Code.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

- 3.9 If you know or have reason to believe that another member of the clergy or another church worker has failed to meet a standard of this Code, other than for **child abuse** (the reporting of child abuse is addressed in paragraphs 5.14 and 5.15) you should:

- Where you believe that a person has not suffered harm or is not at the risk of harm, approach the member of the clergy or church worker and identify the concern; or
- Where you believe that a person has suffered harm or is at the risk of harm, report this to the church authority having responsibility for the member of the clergy or church worker or the Director of Professional Standards.

If in doubt seek advice from a colleague or supervisor or the Director of Professional Standards without identifying the member of the clergy or church worker.

- 3.10 If you know or have reason to believe that another member of the clergy or another church worker has not followed a guideline of this Code, you should approach the member of the clergy or church worker and identify the concern. If you consider that the member of the clergy or church worker is persisting in disregarding the guideline without good reason and a person has suffered harm or is at the risk of harm, you should seriously consider reporting this to the church authority with responsibility for the member of the clergy or church worker or the Director of Professional Standards. If in doubt seek advice from a colleague or supervisor or the Director of Professional Standards without identifying the member of the clergy or church worker.

4 PASTORAL RELATIONSHIPS

Preamble

- 4.1 All people are created in the image of God and are of equal value. This is the foundation of all **pastoral relationships**.
- 4.2 Clergy have authority conferred upon them by their ordination, consecration and licensing. Church workers have authority conferred upon them by their appointment. The authority and training associated with their roles means that they have power in pastoral relationships which is always to be exercised in the service of others.
- 4.3 Trust is of primary importance in the creation and maintenance of an effective pastoral relationship. Trust grows with the maintenance of physical, sexual, emotional and psychological boundaries suitable to pastoral ministry. (The issues of Children and Sexual Conduct are addressed in Sections 3 and 5 respectively.) Clergy and church workers will enhance their ability to maintain these boundaries by attending to their own wellbeing.
- 4.4 While clergy and church workers often enjoy personal friendships with those to whom they minister, their pastoral ministry responsibilities take precedence.
- 4.5 Clergy and church workers are colleagues in **pastoral ministry**: the activity of one inevitably impacts upon the ministry of others.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 4.6 If you have overall authority in a **church body**, you are to ensure that clergy and church workers for whom you are responsible are provided with:
- a safe working environment, including safe housing, where housing is provided;
 - opportunities to maintain and enhance their ministry skills; and
 - personal encouragement, support and regular feedback.
- 4.7 When exercising pastoral ministry you are to act in the best interests of those to whom you are ministering. You must recognise any potential conflict of interest and take steps to resolve it.
- 4.8 When exercising pastoral ministry you are not inappropriately to discriminate between people.

- 4.9 You are not to disclose confidential information received in pastoral ministry to your spouse, family, friends, colleagues or any other person without the consent of the person providing the information, except where:
- the information is known publicly;
 - as required or allowed by law; or
 - it is in the public interest (such as to avoid the risk of serious injury or harm to any person).
- 4.10 When you are on leave or unable to fulfil your responsibilities through illness or any other reason, you are to make alternative arrangements for pastoral ministry.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Boundaries

- 4.11 Make sure you are clear about the requirements of your role, including the hours to be worked and the nature of your responsibilities as well as your leave and other entitlements. You need to be sure that your legitimate personal needs can be met.
- 4.12 Recognise the limits of your skills and experience. Do not undertake any ministry (such as relationship counselling, counselling for abuse or addictions, or an exorcism) that is beyond your competence or the role for which you have been employed or trained. If in doubt seek advice. A person who requires specialised help should be referred to an appropriately qualified person or agency.
- 4.13 Where ministry responsibilities overlap, be aware of the activities, function and style of other clergy and church workers. Consult with these colleagues and co-operate wherever possible.
- 4.14 Where your ministry responsibility to one person may conflict with your responsibility to another person to whom you are ministering, or with your own needs, you should seek advice from a colleague or supervisor. Consider the possibility of transferring ministry responsibility for one or both of these to another minister.
- 4.15 If you are unable to act in the best interest of the person to whom you are ministering because of your own interests you should seek advice from a colleague or supervisor and transfer ministry responsibility for the person to another minister.
- 4.16 Avoid behaviour that could give the impression of favouritism and inappropriate special relationships, particularly with individual children.
- 4.17 Think carefully before providing pastoral ministry to a person with whom you already have a close personal relationship, such as a friend or member of your family. Care is needed because confusion between close personal relationships and pastoral **relationships can lead to a loss of objectivity, failure to act in the other's best** interest and harm to both parties.
- 4.18 Pastoral relationships can legitimately develop into romantic relationships. If this

begins to happen:

- acknowledge to yourself that your personal interest and the pastoral relationship are at risk of becoming confused;
- tell the other person that your relationship is changing and becoming romantic;
- disclose the nature of the relationship to a supervisor or colleague to ensure accountability and prevent misunderstanding; and
- where practicable:
 - disclose to a supervisor or colleague any proposed alternative arrangements for ongoing **individual pastoral ministry**;
 - make alternative arrangements for ongoing individual pastoral ministry; and
 - cease providing individual pastoral ministry to the person.

4.19 If you are providing ongoing individual pastoral ministry or counselling, engage someone to provide regular professional supervision. This will help protect you and those to whom you minister.

4.20 When you resign or retire, you should generally terminate existing pastoral relationships. You should do this in a sensitive and timely manner to allow these responsibilities to be undertaken by your successors. Consult with your successor where the other person wishes to maintain an ongoing pastoral relationship with you.

Personal and professional development

4.21 Maintain a healthy lifestyle and do not overcommit yourself. Make sure you have adequate leisure time, through regularly taking time off, including your full holiday entitlement annually.

4.22 Try to develop interests outside your main area of ministry and continue to care for yourself and your personal and family relationships.

4.23 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.

Confidentiality and confessions

4.24 When you are seeking or providing professional supervision / consultation you should not identify any person and only disclose what is necessary to obtain the supervision or advice.

4.25 In most cases you should tell someone who is to give you confidential information of the limits to confidentiality and the arrangements for supervision or obtaining advice. This should be done before the disclosure of the confidential information, such as at the beginning of an interview.

- 4.26 The Confessions Canon 1989 or the proviso to Canon 113 of 1603 is in force throughout the Church. These Canons make provision for the confession of sins to clergy and for the confidentiality of this confession. If you are a member of the clergy, you should be aware of the scope of, and your obligations under, the applicable Canon. For example, absolution is not automatic and may be withheld. You may require of the person making the confession of sins some appropriate action of contrition and reparation before you give them absolution.
- 4.27 There is a distinction between disclosures made in ordinary pastoral situations and disclosures made as a confession as provided in the applicable pastoral service in the **Church's authorised liturgies. This service should normally be heard in a public place** at advertised times or by arrangement.
- 4.28 If you are a church worker, remember that only clergy have the authority to receive a special confession of sins as provided in the applicable pastoral service in the **Church's** authorised liturgies.
- 4.29 You may have a legal obligation to report criminal offences to the applicable civil authorities (the issue of **child abuse** is addressed in Section 5). You may be subpoenaed to produce documents or to attend court to give evidence, or both. In some States or Territories, clergy may be able to claim privilege from producing documents and/or disclosing information obtained in a confession referred to in paragraphs 4.26 to 4.28.
- 4.30 You should be aware of and, when appropriate, seek advice in regard to:
- your legal obligations with regard to confidential information received during an interview or a confession, particularly in relation to criminal offences and child abuse;
 - the pastoral consequences of breaching confidentiality; and
 - the risk of physical, financial or emotional harm or hardship to another person by disclosing or not disclosing such information, particularly in writings, sermons or other public media.
- 4.31 Exercise special care that any illustrative material you use from personal experience does not involve a breach of confidentiality.

Conversations in a ministry context

- 4.32 Any communication in a ministry context, whether formal or informal, is a pastoral encounter. Communication may be face-to-face, in writing or involve some form of technology. Consider the appropriateness and impact of your words and actions.
- 4.33 Innuendoes or compliments of a sexual nature are always inappropriate. When a person asks questions or seeks advice around topics of a sexual nature, be aware that they may have motives or needs that you do not understand. Be realistic about your own ability to assist them.
- 4.34 To minimise the risk of being accused of or engaging in misconduct, particularly when conducting interviews, think carefully in advance about:
- the place of the meeting, the arrangement of furniture and lighting, and your dress;

- whether the physical location allows for privacy of conversation while maintaining the opportunity for supervision. (For example, doors to interview rooms, if closed, should not be locked.);
 - the physical distance between you and the other person to maintain both hospitality and respect;
 - whether the circumstances would suggest a social interaction;
 - the propriety and circumstances of the interview when you are visiting or being visited alone, especially at night;
 - the personal safety and comfort of all participants;
 - **establishing at the outset the interview's purpose and the boundaries with respect to the subject matter, confidentiality and its duration;**
 - the appropriateness of initiating or receiving any physical contact, such as gestures of comfort, that may be unwanted or misinterpreted; and
 - **whether the presence of a child's parent, guardian or another person chosen by the child is appropriate.**
- 4.35 When considering using technology for communication, you should apply the same principles as you would in any other form of communication. Minimise the risk of harming others or yourself by asking:
- is this an appropriate way to communicate about this matter?
 - should this communication be confidential? If so, do not use electronic media;
 - how will the language and images used impact upon the person receiving the communication and any other person who may access it?
 - could the circumstances of the communication, including the language and images used, suggest your relationship with the other person(s) is inappropriate?

Risks associated with using technology in communication

Clergy, church workers, and other participants in church activities – including children – may communicate using:

- text and picture messaging;
- email;
- instant messenger services and chat rooms;
- video conferencing;
- blogs and internet forums;
- websites;
- social networking sites; and
- other forms of electronic interaction.

Remember information posted online is tracked and can be retrieved. Dangers associated with the use of communication technology are not always appreciated by clergy and church workers. These dangers include:

- losing your privacy;
- losing control of information (such as photographs or emails);
- ignoring personal security settings on social networking sites;
- being unable to determine if people are who they say they are;
- being exposed to unwanted information; and
- becoming a victim of cyberbullying when someone sends or

spreads threatening or embarrassing information.

Record-keeping and privacy

- 4.36 If you are engaged in individual pastoral ministry, consider keeping a factual record of your daily pastoral activity. Record details such as the date, time, place, participants, subject, and any proposed action arising from each activity. Record personal remarks accurately.
- 4.37 You need to know the relevant principles of the applicable privacy legislation in relation to the collection, use, disclosure and management of personal information. These have implications for:
- the publication of personal information in church directories, newsletters, rosters and websites;
 - the recording and publication of voices and images of individuals; and
 - the use and security of all personal information, and especially sensitive information, held by clergy and church workers or in church offices.

5 CHILDREN

Preamble

- 5.1 **Children** are entitled to be safe and protected. They have the right to be respected, listened to and their particular needs addressed in all church activities, whether mixed aged or child specific.
- 5.2 Ministry where children are involved requires absolute trustworthiness.
- 5.3 **Clergy** and **church workers** with overall authority in a **church body** (e.g. incumbents and school principals) have a responsibility that cannot be delegated for the implementation and maintenance of proper systems for the safety and welfare of children participating in its pastoral ministry.
- 5.4 When they are exercising a pastoral ministry involving children in a church body, clergy and church workers (e.g. Sunday school teachers, youth group leaders) have responsibility for the safety and welfare of children in their care.
- 5.5 Clergy and church workers have **authority** over children because of their position and **power** because of their greater age, maturity, physical size and life experience. Abuse arises from the misuse of authority or power. Any form of **child abuse** is always wrong.
- 5.6 Due to the inherent imbalance of power, children are incapable of giving valid consent to abuse.
- 5.7 **Appropriate physical contact is important for children's healthy development.**

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 5.8 If you have overall authority in a church body, you are to ensure that:
- proper systems for the safety **and welfare of children participating in the church's** pastoral ministry are implemented and maintained;
 - all applicable requirements of the civil authorities, the church authority and the church body are complied with; and
 - all clergy and church workers for whom you have responsibility and who work with children:
 - comply with all civil and Church screening and selection requirements;
 - receive regular training in child protection; and
 - are aware of the provisions of this Code relating to children.
- 5.9 If you are exercising a pastoral ministry involving children in a church body you are to take reasonable steps to ensure the safety and welfare of the children in your care.

- 5.10 You are to not abuse children.
- 5.11 When engaged in pastoral ministry you are not to administer **corporal punishment** to children in your care.
- 5.12 You are not to make available to children any **prohibited material**, except wine in the context of a Holy Communion service.
- 5.13 Before you allow a person who is currently charged with or convicted of an offence against a child to participate in activities involving children, you are to:
- consult the **Director of Professional Standards**;
 - ensure that a risk assessment is undertaken; and
 - be satisfied that no child will be at an increased risk of harm.
- 5.14 If you know or reasonably suspect that a child is at risk of harm from child abuse, you are to report this to the appropriate civil authorities.
- 5.15 If you know or reasonably suspect that another member of the clergy or a church worker has abused a child, you are to report this to the appropriate civil authorities and the Director of Professional Standards.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Recognising the characteristics and effects of child abuse

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

Characteristics and effects of child abuse

Abuse of a child can be categorised as emotional, physical, sexual, or spiritual. It can also arise from neglect, bullying or harassment.

The signs and symptoms can include:

- **emotional abuse**—low self esteem, apathy, an over readiness to relate to anyone even strangers, unduly aggressive behaviour, withdrawn behaviour;
- **physical abuse**—bruises, bites, burns and scalds, fractures;
- **sexual abuse**—a level of sexual knowledge or desire for either contact or distance inappropriate to the child's age, self-harm, social isolation, and a sudden onset of soiling, wetting or other behavioural changes;
- **spiritual abuse**—low self esteem, high levels of anxiety and fear, excessive deference to a leader and isolation from former friends and family members;
- **neglect**—failure of a child to grow within the normally accepted pattern, failure of a parent or guardian to provide adequate food, clothing, shelter, medical care and supervision;

Grooming actions are designed to establish an emotional connection to lower the child's inhibitions through the development of a relationship with the child, and increased opportunity to see the child. Grooming involves psychological manipulation that is usually very subtle, drawn out, calculated, controlling and premeditated. Typically, grooming occurs incrementally: accessing the victim, initiating and maintaining the abuse, and concealing the abuse.²⁹

All Australian jurisdictions have grooming offences, which vary in scope and application. Grooming offences may target online or other electronic communications, subjecting children to child exploitation material, and/or using intoxicating substances to engage children for the purpose of sexual activity.³⁰

Characteristics and effects of child abuse

- **bullying or harassment**—low self-esteem, loss of trust in others, apathy, an over readiness to relate to anyone even strangers, unduly aggressive behaviour, withdrawn behaviour.

Sexual abuse of a child is often preceded by **grooming**.

The sexual abuse of a child commonly has the following characteristics:

- it usually starts with something minor and gradually builds up to more involved behaviours through a process of grooming;
- it is secretive and generally known only to the abuser and victim making it extremely difficult to detect;
- it is perpetrated by someone known to the child and/or held in a position of trust by the child or their parents or guardians; and
- it is rarely a self-contained or one-off incident but rather part of an ongoing relationship that is corrupting and distorting.

The abuse of a child commonly causes psychological and spiritual harm and is likely to lead to the impairment of their social, emotional, cognitive, spiritual and intellectual development and/or disturbed behaviour.

The effects of child abuse extend well beyond the abuser and their primary victims. The families of the victim and abusers as well as their communities can also experience a high degree of distress when revelations of abuse emerge. Often they can deny the disclosure and so reject the victim rather than face reality. Once the reality is confronted, the community will commonly experience profound shock, guilt about failing to protect the primary victim, deep hurt and disillusionment.

Recognising the characteristics of sexual offenders

5.17 You need to be aware of the characteristics of sexual offenders. A sexual offender may be a friend, a family member, a neighbour, a peer, or a person in authority.

Characteristics of sexual offenders

Sexual offenders generally:

- do not stop unless there is some intervening factor;

²⁹ Approved by Standing Committee, November 2016 – SC2016/2/29

³⁰ Approved by Standing Committee, November 2016 – SC2016/2/29

Characteristics of sexual offenders

- believe or assert that the victim is complicit or a willing participant;
- attempt to deny, justify, minimise or excuse their behaviour by:
 - claiming their behaviour was an expression of love for the victim;
 - claiming their behaviour was a result of their childhood abuse;
 - claiming their behaviour was influenced by stress, the use of alcohol or other substances; and
 - blaming the victim;
- enjoy the activity, despite claims to the contrary; and
- are repeat offenders.

Sexual offenders who target vulnerable adults and children will often undertake a grooming process as a precursor to abusive behaviour.

Ensuring the safety of children

5.18 Taking all reasonable steps to ensure the safety and welfare of children for whom you have overall responsibility or are in your care requires you prepare a risk management plan which considers the following issues:

- screening and selection of personnel;
- your role and capacity to perform it;
- use of external service providers;
- supervision ;
- planning and conduct of activities;
- venue;
- health and safety;
- transport;
- disciplinary arrangements;
- physical contact;
- photographs and images; and
- record keeping.

These issues are considered in paragraphs 5.19 and 5.47.

Screening and selection of personnel

5.19 If you have responsibility for compliance with civil and Church screening and selection requirements, you should exercise care with the selection of leaders involved in mixed **age or children's activities**. **You should ensure that any parents or guardians assisting with these activities are screened.**

5.20 Consult the Director of Professional Standards as to whether a risk assessment is required before you appoint someone who has:

- been acquitted of a charge of an offence against a child;
- had a charge of an offence against a child not proceed;

had a prohibited status under applicable child protection legislation lifted; or been the subject of Church disciplinary proceedings involving child abuse.

Your role and capacity to perform it

- 5.21 You need to recognise your own limits and not undertake any ministry that is beyond your competence or certification or that is not part of the role for which you have been or are being trained. Arrange for any such ministry to be provided by an experienced person or specialist agency. This applies particularly to outdoor or adventure activities such as canoeing, abseiling and hiking. Refer any child who requires specialised help (e.g. counselling for depression, abuse or addiction) to an appropriately qualified person or agency.
- 5.22 While children should be able to trust and confide in clergy and church workers—and you should expect to develop relationships of this character with children—avoid fostering inappropriate dependence on the part of a child.
- 5.23 Encourage children to develop leadership skills and undertake leadership roles that are appropriate for people of their age.

Use of external service providers

- 5.24 When you engage or use an external service provider for an activity (e.g. when you engage a specialist in outdoor education or a speaker for a camp), you should:
- make reasonable enquiries as to whether they have been screened and selected in accordance with civil and any Church requirements;
 - ensure that they are only used in a supplemental capacity; and
 - wherever practicable, ensure that they are not left alone with any child.

Supervision

- 5.25 The degree of supervision required will vary according to the nature and environment of the activity, the age and maturity of the children and the size of the group. Having multiple leaders to ensure that supervision and accountability standards are maintained is vitally important. You should:
- clearly distinguish the different levels of responsibility between you and any other supervisor and ensure that these differences are understood;
 - consider the extent of supervision required taking into account:
 - the age, number, ability and gender mix of the children; and
 - the venue, time, duration and nature of the activity;
 - **have a register of all children with contact details and parents' or guardians' names for emergencies;** and
 - monitor and periodically review the application of Church child protection procedures.

Activities

- 5.26 You should identify and minimise all potential hazards before embarking on any activity with children. This would include:
- being aware of the fire safety and evacuation procedures;
 - ensuring that emergency exits on church premises are clearly marked and never obstructed or internally locked;
 - not permitting smoking in any church premises where the activity is held; and
 - not knowingly permitting children with serious contagious diseases to attend the activity.
- 5.27 Games or activities that emphasise gender, physical, intellectual or ethnic differences should be assessed for their appropriateness. Think about what message children may learn from the way events are organised and conducted.
- 5.28 You should review in their entirety aural and visual materials, such as videos, films, computer games, graphics, photographs and lyrics, to ensure that any elements containing violence, sexual activity or lifestyle are appropriate for the intended audience. Exercise care if a film or computer game has been recommended by the Office of Film and Literature Classification as unsuitable for viewing or playing by children of a particular age (e.g. MA, M and PG classifications). In assessing whether something is suitable you should take into account the age of the youngest child present. If in doubt, seek the advice of a supervisor or colleague.
- 5.29 To minimise the possibility of children being harmed, give careful consideration to any activities or games that require children to act alone or in pairs independent of leaders.
- 5.30 **Ensure that no children's activity includes:**
- secret initiation rites and ceremonies;
 - nudity or engagement in sexual conduct;
 - the use or availability of prohibited materials, except wine in the context of a Holy Communion service.
- 5.31 When taking children away from church premises, obtain the written consent of a parent or guardian and keep them informed of the place and timing of the event. If you can, include parents or guardians in a leadership team of mixed gender.
- 5.32 When meeting a child privately, you should:
- have parental or guardian consent, where practicable;
 - ensure where appropriate that a parent, guardian or suitable adult is present;
 - inform another member of the clergy, an adult church worker or another adult of the time, location and duration of the meeting; and
 - not invite or have children to your home or visit children in their home when no other adult is present; and
 - make a record of the time, location, duration and circumstances of any meeting where it is impracticable to follow these guidelines.

Venue

- 5.33 Avoid working alone or in isolation with children. You should ensure that:

- all activities have defined boundaries that are easily observed or patrolled;
- **all aspects of children's activities are open to observation;**
- children are not permitted to leave church premises unsupervised; and
- where individual or small group ministry is needed, it occurs in the presence of adults, a public place or a location with high visibility.

5.34 When events require children to sleep over, you should ensure that where possible:

- parents or guardians are involved in the events and their supervision;
- sleeping accommodation is segregated between males and females;
- sleeping accommodation is supervised by more than one person, preferably including a parent or guardian or another adult of each gender; and
- supervisors do not sleep in close personal proximity to a child, unless they are a parent or guardian of the child.

5.35 Venues should allow for the privacy of all parties to be respected, particularly when changing clothes, washing and toileting. If you need to wash or toilet a child, tell another adult what you are doing.

Health and safety

5.36 Ensure that the risk management plan includes relevant contact details (e.g. emergency services and specialised help) and that a first aid kit appropriate to the activity is available. In the case of camps and similar activities, ensure that at least one adult present has first aid training.

5.37 Do not administer prescription medications to a child without the written consent of a parent or guardian.

5.38 Obtain information from parents or guardians about the particular physical and mental health or safety needs of children in your care (e.g. allergies, depression).

Transport

5.39 When making transport arrangements, take reasonable steps to ensure that:

- all drivers or operators are licensed, responsible, experienced and are not impaired by alcohol or any other mind-altering or addictive substance; and
- all motor vehicles and other forms of transport used are registered, insured, safe and fitted with appropriate child restraints or safety devices (e.g. seat belts, life jackets).

5.40 To the extent practicable, avoid being alone with a child in a motor vehicle or driving a child home unaccompanied. If such a situation is unavoidable, inform another adult of the trip and the reason for it.

Discipline

- 5.41 If you have overall responsibility in a Church body, you should ensure that:
- there is a strategy to prevent child abuse from occurring during church activities. This includes giving age-appropriate warnings to children about their own behaviour; and
 - **parents or guardians are advised that abuse of any child during children's activities will not be tolerated**
- 5.42 If you have overall authority for children's ministry in a Church body you should ensure that a disciplinary strategy is developed, made known and implemented.

Disciplining children

When a child's behaviour requires correction, either for the safety and welfare of themselves or the group, it is important that:

- a warning precedes any discipline, where the situation permits;
- the discipline is explained to the child;
- the child is given an opportunity to explain;
- the discipline is appropriate to the occasion and age of the child;
- the form of discipline is not corporal punishment, does not ridicule or humiliate, or is not otherwise abusive;
- very young children are not isolated as a form of discipline;
- physical restraint is only used to protect children from harm or to avoid an accident;
- when physical restraint is used, a record is kept that identifies the restraint used, the member of the clergy or church worker and child involved and any **witnesses, and sets out the incident's circumstances; and**
- **the child's parents or guardians are informed of the circumstances of the incident and discipline; and**
- you make a record of the circumstances of the incident and discipline; and
- you make a record of the circumstances of the incident and discipline.

Physical Contact

- 5.43 In general—excluding circumstances such as immediate physical danger or medical emergency—physical contact should be initiated by the child or occur with their permission. When you make physical contact with a child, be very careful that you **respect the child's feelings and privacy.**
- 5.44 Ensure that any physical contact you have with children is of a non-sexual nature and appropriate to the situation. Avoid any physical contact that is sexually stimulating, or that may be construed as sexually stimulating. Children may or may not be aware of creating such situations. It is your responsibility to be alert for such situations and to cease any inappropriate physical contact immediately.

Children and physical contact

You need to be very careful when making physical contact with children.

Appropriate contact includes:

- **bending down to the child's eye level, speaking kindly and listening attentively;**
- gaining permission before hugging a child and respecting their right to refuse;
- **taking a child's hand and leading them to an activity;**
- comforting a child by placing an arm around their shoulder and giving a gentle squeeze from the side;
- **praising or welcoming a child by holding the child's two hands in yours;**
- patting the child on the head, hand, back or shoulder in affirmation; and
- holding a preschool child who is crying, provided that they want to be held.

Inappropriate contact includes:

- kissing or coaxing a child to kiss you;
- extended hugging or tickling;
- touching any area of the body normally covered by a swimming costume, specifically the buttocks, thighs, breasts or groin areas; and
- carrying older children, sitting them on your lap or having them rub up next to you.

Communication

5.45 If you have overall responsibility in a Church body, you should ensure there is a policy for clergy and church workers which deals with the use of technology to communicate with children in pastoral ministry.

5.46 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.

Risks associated with using technology in communication with children

Clergy, church workers and other participants in church activities – including children – may communicate using:

- texting and picture messaging;
- email;
- instant messenger services and chat rooms;
- video conferencing;

- blogs and internet forums;
- websites; and
- group social networking sites.

Remember information posted online is tracked and can be retrieved. Dangers associated with the use of communication technology with children are not always appreciated by clergy and church workers. These dangers include:

- ignoring personal security settings on social networking sites;
- disclosing contact details or images of the child in the communication;
- being unable to determine if people are who they say they are;
- exposing the child to unwanted or inappropriate information;
- the child becoming a victim of cyberbullying; and
- sexual predators gaining access to the child.

Clergy and church workers can assist children to stay safe when using technology to communicate with others by:

- educating children and their parents or guardians about the risks associated with the use of this technology;
- encouraging children to exercise care in disclosing personal information about themselves and others such as their contact details;
- encouraging children to talk about anything that worries them with their parents or guardians, older siblings, friends, and clergy and church workers with whom they have a pastoral relationship instead of posting their problems in a chat room or blog; and
- encouraging children to talk about anything they see or experience online that worries them.

Photographs and images

- 5.47 If you have overall authority in a church body, you should ensure that there is a policy requiring clergy and church workers to obtain the permission of relevant parents and guardians before making or using images (including photographs and videos) of **children who are engaged in children's activities**. The form of permission should clearly indicate the intended use of the images.

Record keeping

- 5.48 If you have overall authority in a church body, you should ensure that any Church screening documents:
- are treated with confidentiality and never left where they can be accessed by unauthorised persons;
 - where kept on computer, are password protected and stored for an indefinite period of time with access limited to authorised persons; and
 - where kept in paper form, are stored separately from any other documents and locked in secure place for an indefinite period of time, with access limited to authorised persons.

- 5.49 If you have overall authority in a church body, you should:

- ensure that a register of attendance of children and leaders and their emergency contact details is kept for each pastoral ministry involving children;
- consider including such registers in the church archives; and
- keep and store in a secure place all permission forms and records relating to discipline and private meetings.

5.50 If you are exercising a pastoral ministry involving children in a church body, you should keep a register of attendance of the children for whom you are responsible.

6 PERSONAL BEHAVIOUR

Preamble

- 6.1 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.
- 6.2 Abuse of power is at the heart of many relationship problems in the Church and the community. 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.
- 6.3 **Abuse** can take any of several overlapping forms: **bullying, emotional abuse, harassment, physical abuse, sexual abuse or spiritual abuse**. Abuse in a family or domestic context is commonly known as “family and domestic violence.”³¹
- 6.4 It is important for clergy and church workers to be good citizens and obey the laws of the community, except where those laws conflict with Christian convictions.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 6.5 You are not to engage in:
- bullying;
 - emotional abuse;
 - harassment;
 - physical abuse;
 - sexual abuse; or
 - spiritual abuse.
- 6.6 You are not to **abuse** your spouse, children or other members of your family.
- 6.7 You are to be responsible in your use of alcohol and other mind altering or addictive substances or services.
- 6.8 You are not to undertake any pastoral ministry when you are impaired by alcohol or any other mind-altering or addictive substances.
- 6.9 You are not to use any **prohibited substance**.
- 6.10 You are not to take property belonging to others, including intellectual property.
- 6.11 You are not knowingly to make statements that are false, misleading or deceptive.

³¹ Approved by Standing Committee, November 2016 – SC2016/2/29

- 6.12 You are not knowingly to use **offensive language**.
- 6.13 Without a legitimate purpose you are not to view, possess, produce or distribute **restricted material**.
- 6.14 You are to observe the law, other than any law that:
- is contrary to the Holy Scriptures;
 - unjustly prohibits the practice of religion; or
 - prohibits civil disobedience.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

- 6.15 You need to be aware of the impact that abuse can have on people.

The impact of abuse

A person who is abused may suffer emotionally, psychologically, physically, socially and spiritually. The impact can be life long and affect the person, their relationships and their capacity for ministry.

How abuse affects the person and their relationships

The person who is abused may experience:

- feelings of shame, humiliation, rejection, powerlessness, insecurity, anger and resentment;
- sadness, tearfulness, depression, anxiety;
- fatigue, disturbed sleep, changed appetite and ill health;
- substance abuse, gambling and use of pornography;
- becoming more withdrawn or aggressive;
- burn out;
- suicidal thinking and action;
- loss of self-esteem and self-confidence;
- marital and family problems;
- breakdown in community and collegial relationships.

How abuse affects ministry

Clergy or church workers who are abused may experience:

- loss of coping skills;
- disillusionment;
- inability to concentrate;
- loss of motivation;
- decreased productivity and competence;
- bad decision-making and poor judgement;
- loss of faith or crisis of vocation;

- difficulty trusting others;
- diminished employability;
- premature desire to cease employment.

6.16 You need to be able to identify bullying and the cultures and environments which encourage it.

Cultures and environments which encourage bullying

Contexts in which bullying is likely to flourish are characterised by:

- overbearing or inadequate leadership;
- poor management;
- a high level of competition;
- a climate of uncertainty and insecurity;
- lack of support and governance structures;
- poor handling of conflict;
- rigid structures;
- low level of participation or consultation;
- excessive demands on time;
- unclear role description and processes;
- inadequate grievance procedures.

6.17 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. When teaching, admonishing or exercising discipline as part of your pastoral ministry, be sure you do it respectfully.

6.18 Love and care for your family and pay particular attention to the effect of your ministry on your family relationships. Ensure that your behaviour in family relationships is consistent with this Code.

6.19 Take steps to prevent your spouse or children or other members of your family becoming victims of your stress. If you find yourself acting violently or abusively to any member of your family, seek professional help immediately.

6.20 Monitor your consumption or use of alcohol and other mind altering or addictive substances or product (e.g. gambling) to ensure your wellbeing and that of others. Seek professional help if the use of these substances or products adversely affects your ministry, personal wellbeing or relationships.

6.21 You should be sensitive to the effect of your language on others. Avoid using language that may be misunderstood or that bullies, threatens, belittles, humiliates or causes unnecessary offence or embarrassment. Take care when using:

- any swear word;
- language which has sexual connotations; and
- racial, religious or other group descriptions.

6.22 Exercise discretion when viewing or using restricted material. You should:

- consider the legitimate purpose of viewing or using the restricted material;

- consider whether your conduct will damage your reputation and impair your ministry; and
- disclose the purpose and circumstances of your conduct to a supervisor or colleague to avoid any misunderstanding.

6.23 When engaged in civil disobedience, do not act violently or intentionally provoke violence.

6.24 Be sensitive to the effect of your dress on others. Dress appropriately to the context.

6.25 You should comply with copyright legislation. Ensure that any licences for the use of copyright material are current and complied with and that copyright is duly acknowledged.

7 SEXUAL CONDUCT

Preamble

- 7.1 The sexual conduct of clergy and church workers has a significant impact on the **Church** and the community.
- 7.2 Sexuality is a gift from God and is integral to human nature. It is appropriate for **clergy** and **church workers** to value this gift, taking responsibility for their sexual conduct by maintaining chastity in singleness and faithfulness in marriage.
- 7.3 It is part of the role of clergy and church workers to care for, protect and respect all with whom they have a **pastoral relationship**. It is never appropriate for clergy and church workers to take advantage of their role to engage in sexual activity with a person with whom they have a pastoral relationship. Consent to such activity will not be regarded by the Church as valid, except within marriage.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 7.4 You are to be chaste and not engage in sex outside of marriage and not engage in disgraceful conduct of a sexual nature.
- 7.5 You are not to:
- sexually abuse an adult;
 - sexually abuse a child;
 - engage in prostitution;
 - visit brothels and other places associated with the sex industry without a legitimate purpose;
 - view, possess, produce or distribute **restricted material** containing sex or nudity without a legitimate purpose; and
 - view, possess, produce or distribute any form of child pornography or **child exploitation material**.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

- 7.6 If you intend to make physical contact with another adult or speak to them about a sexual matter you should:
- take responsibility for your own actions;
 - seek permission;
 - **respect the person's wishes;**
 - **notice and respond to the person's non-verbal communication;** and

- **refrain from such conduct if in doubt about the person’s wishes.**
- 7.7 You should avoid situations where you are vulnerable to temptation or where your conduct may be construed as a breach of the standards of sexual conduct in this Code.
- 7.8 Any involvement in pastoral ministry to persons in the sex industry requires safeguards and a high level of accountability and collegial support. If in pastoral ministry you intend to visit people or places associated with the sex industry, you should:
- consider the legitimate purpose of visiting the person or place;
 - consider whether your conduct will damage your reputation and impair your ministry; and
 - to avoid any misunderstanding, disclose the purpose and circumstances of what you are doing to a supervisor or colleague.

8 FINANCIAL INTEGRITY

Preamble

- 8.1 In both their personal capacity and their pastoral ministry **clergy** are involved in matters of a financial nature. The ministry of **church workers** may include financial management. The financial dealings of clergy and church workers have a significant impact on the **Church** and the community.
- 8.2 Financial integrity is essential to all financial processes and transactions.
- 8.3 Clergy and church workers with overall authority for financial management in a church body are responsible for the implementation and maintenance of proper systems for financial integrity and accountability. They cannot delegate this responsibility to anyone else.

Standards for clergy and church workers

These standards state the Church's expectations for personal behaviour and the practice of pastoral ministry.

- 8.4 You are not to avoid payment of your just debts and family support obligations.
- 8.5 You are not to engage in tax avoidance.
- 8.6 You are not to seek personal advantage or financial gain for yourself or your family from your position or from a **pastoral relationship**, beyond your stipend or wage and recognised allowances and deductions.
- 8.7 You are not to allow yourself to be influenced by offers of money or financial reward.
- 8.8 You are to avoid situations of conflict between your personal financial interest and your pastoral ministry responsibilities.
- 8.9 You are to arrange your personal and church finances to ensure that clear account and transaction boundaries are maintained.
- 8.10 You are to fully disclose and be publicly accountable for all church monies which you handle.
- 8.11 If you have overall authority for financial management in a church body, you are to ensure that:
- proper systems for financial integrity and accountability are implemented and maintained;
 - all clergy and church workers for whom you have responsibility and who have authority for financial management in a church body are informed of their roles and responsibilities; and
 - all stipends, wages and allowances payable are adequate, and paid promptly and in full.

Guidelines

These guidelines explain and illustrate best practice and highlight practical ways to achieve it.

Financial management practices

- 8.12 You should ensure that your salary packaging and the accounts of any church body for which you have responsibility are in accordance with Church and civil taxation and accounting requirements.
- 8.13 If you have overall authority for financial management in a church body, you should minimise the risk of you and other clergy and church workers being accused of or engaging in financial impropriety by:
- having two persons unrelated by family to handle church money received;
 - not involving paid clergy or paid church workers in the counting of church offertories;
 - ensuring that church money on church premises is kept safely and securely;
 - avoiding church money being taken home wherever possible;
 - ensuring that all church money received is banked promptly;
 - ensuring that proper accounting records are kept for church transactions, in the form of receipts, diary entries, tax invoices, accounts and account statements;
 - ensuring that all church accounts have more than one signatory;
 - ensuring that any accounts paid by cash are duly receipted; and
 - ensuring that those with the responsibility for handling money have suitable training in financial matters.

Gifts

- 8.14 If you are offered or receive a gift, whether monetary or otherwise, from a person with whom you have a pastoral relationship, you should:
- establish for whom the gift is intended and exercise discretion as to whether the gift should be personally accepted;
 - consider:
 - the size of the gift;
 - the intentions and circumstances of the giver;
 - the risk of your integrity being compromised; and
 - whether acceptance of the gift would cause scandal and embarrassment if known publicly;
 - if it is substantial, disclose the offer or receipt to a supervisor or colleague; and
 - **if there is any uncertainty as to the gift's appropriateness, seek advice from a supervisor or colleague.**

Personal financial obligations

- 8.15 You should manage your finances so that personal debts, including those to any church body, are paid when due and in full.

- 8.16 You should avoid borrowing money from, or lending money to, a person with whom you have a pastoral relationship as this may place you in a position where your personal interest conflicts with your pastoral responsibilities. If you do, then disclose the circumstances to a supervisor or colleague. In some cultures where there are communal ownership and kinship obligations, this guideline may be applied differently.



ANGLICAN CHURCH OF AUSTRALIA

SAFE MINISTRY CHECK

**<INSERT NAME OF DIOCESE, PARISH OR CHURCH
ORGANISATION>**

APPLICANT'S SCREENING QUESTIONNAIRE

**FOR ORDINATION CANDIDATES, CLERGY AND PAID OR
LICENSED OR AUTHORISED CHURCH WORKERS**

*[Adopted by the General Synod in October 2004. Last revision in May
2017]*

CONFIDENTIAL APPLICATION FOR MINISTRY

PERSONAL DETAILS:

Title: _____

Surname: _____

Christian Names: _____

Previous Names: _____ **Male/Female**

Address: _____

Home Phone No: _____ **Work Phone No:** _____

Mobile Phone No: _____ **Email:** _____

Date of Birth: _____

Marital Status: _____

Occupation: _____

Applicant's Screening Questionnaire
For Ordination Candidates, Clergy and Paid or Licensed or
Authorised Church Workers

The Anglican Church of Australia has established standards of conduct for clergy and church workers to maintain a safe and healthy ministry environment.

Our commitment to these standards requires that we conduct background referencing for all persons who intend to engage in ordained and lay ministry in Australia. **This request for information is being made to comply with Anglican Church of Australia policies, and not because we have any reason to believe that any applicant has in fact engaged in inappropriate conduct.** What follows is our Screening Questionnaire for those who intend to carry out ordained or paid or licensed or authorised lay ministry in Australia.

As part of this process, we request you to answer a series of questions which are, of necessity, intimate in nature. If you do not understand the question or would like to discuss your answer further, please feel free to call <INSERT NAME>. The completed questionnaire should be sent directly to the address below and will be kept secure in our confidential files, in accordance with the Privacy Act. Except as may be required by law, or by church disciplinary procedures, the information you supply will be used only for screening and disciplinary purposes. Where required by law, the information you supply will be produced.

You must answer all questions. You should add any additional information under the question or on a separate page. Please note that a yes answer to a question will not automatically rule an applicant out of selection.

Please note. We do not interpret a yes answer to a question as a charge of professional misconduct. Each Diocese in Australia provides a formal process for making such a charge.

Thank you for your time.

Yours

<INSERT NAME>

Please return this Questionnaire in the enclosed, stamped, pre-addressed envelope directly to:

<INSERT NAME AND ADDRESS>

.....

APPLICANT'S SCREENING QUESTIONNAIRE

FOR ORDINATION CANDIDATES, CLERGY AND PAID OR LICENSED OR AUTHORISED CHURCH WORKERS

Please tick either "yes" or "no" for each question.

If the answer to any of the following questions is "yes", please indicate the question number, provide relevant information regarding your response and indicate current status of the issue(s) if any.

A yes answer will not automatically rule an applicant out of selection.

Throughout this document **charged*** or **charges*** *indicates allegations made in writing and known to you OR allegations made to a court, disciplinary tribunal or employer in Australia or in any other country.*

Throughout this document **child exploitation material*** means material that describes or depicts a person who is or who appears to be a child –

- engaged in sexual activity; or
 - in a sexual context; or
 - as the subject of torture, cruelty or abuse (whether or not in a sexual context)
- in a way that a reasonable person would regard as being, in all the circumstances, offensive.

Child exploitation material can include any film, printed matter, electronic data, computer image and any other depiction.

Before completing this document please read your diocesan policy for selection of ordination candidates, clergy and paid church workers.

1. Have you ever, since the age of eighteen, been known by any name other than the one given above?
 ▪ **Yes** ☐ **No** ☐
2. Do you have any health problem(s), which may affect your work with children or young persons?
 ▪ **Yes** ☐ **No** ☐
- 3 a. Has disciplinary action of any sort ever been taken against you by a licensing board, professional or community association, employer, educational institution, Church or any other body?
 ▪ **Yes** ☐ **No** ☐
- 3 b. Have there been charges* against you to the above named bodies that did not result in discipline?
 ▪ **Yes** ☐ **No** ☐
- 3 c. Are there charges* pending against you before any of the above-named bodies?
 ▪ **Yes** ☐ **No** ☐
4. Have you ever been convicted of a criminal offence?
 ▪ **Yes** ☐ **No** ☐
5. Have you ever been charged* with a criminal offence?

▪ **Yes** ☐ **No** ☐

6. Have you ever been asked to resign or been terminated by a training program, employer or Church body?

▪ **Yes** ☐ **No** ☐

7. Have you ever had permission to undertake paid or voluntary work with children refused, suspended or withdrawn in Australia or any other country?

▪ **Yes** ☐ **No** ☐

- 8 a. Have you ever had a civil suit brought against you arising out of alleged professional misconduct, or is any such pending?

▪ **Yes** ☐ **No** ☐

- 8 b. Have you ever had professional indemnity insurance declined, suspended or revoked for any reason?

▪ **Yes** ☐ **No** ☐

9. Have you ever been charged* with having engaged in sexual conduct or attempted sexual conduct with a person with whom you had a pastoral or professional relationship (e.g., a parishioner, a client, a patient, an employee, a student, a subordinate)?

▪ **Yes** ☐ **No** ☐

Sexual conduct includes sexually motivated touch and conversation through to sexual intercourse of any kind. The context of the conduct includes personally, virtually or by any electronic means.

10. Have you ever been charged* with having engaged in sexual conduct with persons under the legal age of consent?

▪ **Yes** ☐ **No** ☐

11. Have you ever been charged* with the production, sale or distribution of, or illegal access to child exploitation material*?

▪ **Yes** ☐ **No** ☐

12. Have you ever been charged* with an offence related to sexual misconduct?

▪ **Yes** ☐ **No** ☐

Sexual misconduct includes:

- abuse of power or role for sexual purposes
- sexual conduct with a person under the age of consent or an adult incompetent to give consent
- sexual assault (e.g., rape)
- soliciting for sexual purposes
- an offence related to child exploitation material* or public indecency (e.g., indecent exposure)

13. Have you ever been charged* with an offence related to sexual harassment?

▪ **Yes** ☐ **No** ☐

Sexual harassment includes:

- sexual advances
- requests for sexual favours
- sexually motivated physical contact

- verbal or physical domination of a sexual nature?
14. Have you ever engaged in any of the following conduct, even though never having been charged*?
- sexual contact with a parishioner, client, patient, student, employee or subordinate
 - sexual contact with a person under the age of consent
 - illegal use, production, sale or distribution of child exploitation material*
 - conduct likely to cause harm to a child or young person, or to put them at risk of harm.
- **Yes** ☐ **No** ☐
- The context of the contact and conduct includes personally, virtually or by any electronic means.
15. Have you ever been charged* with verbal or physical harassment?
- **Yes** ☐ **No** ☐
16. Do you have a history of alcohol abuse?
- **Yes** ☐ **No** ☐
17. Do you have a history of substance abuse including prescription, over-the-counter, recreational or illegal drugs?
- **Yes** ☐ **No** ☐
18. Do you have a history of problem gambling?
- **Yes** ☐ **No** ☐
19. Have you ever been charged* with any offence related to cruelty to animals?
- **Yes** ☐ **No** ☐
20. Have you ever been charged* with a traffic offence which required you to attend court?
- **Yes** ☐ **No** ☐
21. Has your driver's licence ever been revoked or suspended?
- **Yes** ☐ **No** ☐
22. Have you ever had an apprehended violence order, order for protection or the like issued against you as a result of allegations of violence, abuse, likely harm, harassment, stalking, etc?
- **Yes** ☐ **No** ☐
23. Have you ever had a licence to own firearms refused or revoked?
- **Yes** ☐ **No** ☐
24. Has a child or dependent young person in your care (as a parent or in any other capacity) ever been removed from your care, or been the subject of a risk assessment by the authorities?
- **Yes** ☐ **No** ☐
25. Have you ever been charged* with misappropriating funds, or otherwise breaching fiduciary duties in any capacity?
- **Yes** ☐ **No** ☐

26. Have you ever been charged* with an offence under the taxation laws?
▪ **Yes** ☐ **No** ☐
27. Have you ever had an order made against you or entered into a composition with creditors or an assignment for the benefit of creditors under the Bankruptcy Act or have you ever had an order made against you under any Act regulating corporations?
▪ **Yes** ☐ **No** ☐
28. Have you done anything in the past or present that may result in allegations being made against you of child abuse?
▪ **Yes** ☐ **No** ☐

Child abuse means:

- the following conduct in relation to a child:
 - bullying;
 - emotional abuse;
 - harassment;
 - neglect;
 - physical abuse;
 - sexual abuse;
 - spiritual abuse;
 - grooming; or
 - the wilful or reckless failure to comply with the laws of the Commonwealth, a State or Territory requiring the reporting of child abuse to the police or other authority; or
- the possession, production or distribution of child exploitation material*.

The context of the conduct includes personally, virtually or by any electronic means.

ORDINATION (complete if applicable)

I was ordained as a Deacon in the Diocese of _____
on _____

I was ordained as a Priest in the Diocese of _____
on _____

I was consecrated as a Bishop in the Diocese of _____
on _____

RECORD OF BISHOP'S LICENCES OR AUTHORITIES: (complete if applicable)

List any positions where you have previously held a Bishop's Licence or Authority.

Position	Diocese	Bishop

RECORD OF CHRISTIAN CHURCH MEMBERSHIP AND CHRISTIAN MINISTRY

List the following information regarding any church you have attended regularly during your adult life, excluding positions detailed above.

Church	Position	Location	Senior Minister	Date From Month/Year	Date To Month/Year

RECORD OF EMPLOYERS

Employer	Position	Location	Date From Month/Year	Date To Month/Year

INTERSTATE / INTERNATIONAL RESIDENCE

Have you ever resided in any other Australian State or Territory, or any other country?

▪ **Yes** ☐ **No** ☐

If **YES** please list all the countries and states

State or Country	Address	Dates

AUTHORITY TO PROVIDE INFORMATION AND RELEASE FROM LIABILITY OF REFEREES AND OTHERS AND CONSENT TO NATIONAL POLICE HISTORY CHECK AND/OR WORKING WITH CHILDREN CHECK OR WORKING WITH VULNERABLE PEOPLE CHECK

I understand that it is the policy of the Anglican Church of Australia to ask:

- those who serve or have served as my bishop;
- churches I have regularly attended as an adult; and
- my employers;

whether to the best of their knowledge I have engaged in specified conduct that is relevant to the assessment of whether I am a suitable person for to undertake ministry in the Church.

I have identified all positions in which I have held a bishop's licence or authority, all churches which I have regularly attended as an adult and my employers. I hereby authorise you and your delegates to contact and exchange information with them. I further hereby authorize every one of those bishops, churches and employers to inform you and your delegates of any knowledge they may have relevant to the assessment of whether I am a suitable person for to undertake ministry in the Church.

I hereby authorise my referees to answer the Referee's Screening Questionnaire and to provide any information relevant to my application to you and your delegates.

I hereby release from liability any person or organisation that provides such information. I also agree to release you and your delegates from any and all liability as it relates to any investigation by you or them regarding the information contained in this application, or any action by you or them as a result of such investigation.

I hereby consent to provide an Australian Federal Police Check if I have resided in another country. I also consent to provide a <INSERT NATIONAL POLICE HISTORY CHECK OR WORKING WITH CHILDREN CHECK OR WORKING WITH VULNERABLE PEOPLE CHECK>.

Signature

Print Name

Date

STATUTORY DECLARATION

I _____
of _____

do solemnly and sincerely declare that:

- (1) the information I have provided in this application and the information contained in any documents accompanying this application are true and correct to the best of my knowledge and belief.
- (2) I understand that any material misstatement in or omission from this questionnaire may render me unfit to hold a particular or any office in the Church or to remain in employment in a Church body.

Applicant's signature: _____ Date: _____

Declared at: _____ this _____ day of _____ 20 _____

Signature: _____

WITNESS TO THE APPLICANT'S SIGNATURE

Name of Witness: _____

Address of Witness: _____

Title / Office held: _____

Your signature must be witnessed by a person (who is not required to read the document) authorised to witness a Statutory Declaration.

IF YOU ARE INVITED to an INTERVIEW, please bring for sighting PROOF OF IDENTITY - two (2) documents, one of which includes a photograph and one of which is either a Birth Certificate, Passport or current Driver's Licence.

ID sighted ☐

ID approved ☐

ID not approved ☐

CHARACTER REFERENCE

Please provide three (3) referees. Referees must be over eighteen years of age and be able to give a report on your good character and suitability for ministry among children and young people. They must NOT be a relative, close friend or a member of the Selection panel. If you have lived in another state or country, please include a referee from your last parish or placement in that state and/or country.

REFEREE 1 *(Senior Church Leader e.g. rector, church warden, elder)*

Name: _____

Address: _____

State: _____ Country: _____ Postcode _____

Email: _____

Phone: (home) _____ (work) _____

REFEREE 2 *(Employer or teacher if no work history)*

Name: _____

Address: _____

State: _____ Country: _____ Postcode _____

Email: _____

Phone: (home) _____ (work) _____

REFEREE 3 *(Person who has known you for longer than 3 years and knows you well)*

Name: _____

Address: _____

State: _____ Country: _____ Postcode _____

Email: _____

Phone: (home) _____ (work) _____



ANGLICAN CHURCH OF AUSTRALIA

**<INSERT NAME OF DIOCESE, PARISH OR CHURCH
ORGANISATION>**

SAFE MINISTRY CHECK

[Adopted by the General Synod in October 2004. Last revision in May 2017]

**APPLICANT'S SCREENING QUESTIONNAIRE
FOR VOLUNTARY CHURCH WORKERS**

CONFIDENTIAL APPLICATION FOR MINISTRY

PERSONAL DETAILS:

Title: _____

Surname: _____

Christian Names: _____

Previous Names: _____ **Male/Female**

Address: _____

Home Phone No: _____ **Work Phone No:** _____

Mobile Phone No: _____ **Email:** _____

Date of Birth: _____

Marital Status: _____

Occupation: _____

Drivers Licence number: _____ **expiry date** _____ **type:** _____
(a copy of a current driver's photo licence issued within Australia must be provided)

or Other Identification: _____

(a copy of a birth certificate, a current Australian passport, an Australian citizenship document or Australian immigration papers, a current credit card or account card from an Australian financial institution, OR a current student identity card from an educational institution must be provided)

Applicant's Screening Questionnaire For Voluntary Church Worker

The Anglican Church of Australia has established standards of conduct for voluntary church workers to maintain a safe and healthy ministry environment. Our commitment to these standards requires that we conduct background referencing for all persons who intend to engage in voluntary ministry having direct and regular involvement with children and young people (0 to 18 years) in Australia.

This request for information is being made to comply with Anglican Church of Australia policies, and not because we have any reason to believe that any applicant has in fact engaged in inappropriate conduct. What follows is our Screening Questionnaire for those who intend to engage in voluntary ministry having direct and regular involvement with children and young people in Australia.

This Screening Questionnaire is to be retained by <INSERT NAME OF THE PARISH OR CHURCH ORGANISATION> in a secure place. Except as may be required by law, or by church disciplinary procedures, the information you supply will be used only for screening and disciplinary purposes. Where required by law, the information you supply will be produced.

You must answer all questions. You should add any additional information under the question or on a separate page. Please note that a yes answer will not necessarily result in your application being unsuccessful.

We do not interpret a yes answer to a question as an admission of misconduct. Each Diocese in Australia provides a formal process for making such a charge.

Thank you for your time.

Yours

<INSERT NAME>

Please return this Questionnaire to:

<INSERT NAME AND ADDRESS>

**APPLICANT'S SCREENING QUESTIONNAIRE
FOR VOLUNTARY CHURCH WORKERS**

Please tick either “yes” or “no” for each question. If the answer to any of the following questions is “yes”, please give details. **A yes answer will not automatically rule an applicant out of selection.**

In this document **charged*** indicates allegations made in writing and known to you OR allegations made to a court, disciplinary tribunal or employer in Australia or in any other country.

In this document **child exploitation material*** means material that describes or depicts a person who is or who appears to be a child –

- engaged in sexual activity; or
 - in a sexual context; or
 - as the subject of torture, cruelty or abuse (whether or not in a sexual context)
- in a way that a reasonable person would regard as being, in all the circumstances, offensive. Child exploitation material can include any film, printed matter, electronic data, computer image and any other depiction.

Before completing this document please read your diocesan policy for selection of volunteers.

1. Do you have any health problem(s), which may affect your work with children or young people?
Yes ☐ **No** ☐
2. Have you ever been convicted of a criminal offence?
Yes ☐ **No** ☐
3. Have you ever been charged with a criminal offence?
Yes ☐ **No** ☐
4. Have you ever had permission to undertake paid or voluntary work with children refused, suspended or withdrawn in Australia or any other country?
Yes ☐ **No** ☐
5. Have you ever engaged in any of the following conduct (personally, virtually or by any electronic means)?
sexual contact with a person under the age of consent
production, sale, distribution or illegal use of child exploitation material*
conduct likely to cause harm to a child or young person, or to put them at risk of harm.
Yes ☐ **No** ☐
6. When in a pastoral or professional relationship, have you ever engaged in sexual contact (personally, virtually, or by any electronic means) with a parishioner, client, patient, student, employee or subordinate (other than with your spouse)?
Yes ☐ **No** ☐
7. Has your driver's licence ever been revoked or suspended?
Yes ☐ **No** ☐
8. Have you ever had an apprehended violence order, order for protection or the like issued against you as a result of allegations of violence, abuse, likely harm, harassment, stalking, etc?
Yes ☐ **No** ☐

9. Has a child or dependent young person in your care (as a parent or in any other capacity) ever been removed from your care, or been the subject of a risk assessment by the authorities?
Yes ☐ **No** ☐
10. Have you done anything in the past or present that may result in allegations being made against you of child abuse?
Yes ☐ **No** ☐

Child abuse means:
the following conduct in relation to a child:

- bullying;
- emotional abuse;
- harassment;
- neglect;
- physical abuse;
- sexual assault;
- spiritual abuse;
- grooming; or
- the wilful or reckless failure to comply with the laws of the Commonwealth, a State or Territory requiring the reporting of child abuse to the police or other authority; or

the possession, production or distribution of child exploitation material*.

The context of the conduct includes personally, virtually or by any electronic means.

11. Have you a history of alcohol abuse or a history of substance abuse including prescription, over-the-counter, recreational or illegal drugs?
Yes ☐ **No** ☐

RECORD OF CHRISTIAN CHURCH MEMBERSHIP

List all church organisations, churches, parishes or congregations of which you have been a member.

Church	Position	Location	Senior Minister	Date From Month/Year	Date To Month/Year

AUTHORITY TO PROVIDE INFORMATION AND RELEASE FROM LIABILITY OF REFEREES AND OTHERS AND CONSENT TO NATIONAL POLICE HISTORY CHECK AND/OR WORKING WITH CHILDREN CHECK OR WORKING WITH VULNERABLE PEOPLE CHECK

I understand that it is the policy of the Anglican Church of Australia to ask my referees:

whether to the best of their knowledge I have engaged in specified conduct that is relevant to the assessment of whether I am a suitable person for to undertake ministry in the Church.

I have identified all church organisations, churches, parishes or congregations of which I have been a member. I hereby authorise you and your delegates to contact and exchange information with them. I further hereby authorise every one of them to inform you and your delegates of any knowledge they may have relevant to the assessment of whether I am a suitable person for to undertake ministry in the Church.

I hereby authorise my referees to provide any information relevant to my application to you and your delegates.

I hereby release from liability any person or organisation that provides such information. I also agree to release you and your delegates from any and all liability as it relates to any investigation by you or them regarding the information contained in this application, or any action by you or them as a result of such investigation.

I hereby consent to provide a National Police History Check if I have resided in another country. I also consent to provide a <INSERT NATIONAL POLICE HISTORY CHECK OR WORKING WITH CHILDREN CHECK OR WORKING WITH VULNERABLE PEOPLE CHECK>.

Signature

Print Name

Date

DECLARATION

I _____
of _____

do solemnly and sincerely declare that:

- (1) the information I have provided in this application and the information contained in any documents accompanying this application are true and correct to the best of my knowledge and belief.
- (2) I understand that any material misstatement in or omission from this questionnaire may render me unfit to hold a particular or any office in the Church.

Applicant's signature: _____ Date: _____

OR online form of authorisation

For applicants 16 years and under a counter-signature from either a parent or guardian is required.

To the best of my knowledge, the information in this application form is correct.

Signed

Parent or Guardian: _____ Date: _____

OR online form of authorisation

CHARACTER REFERENCE

Please provide two (2) referees. Referees must be over eighteen years of age and be able to give a report (by telephone only) on your good character and suitability for ministry among children and young people. Referees will be contacted by telephone. They must NOT be a relative or a close friend. If you have lived in another state or country, please include a referee from your last parish or placement in that state and/or country.

REFEREE 1 (*Church leader e.g. rector, church warden, parish councillor, youth minister*)

Name: _____

Address: _____

State: _____ Country: _____ Postcode: _____

Email: _____

Phone: (home) _____ (work) _____

REFEREE 2 (*Employer or teacher if no work history or adult person who has known you for longer than 3 years and knows you well*)

Name: _____

Address: _____

State: _____ Country: _____ Postcode: _____

Email: _____

Phone: (home) _____ (work) _____



ANGLICAN CHURCH OF AUSTRALIA

SAFE MINISTRY CHECK

<INSERT NAME OF DIOCESE, PARISH OR CHURCH
ORGANISATION>

REFEREE'S SCREENING QUESTIONNAIRE

**FOR ORDINATION CANDIDATES, CLERGY AND PAID OR
LICENSED OR AUTHORISED CHURCH WORKERS**

*[Adopted by the General Synod in October 2004.
Last revision in May 2017]*

CONFIDENTIAL APPLICATION FOR MINISTRY

PERSONAL DETAILS OF PERSON APPLYING FOR MINISTRY:

Title: _____

Surname: _____

Christian Names: _____

Address: _____

Phone No: _____ Email: _____

PERSONAL DETAILS OF REFEREE:

Title: _____

Surname: _____

Christian Names: _____

Address: _____

Home Phone No: _____ Work Phone No: _____

Mobile Phone No: _____ Email: _____

Referee's Screening Questionnaire
For Ordination Candidates, Clergy and Paid or Licensed or
Authorised Church Workers

Reference request for <INSERT NAME>

The Anglican Church of Australia has established standards of conduct for Church workers in order to maintain a safe and healthy ministry environment.

Our commitment to these standards requires that we conduct background referencing for all persons who intend to engage in ordained and lay ministry in Australia. **This request for information is being made to comply with Anglican Church of Australia policies, and not because we have any reason to believe that the applicant has in fact engaged in inappropriate conduct.** What follows is our Screening Questionnaire for those who intend to carry out ordained and paid or licensed or authorised lay ministry in Australia.

As part of this process, we request persons named as referees to answer a series of questions which are, of necessity, intimate in nature. If you do not understand the question or would like to discuss your answer further, please feel free to call <INSERT NAME>. The completed questionnaire should be sent directly to the address below and will be kept secure in our confidential files, in accordance with the Privacy Act. Except as may be required by law, or by church disciplinary procedures, the information you supply will be used only for screening and disciplinary purposes. Where required by law, the information you supply will be produced.

Please answer each question to the best of your knowledge. If you are unfamiliar with an area raised in the question, please say so and go on. If you have no knowledge of this person and/or have no access to records, you may so state on page 3, sign and return the form.

Please note. We do not interpret an adverse answer to a question as a charge of professional misconduct. Each Diocese in Australia provides a formal process for making such a charge.

A 'yes' answer to a question will not automatically rule the applicant out of selection.

Thank you for your time.

Yours

<INSERT NAME>

Please return this Questionnaire in the enclosed, stamped, pre-addressed envelope directly to:

<INSERT NAME AND ADDRESS>

.....

REFEREE'S SCREENING QUESTIONNAIRE FOR ORDINATION CANDIDATES, CLERGY AND PAID OR LICENSED OR AUTHORISED CHURCH WORKERS

Please answer each question by ticking one response. If you have had no opportunity to gain the knowledge required by a particular question or there is no record on file tick "don't know". If you give an adverse answer to any of the following questions, please indicate the question number, provide relevant information regarding your response and indicate current status of the issue(s) if any. Any adverse information will not automatically rule an applicant out of selection.

Throughout this document **charged*** or **charges*** indicates allegations made in writing and known to you OR allegations made to a court, disciplinary tribunal or employer in Australia or in any other country.

Throughout this document **child exploitation material*** means material that describes or depicts a person who is or who appears to be a child –

- engaged in sexual activity; or
 - in a sexual context; or
 - as the subject of torture, cruelty or abuse (whether or not in a sexual context)
- in a way that a reasonable person would regard as being, in all the circumstances, offensive. Child exploitation material can include any film, printed matter, electronic data, computer image and any other depiction.

- In what capacity have you known this person and for how long (include dates)?
-

- If you have no knowledge of this person and/or have no access to records state so here and sign the Declaration on the last page.
-

1. To the best of your knowledge, has this person ever, since the age of eighteen, been known by any name other than the one given above?

Yes ☐ **No** ☐ **Don't know** ☐

2. To the best of your knowledge, has this person ever had any health problem(s), including alcohol or drug abuse, which may affect their work with children or young persons?

Yes ☐ **No** ☐ **Don't know** ☐

- 3a. To the best of your knowledge, has this person ever had disciplinary action of any sort taken against them by a licensing board, professional or community association, employer, educational institution, Church or any other body?

Yes ☐ **No** ☐ **Don't know** ☐

- 3b. To the best of your knowledge, has this person ever had charges* made against them that did not result in discipline?

Yes ☐ **No** ☐ **Don't know** ☐

- 3c. To the best of your knowledge, does this person have charges* pending against them before any of the above-named bodies?

Yes ☐ **No** ☐ **Don't know** ☐

4. To the best of your knowledge, has this person ever been convicted of a criminal offence?
Yes ☐ **No** ☐ **Don't know** ☐
5. To the best of your knowledge, has this person ever been charged* with a criminal offence?
Yes ☐ **No** ☐ **Don't know** ☐
6. To the best of your knowledge, has this person ever been asked to resign or been terminated by a training program, employer or Church body?
Yes ☐ **No** ☐ **Don't know** ☐
7. To the best of your knowledge, has this person ever had permission to undertake paid or voluntary work with children refused, suspended or withdrawn in Australia or any other country?
Yes ☐ **No** ☐ **Don't know** ☐
- 8a. To the best of your knowledge, has this person ever had a civil suit brought against them arising out of alleged professional misconduct, or is any such pending?
Yes ☐ **No** ☐ **Don't know** ☐
- 8b. To the best of your knowledge, has this person ever had professional indemnity insurance declined, suspended or revoked for any reason?
Yes ☐ **No** ☐ **Don't know** ☐
9. To the best of your knowledge, has this person ever been charged* with having engaged in sexual conduct or attempted sexual conduct with a person with whom they had a pastoral or professional relationship (e.g., a parishioner, a client, a patient, an employee, a student, a subordinate)?
Yes ☐ **No** ☐ **Don't know** ☐
- Sexual conduct includes sexually motivated touch and conversation through to sexual intercourse of any kind. The context of the conduct includes personally, virtually or by any electronic means.
10. To the best of your knowledge, has this person ever been charged* with having engaged in sexual conduct with persons under the legal age of consent?
Yes ☐ **No** ☐ **Don't know** ☐
11. To the best of your knowledge, has this person ever been charged* with the production, sale or distribution of, or illegal access to child exploitation material*?
Yes ☐ **No** ☐ **Don't know** ☐
12. To the best of your knowledge, has this person ever been charged* with an offence related to sexual misconduct?
Yes ☐ **No** ☐ **Don't know** ☐
- Sexual misconduct includes:
 - abuse of power or role for sexual purposes
 - sexual conduct with a person under the age of consent or an adult incompetent to give consent
 - sexual assault (e.g., rape)
 - soliciting for sexual purposes
 - an offence related to child exploitation material* or public indecency (e.g., indecent exposure)

13. To the best of your knowledge, has this person ever been charged* with an offence related to sexual harassment?

Yes ☐ **No** ☐ **Don't know** ☐

- Sexual harassment includes:
- sexual advances
- requests for sexual favours
- sexually motivated physical contact
- verbal or physical domination of a sexual nature

14. To the best of your knowledge, has this person ever engaged in any of the following conduct, even though never having been charged*?

- sexual contact with a parishioner, client, patient, student, employee or subordinate
- sexual contact with a person under the age of consent
- illegal use, production, sale or distribution of child exploitation material*
- conduct likely to cause harm to a child or young person, or to put them at risk of harm

Yes ☐ **No** ☐ **Don't know** ☐

The context of the contact and conduct includes personally, virtually or by any electronic means.

15. To the best of your knowledge has this person ever been charged* with verbal or physical harassment?

Yes ☐ **No** ☐ **Don't know** ☐

16. To the best of your knowledge, does this person have a history of alcohol abuse?

Yes ☐ **No** ☐ **Don't know** ☐

17. To the best of your knowledge, does this person have a history of drug abuse with prescription, over-the-counter, recreational or illegal drugs?

Yes ☐ **No** ☐ **Don't know** ☐

18. To the best of your knowledge, does this person have a history of problem gambling?

Yes ☐ **No** ☐ **Don't know** ☐

19. To the best of your knowledge, has this person ever been charged* with any offence related to cruelty to animals?

Yes ☐ **No** ☐ **Don't know** ☐

20. To the best of your knowledge, has this person ever been charged* with a traffic offence which required them to attend court?

Yes ☐ **No** ☐ **Don't know** ☐

21. To the best of your knowledge, has this person ever had a driver's licence revoked or suspended?

Yes ☐ **No** ☐ **Don't know** ☐

22. To the best of your knowledge, has this person ever had an apprehended violence order, order for protection or the like issued against them as a result of allegations of violence, abuse, likely harm, harassment, stalking, etc?

Yes ☐ **No** ☐ **Don't know** ☐

23. To the best of your knowledge, has this person ever had a licence to own firearms refused or revoked?
Yes ☐ **No** ☐ **Don't know** ☐
24. To the best of your knowledge, has this person ever had a child or dependent young person in their care (as a parent or in any other capacity) removed from their care, or been the subject of a risk assessment by the authorities?
Yes ☐ **No** ☐ **Don't know** ☐
25. To the best of your knowledge, has this person ever been charged* with misappropriating funds, or otherwise breaching fiduciary duties in any capacity?
Yes ☐ **No** ☐ **Don't know** ☐
26. To the best of your knowledge, has this person ever been charged* with an offence under the taxation laws?
Yes ☐ **No** ☐ **Don't know** ☐
27. To the best of your knowledge, has this person ever had an order made against him or her or entered into a composition with creditors or an assignment for the benefit of creditors under the Bankruptcy Act or ever had an order made against him or her under any Act regulating corporations?
Yes ☐ **No** ☐ **Don't know** ☐
28. To the best of your knowledge, has this person ever done anything in the past or present that may result in allegations being made against them of child abuse?
Yes ☐ **No** ☐ **Don't know** ☐

Child abuse means:

- the following conduct in relation to a child:
 - bullying;
 - emotional abuse;
 - harassment;
 - neglect;
 - physical abuse;
 - sexual abuse;
 - grooming; or
 - the wilful or reckless failure to comply with the laws of the Commonwealth, a State or Territory requiring the reporting of child abuse to the police or other authority; or
- the possession, production or distribution of child exploitation material*.

The context of the conduct includes personally, virtually or by any electronic means.

- 29a. If you were an employer, is there any reason why you would not employ this person?
Yes ☐ **No** ☐ **Don't know** ☐
- 29b. Is there any reason why you would not leave your children in the care of this person?
Yes ☐ **No** ☐ **Don't know** ☐
- 29c. Is there any reason why you would not regard this person as suitable to hold the position for which they have applied?
Yes ☐ **No** ☐ **Don't know** ☐
30. In your opinion, is this person able to work with others?
Yes ☐ **No** ☐ **Don't know** ☐

31. In your opinion, is the person suited for work with children?

Yes ☐ **No** ☐ **Don't know** ☐

32. Would you like an opportunity to speak with the Bishop or a member of the Selection Panel?

Yes ☐ **No** ☐ **Don't know** ☐

I declare that the information I have provided in this application and the information contained in any documents accompanying this application are true and correct to the best of my knowledge and belief.

Referee's Name: _____

Address: _____

Phone: _____ Email: _____

Referee's Signature: _____ Date: _____

Declared at: _____ this _____ day of _____

SAFE MINISTRY TRAINING BENCHMARKS**Introduction**

This document has been developed by the Professional Standards Commission as a set of national Benchmarks in Safe Ministry Training for the Anglican Church of Australia.

Safe Ministry:

- honours God;
- values and respects people; and
- is free from abuse and harm.

Purpose of the National Benchmarks

The purpose of the national Benchmarks is:

- to set a high and consistent standard in Safe Ministry training across the Anglican Church of Australia; and
- to facilitate mutual recognition of training between dioceses.

References to *Faithfulness in Service*

Many of these benchmarks in Safe Ministry training are linked to Standards or Guidelines in *Faithfulness in Service*.

Acknowledgement

The nature and content of Safe Ministry Training has been the topic of cross-denominational discussion in Australia since 2005. During 2006 and 2007 the National Council of Churches in Australia Safe Church Training Agreement produced a set of standards for Safe Ministry Training. These Benchmarks are built upon those standards.

Recommendations for delivery of Safe Ministry training

These Benchmarks address the specific content of Safe Ministry training. Given the sensitive nature of the material presented in Safe Ministry training, attention needs to be given to the style of delivery of training.

It is good practice for Safe Ministry Training to occur in a face-to-face workshop setting where participants are given the opportunity to experience the content through guided learning experiences, opportunities to explore the concepts through exercises and case studies over a period of at least 5 hours.

Because a number of persons who have been abused have made a disclosure at Safe Ministry Training events it is advisable to provide pastoral support at the training.

Each diocese should:

- ensure that the content of its Safe Ministry Training adequately deals with the contents of the Benchmarks;
- ensure that workshop presenters are appropriately qualified and experienced;
- ensure that the presentation is consistent across workshops, and
- regularly review and refresh their workshop material.

Workshop development guidelines

Each diocese should have regard to the following guidelines in developing workshops

- prepare workshop presenter session notes for consistency of presentation;
- provide each workshop participant with a workbook or handouts;
- provide resources for presenters – powerpoint presentation, overhead transparencies, additional scenarios, videos, DVDs, etc;
- encourage the use of a variety of workshop activities: group discussions, individual or group tasks – including scenarios, sample documents;
- provide a checklist for the suitability and safety of the training venue;
- provide and workshop evaluations (by participants), and
- provide support documents, eg. implementation kits.

Workshop ground-rules

Each workshop presenter should establish ground-rules for the workshop which will include:

- conducting an OH&S and hazard check of venue;
- providing a workshop overview which includes the topics covered, and if in a face-to-face workshop, breaks, housekeeping, including hazards;
- dealing with housekeeping issues(eg. mobile phones, punctuality after breaks, etc);
- outlining workshop standards for confidentiality, support , interaction, respecting opinions;
- providing an opportunity to explore the expectations of participants, and
- advising the availability of pastoral support for the participants.

Records, refresher training and evaluation

Each diocese should:

- establish a system for the retention of records of participants' completion of workshops;
- ensure records of participants' completion of workshops are kept in the prescribed manner;
- ensure refresher courses are undertaken every 3 years, and
- establish a system for the ongoing evaluation of its Safe Ministry Training: content, materials, delivery and effectiveness.

Course Content

The contents of a Safe Ministry Training course should include the following key concepts. Many of these are found in Faithfulness In Service (**FIS**) and appropriate references are identified in brackets.

1. The Church's responsibility for Safe Ministry

- (a) theological reflection on God's concern for the safety all people and God's call on our lives to care for and protect all people especially the vulnerable;
- (b) the church's duty of care in relation to ministry.

2. Clergy and church workers: pastoral relationships, boundaries and use of power

- (a) the nature of leadership and pastoral relationships (FIS 4).
- (b) appropriate boundaries in ministry and personal behaviour (FIS 6,7 and 8);
- (c) positional power within ministry & non-ministry settings;
- (d) communication in a ministry context including electronic communication (FIS 4.32-35; 5.45-46);
- (e) abiding by a code of conduct.

3. Children and vulnerable adults

- (a) values and behaviours relating to children, including rights & responsibilities (FIS 5);
- (b) vulnerable adults including situational vulnerability.

4. Safe environments

- (a) responsibilities of those in charge of programs and events (FIS 5.8);
- (b) social and cultural diversity issues;
- (c) identifying, assessing and managing health and safety risks (FIS 5.18, 5.33-38);
- (d) obtaining information e.g. health/medical, permission forms, privacy and record keeping (FIS 4.36-37);
- (e) handling critical incidents;
- (f) first aid requirements, including personnel, skills and equipment (FIS 5);
- (g) food handling/hygiene;
- (h) transport (FIS 5.39-40);
- (i) group supervision (FIS 5.25);
- (j) discipline and physical contact (FIS 5.41-44);
- (k) photos and images (FIS 5.47);
- (l) activity safety (FIS 5.26);
- (m) external service providers (FIS 5.24).

5. Recruitment and supervision

- (a) role/task descriptions for clergy and church workers;
- (b) diocesan requirements for screening and selection of clergy and church workers including risk assessment (FIS 5.19-20);
- (c) government requirements- relevant legislation;
- (d) supervision of clergy and church workers;
- (e) support and self-care of clergy and church workers.

6. *Identifying suspected abuse/risk of harm*

- (a) perceptions about abuse;
- (b) values & attitudes about abuse;
- (c) possible barriers to protecting children and the vulnerable;
- (d) information about abuse, effects and offenders;
- (e) facts and myths surrounding abuse (FIS 5.16-17);
- (f) definitions and indicators of abuse/harm;
- (g) definitions of the types of abuse (including grooming behaviours) and possible indicators (FIS 5.16);
- (h) the role of power in abuse.

7. *Responding to abuse*

- (a) appropriate responses to disclosures including ensuring safety;
- (b) supporting children and vulnerable adults after a disclosure;
- (c) supporting people who have received a disclosure;
- (d) government requirements - relevant legislation;
- (e) diocesan requirements;
- (f) government agencies responsible for child protection and vulnerable adults;
- (g) details of relevant legislation pertaining to child protection and vulnerable adults;
- (h) information on what is to be reported and methods of reporting;
- (i) responsibilities of mandatory reporters;
- (j) opportunities for voluntary reporting;
- (k) diocesan reporting policy and procedures when, how and to whom;
- (l) confidentiality;
- (m) support for those reporting;
- (n) support and safety of church communities after a disclosure.



Anglican Church of Australia

Policy for Safe Ministry in a parish where there is a risk of sexual abuse by a Person of Concern

*Helping to ensure the safety of adults and children
where a Person of Concern is currently participating
or wishes to participate in the life of a parish*

Date of Issue: 16 June 2017

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1. Introduction

The purpose of this policy is to help ensure that, where a *Person of Concern* is currently participating or wishes to *participate in the life of a parish*, people in the parish are not placed at increased risk of being sexually abused.

This policy:

- replaces and updates Guidelines for Parish Safety where there is a Risk of Sexual Abuse by a Person of Concern—guidelines that were recommended by the Standing Committee of the General Synod in October 2009; and
- should be read in conjunction with the associated Checklist for adoption and implementation by a Diocese.

Under legislation requiring mandatory reporting of child abuse, the *Director of Professional Standards*, the *Minister*, a Churchwarden or a member of the *Parish Accountability Group* may have an obligation to report information about a *Person of Concern* to the applicable authority in their jurisdiction. This policy does not remove this obligation.

Key terms are defined in Section 2 and are italicised.

Section 3 sets out key features of a process for safe ministry with *Persons of Concern* and Section 4 summarises the roles of key participants in the process.

Section 5 outlines in detail the process to be followed before a *Person of Concern* can participate or continue to *participate in the life of a parish*. This process consists of seven stages:

- 1 Identify a *Person of Concern*;
- 2 Notify the *Director of Professional Standards*;
- 3 Develop an *Interim Safety Plan*;
- 4 Decide whether to proceed further;
- 5 Conduct the necessary assessments;
- 6 Establish the necessary safeguards; and
- 7 Monitor the arrangements made.

The legal framework within which this policy operates is set out in Section 6.

2. Key Terms

Alternative Ministry includes the identification of:

- a parish in whose life the Person of Concern may participate; or
- a member of the clergy who can provide pastoral ministry to the Person of Concern.

Bishop means the Bishop of the Diocese or their delegate.

Church means the Anglican Church of Australia.

Diocesan Accountability Panel or **DAP** means a panel of people with appropriate qualifications and experience appointed by the *DPS* to provide training and support and as required to become members of the *Parish Accountability Group*.

Diocesan Advisor is a person or body with appropriate qualifications and experience in the management of the risk of harm to people by *Persons of Concern*. The *Diocesan Advisor* is appointed by the *Bishop*. The Professional Standards Committee of the Diocese may act as the *Diocesan Advisor*.

Director of Professional Standards or **DPS** means the Director of Professional Standards or their delegate.

Expert Assessment of the *Person of Concern* is undertaken by a professional with appropriate qualifications and experience, usually a forensic psychologist or forensic psychiatrist, accredited by the *Bishop*. The Assessment should include identification of factors increasing the likelihood of the *Person of Concern* offending or reoffending, and may take into account information obtained from external sources such as sentencing comments, parole report, etc.

Interim Safety Plan is a document that specifies what is required to protect people in the parish during the *Process of Assessment*. The *Interim Safety Plan* should, as a minimum, state the conditions for participation of the *Person of Concern* in the life of the parish OR direct the *Person of Concern* not to participate in the life of the parish until the *Process of Assessment* is completed.

Minister means the incumbent of the parish by whatever name the person holding the office is called, such as rector, vicar or priest-in-charge.

Parish Accountability Group is appointed by the *Minister* and Churchwardens following consultation with the *Person of Concern* and the *DPS*. The *Parish Accountability Group* will implement the *Safety Agreement* or *Safety Plan* by monitoring the *Person of Concern* while he or she participates in the life of the parish, holding the *Person of Concern* accountable and supporting/helping the *Person of Concern* manage his or her personal risks and behaviour. The function of the *Parish Accountability Group* will vary according to the *Person of Concern's* level of risk, their offending history and the information gathered. It is not the role of the *Parish Accountability Group* to provide pastoral support.

Parish Council means the parish council or representatives of the parish council or the *Minister* and the Churchwardens if there is no separate parish council.

Participate in the life of a parish means attending public worship and/or otherwise participating in activities in a parish.

Person of Concern is a person whose presence constitutes a risk of sexual abuse to people in the parish and may include one or more of the following:

- a person who has pleaded guilty to, has been convicted of, or has admitted to having committed, a sexual criminal offence; or
- a person who is currently charged with a sexual criminal offence; or
- a person who has been disciplined or had other action taken against them under a *disciplinary* or professional standards process of the *Church because of Sexual Misconduct*, or who has been refused ordination, employment or appointment in the *Church* because of an adverse risk assessment arising from *Sexual Misconduct*; or
- a person against whom allegations of *Sexual Misconduct* are currently being dealt with under a disciplinary or professional standards process of the *Church*; or
- a person who has been disciplined by an organisation other than the Anglican Church of Australia for *Sexual Misconduct*; or
- a person who, as a result of *Sexual Misconduct*, has received an adverse risk assessment from a professional with appropriate qualifications and experience in accordance with the requirements of another church or a statutory authority; or
- a person who has received or is receiving treatment for disordered sexual behaviour.

Process of Assessment is the process specified in this policy for assessing whether a *Person of Concern* can participate in the life of a parish.

Safety Agreement is a written agreement between the *DPS* on behalf of the Diocese, the *Minister* and Churchwardens on behalf of the parish and the *Person of Concern*, and specifies the terms for the participation of the *Person of Concern* in the life of the parish. The *Safety Agreement* should, as a minimum, state:

- the conditions for participation of the *Person of Concern* in the life of the parish;
- any additional conditions (e.g. an obligation to undertake child protection training);
- the consequences of any breach of the Agreement by the *Person of Concern*; and
- what information should be released to whom.

A *Safety Agreement* must include a process for advising a new *Minister* and new Churchwardens in the parish of the existence and terms of the Agreement.

Safety Plan is a document that specifies the terms for the participation of the *Person of Concern* in the life of the parish if it is impractical to enter into a *Safety Agreement* (such as

when a *Person of Concern* has an intellectual disability). The *Safety Plan* should, as a minimum, state:

- the conditions for participation of the *Person of Concern* in the life of the parish;
- any additional conditions (e.g. an obligation to undertake child protection training);
- the consequences of any breach of the Plan by the *Person of Concern*; and
- what information should be released to whom.

A *Safety Plan* must include a process for advising a new *Minister* and new Churchwardens in the parish of the existence and terms of the Plan.

Situational Assessment is an assessment of the parish by the *DPS*.

Sexual Misconduct includes sexual abuse of a child and sexual abuse of an adult as defined in Faithfulness in Service.

3. Key Features

1. The *Church* is committed to the physical, emotional and spiritual wellbeing of all people, including any survivors of sexual abuse (whether known or unknown), who *participate in the life of a parish*.
2. When a *Person of Concern* participates in the life of the parish, the endeavour to meet this commitment raises complex issues which may not be appreciated by the *Person of Concern*, or the parish. It is essential that the Diocese, through the *Director of Professional Standards (DPS)*, is involved in decisions about the participation of a *Person of Concern* in the life of the parish. This will help ensure that people in the parish are protected from the risk of harm.
3. A *Person of Concern* can be invited to *participate in the life of a parish* provided that both the *Person of Concern* and the *Parish Council* are willing to proceed with the *Process of Assessment*, and the *Person of Concern* is willing to meet its requirements. The *DPS* will issue such an invitation only when an *Expert Assessment* of the *Person of Concern* (if necessary) and a *Situational Assessment* of the parish indicate that participation is appropriate and there is either a *Safety Plan* in place or the *Person of Concern* has signed a *Safety Agreement*.
4. The *DPS* must be included in the *Process of Assessment* because of the complexity of the issues. The *DPS* will inform the *Bishop* of:
 - the *Process of Assessment* and its outcome; and
 - the implementation or termination of a *Safety Agreement* or *Safety Plan*.
5. An *Expert Assessment* of a *Person of Concern* must be carried out by an accredited professional with appropriate qualifications and experience.
6. If any ONE or more of the following conditions applies, the *Minister* and Churchwardens, as directed by the *Bishop*, must take whatever steps are necessary to minimise the risk of harm to people in their parish:
 - A *Person of Concern* OR the parish does not wish to proceed with the *Process of Assessment*; or
 - The *Process of Assessment* indicates that it is inappropriate for the *Person of Concern* to participate in the life of the parish; or
 - The *Person of Concern* refuses to sign a *Safety Agreement*; or
 - The *Person of Concern* breaches an *Interim Safety Plan* OR a *Safety Plan* OR a *Safety Agreement*.

The steps to be taken may include directing the *Person of Concern* not to participate in the life of the parish. If such a direction is made, the *Minister* will discuss with the *Bishop* what form of *Alternative Ministry* will be offered to the *Person of Concern*.

7. If a *Person of Concern* is currently participating or seeks to *participate in the life of a parish*, the *Minister* and Churchwardens need to consider what degree of disclosure is appropriate to protect both people in the parish and the *Person of Concern*. This will arise at the following stages in the process under this policy:

- when the *Interim Safety Plan* allows the *Person of Concern* to participate in the life of the parish (Stage 3 or 7); or
- when the *DPS* decides that the *Person of Concern* may participate in the life of the parish (Stage 5).

Information should only be disclosed to the extent necessary for the proper implementation of this policy. The *Minister* and Churchwardens should take into account the following:

- the degree of risk of harm to people in the parish;
- the people who are at risk of harm;
- the importance of allowing people to make an informed decision of the extent of their own participation or that of their children in the life of the parish. (This factor will have greater weight when there is a specific risk to particular people, such as when the *Person of Concern* has been found guilty of or has been accused of sexually abusing children of a particular gender and age); and
- the extent to which the identity of, and information about, the *Person of Concern* is known publicly (such as through media reports).

Every disclosure of information should be made in a non-sensational manner and with careful consideration of the words used.

4. Key Roles

In consultation with the *Diocesan Advisor*, the **Director of Professional Standards** exercises major responsibility on behalf of the Diocese in the implementation of this policy. The role of the *DPS* includes, but is not limited to:

- confirming that a specific person is a *Person of Concern*;
- managing the process of obtaining formal assessments of *Persons of Concern* and of parishes in which they do, or wish to, participate and communicating the outcomes of those assessments to the relevant parties;
- deciding, on the basis of those assessments, whether a specific *Person of Concern* can participate in the life of a specific parish;
- assisting *Ministers* and Churchwardens to develop and implement *Interim Safety Plans, Safety Plans and Safety Agreements*;
- ensuring that Parish Accountability Groups have the necessary training and support; and
- monitoring the effective implementation of *Interim Safety Plans, Safety Plans and Safety Agreements* and dealing, as required, with any confirmed breaches by *Persons of Concern*.

The **Parish Council** decides whether to proceed with the *Process of Assessment* and, if it does, is kept informed by the *DPS* of the outcome. If it does not agree to proceed with the *Process of Assessment*, the *Parish Council* will in effect prevent a *Person of Concern* being allowed to participate in the life of the parish.

The **Minister** together with the **Churchwardens** is responsible for the implementation of this policy in a parish. When required, the *Minister* consults with the *Bishop* about the appropriate form of *Alternative Ministry* to be offered to a *Person of Concern*.

The **Parish Accountability Group** is appointed by the *Minister* and Churchwardens and monitors the participation of a *Person of Concern* in the life of the parish, including whether the *Person of Concern* continues to meet the conditions of the *Safety Plan* or *Safety Agreement*.

The **Diocesan Accountability Panel** is appointed by the *DPS* and comprises people with appropriate qualifications and experience. Members of the Panel provide training and support to assist implementation of this policy and, when required, may become members of a *Parish Accountability Group*.

The **Diocesan Advisor**, who is a person or body with appropriate qualifications and experience in the management of the risk of harm to people by *Persons of Concern*, is

appointed by the *Bishop* and provides advice to the *DPS* about the implementation of this policy.

The policy requires the ***Person of Concern*** to co-operate with the process for determining and managing their participation in the life of the parish. The *Person of Concern* can terminate their involvement by:

- refusing to proceed with the *Process of Assessment*; or
- refusing to agree with the conditions of any proposed *Safety Plan* or *Safety Agreement*.

The ***Bishop*** receives information about *Persons of Concern* and, when required, provides advice about the form of *Alternative Ministry* to be offered to *Persons of Concern*. When required the *Bishop* will:

- decide whether a *Person of Concern* should continue to participate in the life of the parish;
- decide whether a *Safety Agreement* or *Safety Plan* should be terminated; and
- direct the *Minister* and *Churchwardens* to take whatever steps are necessary to minimise any risk of harm to people in the parish.

Process

There are 7 stages in the process:



Each stage is elaborated below.

1						
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STAGE 1 IDENTIFY A *PERSON OF CONCERN*

Minister or a Churchwarden

You may find out about a *Person of Concern* by receiving information from the Diocese, the *Person of Concern*, people in the parish or others.

	2					
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STAGE 2 NOTIFY THE *DIRECTOR OF PROFESSIONAL STANDARDS*

Minister or a Churchwarden

As soon as practicable after you suspect or know that a *Person of Concern* is participating or wishes to participate in the life of the parish, notify the *DPS*. If you are unsure whether a person is a *Person of Concern*, consult the *DPS*.

If the person is not a *Person of Concern*, take no further action under this policy. Consider whether ongoing risk management action is required and, if you are unsure what to do, consult the *DPS*.

If at a later stage and because of new information you suspect or know that the same person is a *Person of Concern*, notify the *DPS*.

Director of Professional Standards

Make enquiries to determine whether the person is a *Person of Concern*, and advise the *Minister* and Churchwardens of the outcome of your enquiries.



STAGE 3 DEVELOP AN *INTERIM SAFETY PLAN*

Minister and Churchwardens

If you are advised by the *DPS* that a person is a *Person of Concern*, in consultation with the *DPS*, develop and put in place an *Interim Safety Plan*.

Developing an *Interim Safety Plan* is not an extended process. At a minimum, the *Interim Safety Plan* should be whatever is required to protect people in the parish from the risk of harm. It may include a direction that the *Person of Concern* does not participate in the life of the parish until the *Process of Assessment* is completed.

In consultation with the *DPS*, decide:

who in the parish needs to be informed of the *Interim Safety Plan*;

what information should be given; and

whether that information should include the identity of the *Person of Concern*.

If the *Person of Concern* fails to comply with the *Interim Safety Plan*, inform the *DPS* as soon as practicable. Take whatever steps the *Bishop* directs you to take. This may include directing the *Person of Concern* not to participate in the life of the parish.

Minister

If the *Interim Safety Plan* includes a condition that the *Person of Concern* not participate in the life of the parish until the *Process of Assessment* is completed,

inform the *Person of Concern* and, after consulting the *Bishop*, offer *Alternative Ministry* to the *Person of Concern*.

Director of Professional Standards

Assist the *Minister* and Churchwardens to develop and implement an *Interim Safety Plan* and to decide who in the parish should be informed.

If the *Person of Concern* fails to comply with the *Interim Safety Plan*, inform the *Bishop* and recommend what steps should be taken to minimise the risk of harm to people in the parish.

Bishop

If the *Person of Concern* fails to comply with the *Interim Safety Plan*, decide what steps should be taken to minimise the risk of harm to people in the parish and direct the *Minister* and Churchwardens to take those steps.

STAGE 4 DECIDE WHETHER TO PROCEED FURTHER

A *Person of Concern* cannot participate in the life of a parish on an ongoing basis unless he or she agrees to proceed with the *Process of Assessment*. In addition, the *Parish Council* needs to consider whether it has capacity to implement a *Safety Agreement* or *Safety Plan* to enable the *Person of Concern* to participate in the life of the parish.

The procedure for deciding whether to proceed with the *Process of Assessment* has the following components:

Director of Professional Standards

Meet with the *Person of Concern* to explain the *Process of Assessment* and the likely implications for the *Person of Concern* if participation in the life of the parish is approved.

If the *Person of Concern* is willing to proceed with the *Process of Assessment*, meet with the *Parish Council* to explain the *Process of Assessment* and the likely implications for the parish if participation by the *Person of Concern* in its life is

approved. Ascertain the view of the *Parish Council* as to whether there should be an *Expert Assessment* of the *Person of Concern*.

If the *Person of Concern* is not willing to proceed with the *Process of Assessment*, inform the *Minister*.

If the *Parish Council* is not willing to proceed with the *Process of Assessment*, inform the *Person of Concern*.

If either the *Person of Concern* or the *Parish Council* is not willing to proceed with the *Process of Assessment*, inform the *Bishop* and recommend what steps should be taken to minimise the risk of harm to people in the parish.

If both the *Person of Concern* and the *Parish Council* are willing to proceed with the *Process of Assessment*, arrange an *Expert Assessment* of the *Person of Concern* (if necessary) and a *Situational Assessment* of the parish.

Minister and Churchwardens

If the *Person of Concern* is willing to proceed with the *Process of Assessment*, arrange for the *DPS* to meet with the *Parish Council* to explain the *Process of Assessment* and the likely implications for the parish if the participation of the *Person of Concern* in its life is approved.

If either the *Person of Concern* or the *Parish Council* is not willing to proceed with the *Process of Assessment*, take whatever steps the *Bishop* directs you to take. This may include directing the *Person of Concern* not to participate in the life of the parish.

Parish Council

Determine your view as to whether an *Expert Assessment* of the *Person of Concern* is required. Decide whether the parish has the capacity to implement and monitor a *Safety Agreement* or *Safety Plan* to enable the *Person of Concern* to participate in the life of the parish.

Minister

If either the *Person of Concern* or the *Parish Council* is not willing to proceed with the *Process of Assessment* and the *Bishop* requires you to direct the *Person*

of Concern not to participate in the life of the parish, after consulting the *Bishop*, offer *Alternative Ministry* to the *Person of Concern*.

Bishop

If either the *Person of Concern* or the *Parish Council* is not willing to proceed with the *Process of Assessment*, decide what steps should be taken to minimise the risk of harm to people in the parish and direct the *Minister* and Churchwardens to take those steps.



STAGE 5 CONDUCT THE NECESSARY ASSESSMENTS

Assessment of the Person of Concern

Director of Professional Standards

After consulting the *Diocesan Advisor* and taking into consideration the view of the *Parish Council*, decide whether an *Expert Assessment* of the *Person of Concern* is required. It may not be required, for example, when the *Person of Concern* is perceived to represent a low risk of harm to people in the parish.

If an *Expert Assessment* is required, either obtain one that is current—exercising your judgement on the matter of currency—or arrange for an Assessment to be carried out and forwarded to you.

Assessment of the parish

Director of Professional Standards

Arrange for a *Situational Assessment* of the parish to be carried out.

The Assessment should address the following issues:

- Does the parish have the capacity to manage the *Person of Concern*?
- What safe ministry infrastructure currently exists in the parish?
- Are there suitable people willing to be members of any *Parish Accountability Group*?

- What activities does the *Person of Concern* want to be involved in? Do any of these activities involve children? Do any of these activities take place off site?
- What activities is the parish willing to have the *Person of Concern* involved in?
- Is any person in the parish a known survivor of abuse?
- Is a person in the parish a member of the family of a known survivor of abuse?
- Would the location or layout of the church buildings make monitoring of the *Person of Concern* difficult?
- What forms of support would there be for the *Person of Concern*?
- Are there any special circumstances, for example, the known presence of other *Persons of Concern*?

Outcome of the Assessments

Director of Professional Standards

Discuss the *Expert Assessment* and the *Situational Assessment* with the *Diocesan Advisor*. Then decide whether the *Person of Concern* may participate in the life of the parish and, if you decide they can, under what conditions.

Generally, the *Person of Concern* will not be permitted to participate in a leadership role such as reading the Bible or leading prayers in services, leading any youth or other group, or providing pastoral care. It is important to recognise that if a *Person of Concern* has a leadership role they will be perceived not to pose a risk to the safety of children and vulnerable adults.

You also need to decide:

- whether the *Person of Concern* should be required to sign a *Safety Agreement*, and if they should, the terms of that Agreement;
- whether the parish should devise a *Safety Plan*, and if they should, its terms; and
- whether the parish should form a *Parish Accountability Group*.

Keep a record of your decisions in writing.

If you decide that the *Person of Concern* **may participate** in the life of the parish, inform the *Minister* and Churchwardens and meet with the *Person of Concern* to explain the decision. Then, as arranged by the *Minister* and Churchwardens, explain the decision—and its implications—to the *Parish Council*. Your explanation should address the outcome of the *Expert Assessment*.

If you decide that the *Person of Concern* **may not participate** in the life of the parish, or the *Person of Concern* is not willing to accept the conditions for participation in the life of the parish, inform the *Minister* and Churchwardens. Inform the *Bishop* and recommend what steps should be taken to minimise the risk of harm to people in the parish.

Minister and Churchwardens

If the *DPS* decides that the *Person of Concern* **may participate** in the life of the parish, arrange with the *DPS* to explain the decision—and its implications—to the *Parish Council*. In consultation with the *DPS*, decide:
who in the parish needs to be informed of the decision;
what information should be given; and
whether that information should include the identity of the *Person of Concern*.

If the *DPS* decides that the *Person of Concern* **may not participate** in the life of the parish, or the *Person of Concern* is not willing to accept the conditions for participation in the life of the parish, take whatever steps the *Bishop* directs you to take. This may include directing the *Person of Concern* not to participate in the life of the parish.

Minister

If the *DPS* decides that the *Person of Concern* **may not participate** in the life of the parish, or the *Person of Concern* is not willing to accept the conditions for participation in the life of the parish, after consulting the *Bishop*, offer *Alternative Ministry* to the *Person of Concern*.

Bishop

If the *DPS* decides that the *Person of Concern* **may not participate** in the life of the parish, or the *Person of Concern* is not willing to accept the conditions for participation in the life of the parish, decide what steps should be taken to minimise the risk of harm to people in the parish and direct the *Minister* and Churchwardens to take those steps.

STAGE 6 ESTABLISH THE NECESSARY SAFEGUARDS***Director of Professional Standards***

Arrange for the signing of any *Safety Agreement* and provide copies to all parties. Alternatively, explain any *Safety Plan* to the *Minister* and Churchwardens and, if appropriate, to the *Person of Concern*. Let the *Bishop* know when any new *Safety Agreement* or *Safety Plan* is in place.

Provide training and support for the members of any *Parish Accountability Group*. Alternatively, arrange for someone from the *Diocesan Accountability Panel (DAP)* to provide the training and support.

(Note that any *Safety Agreement* or *Safety Plan* must include a process for advising a new *Minister* and new Churchwardens in the parish of the existence and terms of the Agreement or Plan.)

If the *Person of Concern* refuses to sign a *Safety Agreement*, inform the *Bishop* and recommend what steps should be taken to minimise the risk of harm to people in the parish.

Minister and Churchwardens

If a *Parish Accountability Group* is required, consult with the *DPS* and the *Person of Concern* concerning the suitability of potential members before finalising the membership. If a *Parish Accountability Group* is not required, discuss with the *DPS* how you will monitor the *Safety Agreement* or *Safety Plan*.

If the *Person of Concern* refuses to sign a *Safety Agreement*, take whatever steps the *Bishop* directs you to take. This may include directing the *Person of Concern* not to participate in the life of the parish.

Bishop

If the *Person of Concern* refuses to sign a *Safety Agreement*, decide what steps should be taken to minimise the risk of harm to people in the parish and direct the *Minister* and Churchwardens to take those steps.

STAGE 7 MONITOR THE ARRANGEMENTS MADE***Variation of any Safety Agreement or Safety Plan***

Director of Professional Standards

At least once a year, review the operation of the *Safety Agreement* or *Safety Plan*.

If at any time you consider that the *Safety Agreement* or *Safety Plan* is inadequate to protect people in the parish from the risk of harm, or otherwise requires variation, consult with the *Diocesan Advisor*.

If after this consultation you decide that the *Safety Agreement* or *Safety Plan* should be varied, meet with the *Person of Concern*, the *Minister* and Churchwardens—and at their discretion the *Parish Council*—to explain your decision.

Inform the *Bishop* of the proposed changes.

Minister and Churchwardens

Do not vary the terms of the *Safety Agreement* or *Safety Plan* without the prior agreement of the *DPS*.

Make any changes to the *Safety Agreement* or *Safety Plan* that the *Bishop* directs you to make, explain the changes to the *Person of Concern* and ensure that all parties sign and date the varied Agreement.

If necessary, arrange for the establishment, training and support of any *Parish Accountability Group*.

Bishop

If you are advised by the *DPS* that the *Safety Agreement* or *Safety Plan* needs to be varied, direct the *Minister* and Churchwardens to make the necessary changes.

Director of Professional Standards, Minister and Churchwardens, Bishop

If the *Person of Concern* refuses to sign the new or amended *Safety Agreement*, follow the procedure outlined under Stage 6 above that addresses this situation.

Variation of arrangements for support and accountability

Director of Professional Standards

At least once a year, review the operation of any *Parish Accountability Group*.

If at any time you consider that the *Parish Accountability Group* is not providing support and accountability to the *Person of Concern*, consult with the *Diocesan Advisor*.

If after this consultation you decide that the arrangements for providing support and accountability to the *Person of Concern* should be varied, meet with the *Person of Concern*, the *Parish Accountability Group*, the *Minister* and *Churchwardens*, and if required, the *Parish Council*, to explain your decision.

Inform the *Bishop* of the proposed changes.

Minister and Churchwardens

Make any changes to arrangements that the *Bishop* directs you to make and explain the changes to the *Person of Concern*.

Bishop

If you are advised by the *DPS* that the arrangements for providing support and accountability to the *Person of Concern* need to be varied, direct the *Minister* and *Churchwardens* to make the necessary changes.

Breach of a *Safety Agreement* or *Safety Plan*

Member of the Parish Accountability Group

If you know or reasonably suspect that the *Person of Concern* has breached the *Safety Agreement* or *Safety Plan* you must, as soon as practicable, notify the *Minister* or a *Churchwarden* with details of the breach or suspected breach. If

you are unsure whether the *Person of Concern* has breached the *Safety Agreement* or *Safety Plan*, then consult with the *Minister* or a Churchwarden.

Director of Professional Standards

If the *Person of Concern* breaches the *Safety Agreement* or *Safety Plan*, consult with the *Diocesan Advisor* and form an opinion as to whether the *Person of Concern*:

- may no longer participate in the life of the parish; or
- may be able to participate in the life of the parish after a further *Process of Assessment* is completed.

Minister and Churchwardens

If you know or reasonably suspect that the *Person of Concern* has breached the *Safety Agreement* or *Safety Plan* you must, as soon as practicable, notify the *DPS* with details of the breach or suspected breach.

Termination of a *Safety Agreement* or *Safety Plan*

Director of Professional Standards

If after consultation with the *Diocesan Advisor* you consider that the *Person of Concern* may no longer participate in the life of the parish because he or she has breached the *Safety Agreement* or *Safety Plan* or for any other reason (such as when the *Parish Accountability Group* is unable to provide support and accountability to the *Person of Concern*), inform the *Bishop* and the *Minister* and Churchwardens. Recommend to the *Bishop* what steps should be taken to minimise the risk of harm to people in the parish. Take whatever action the *Bishop* then directs you to take and inform the *Bishop* and the *Minister* and Churchwardens. Such action may include termination of the *Safety Agreement* or *Safety Plan*.

If the *Person of Concern* breaches the *Safety Agreement* or *Safety Plan* and after consultation with the *Diocesan Advisor* you decide that the *Person of Concern* may be able to participate in the life of the parish after a further *Process of Assessment* is completed and the *Person of Concern* agrees to a further *Process of Assessment*, terminate the *Safety Agreement* or *Safety Plan* and inform the

Bishop and the *Minister* and Churchwardens. Assist the *Minister* and Churchwardens to develop and implement an *Interim Safety Plan* and to decide who in the parish should be informed.

If after consultation with the *Diocesan Advisor* you decide at any time that the *Person of Concern* no longer constitutes a risk of sexual abuse to people in the parish (such as when a person is found to have made false allegations of a sexual criminal offence or *Sexual Misconduct*), terminate the *Safety Agreement* or *Safety Plan* and inform the *Bishop* and the *Minister* and Churchwardens.

Minister and Churchwardens

If a *Safety Agreement* or *Safety Plan* is terminated by the *DPS* at the direction of the *Bishop* because the *Bishop* decides for whatever reason that the *Person of Concern* may no longer participate in the life of the parish, take whatever steps the *Bishop* directs you to take. This may include directing the *Person of Concern* not to participate in the life of the parish.

If a *Safety Agreement* or *Safety Plan* is terminated by the *DPS* and the *DPS* decides that the *Person of Concern* may be able to participate in the life of the parish after a further *Process of Assessment* is completed and the *Person of Concern* agrees to a further *Process of Assessment*, develop and put in place an *Interim Safety Plan*. In consultation with the *DPS*, decide:

- who in the parish needs to be informed of the *Interim Safety Plan*;
- what information should be given; and
- whether that information should include the identity of the *Person of Concern*.

Take whatever steps are necessary to ensure the *Interim Safety Plan* is implemented and complied with (in accordance with the procedures in Stage 3). These steps may include a direction that the *Person of Concern* does not participate in the life of the parish during the *Process of Assessment*. (Following this, a new *Safety Agreement* or *Safety Plan* may be established in accordance with the procedures in Stages 4, 5 & 6.)

If a *Safety Agreement* or *Safety Plan* is terminated by the *DPS* because the *DPS* decides that the *Person of Concern* no longer constitutes a risk of sexual abuse to people in the parish, take no further action under this policy. Consider

whether ongoing risk management action is required, and if you are unsure what to do, consult the *DPS*.

Minister

After consulting the *Bishop*, offer *Alternative Ministry* to the *Person of Concern* when either:

- the *Bishop* decides the *Person of Concern* may no longer participate in the life of the parish and directs the *DPS* to terminate the *Safety Agreement* or *Safety Plan*; or
- the *DPS* decides that the *Person of Concern* may be able to participate in the life of the parish after a further *Process of Assessment* is completed, terminates the *Safety Agreement* or *Safety Plan* and assists you and the Churchwardens to put in place an *Interim Safety Plan* that does not allow the *Person of Concern* to participate in the life of the parish during the *Process of Assessment*.

Bishop

If you decide that the *Person of Concern* may no longer participate in the life of the parish because he or she has breached the *Safety Agreement* or *Safety Plan*, or for any other reason, direct the *DPS* to terminate the Agreement or the Plan. In addition, decide what steps should be taken to minimise the risk of harm to people in the parish and direct the *Minister* and Churchwardens to take those steps.

Movement of a *Person of Concern* to another parish or denomination

Minister and Churchwardens

If you know or reasonably suspect that the *Person of Concern* has moved or is proposing to move to another parish or denomination, you must, as soon as practicable, notify the *DPS*.

Director of Professional Standards

If you become aware, whether through information received from the *Minister* or a Churchwarden or otherwise, or you reasonably suspect that the *Person of Concern* has moved, or is proposing to move, to another parish or denomination, then you must, as soon as practicable, contact the *Minister* and Churchwardens of the other parish, and their *Bishop*, or the people responsible for safe ministry

in that denomination. Inform them of the material facts relating to the *Person of Concern* and their participation in the life of the parish.

6. Legal Framework

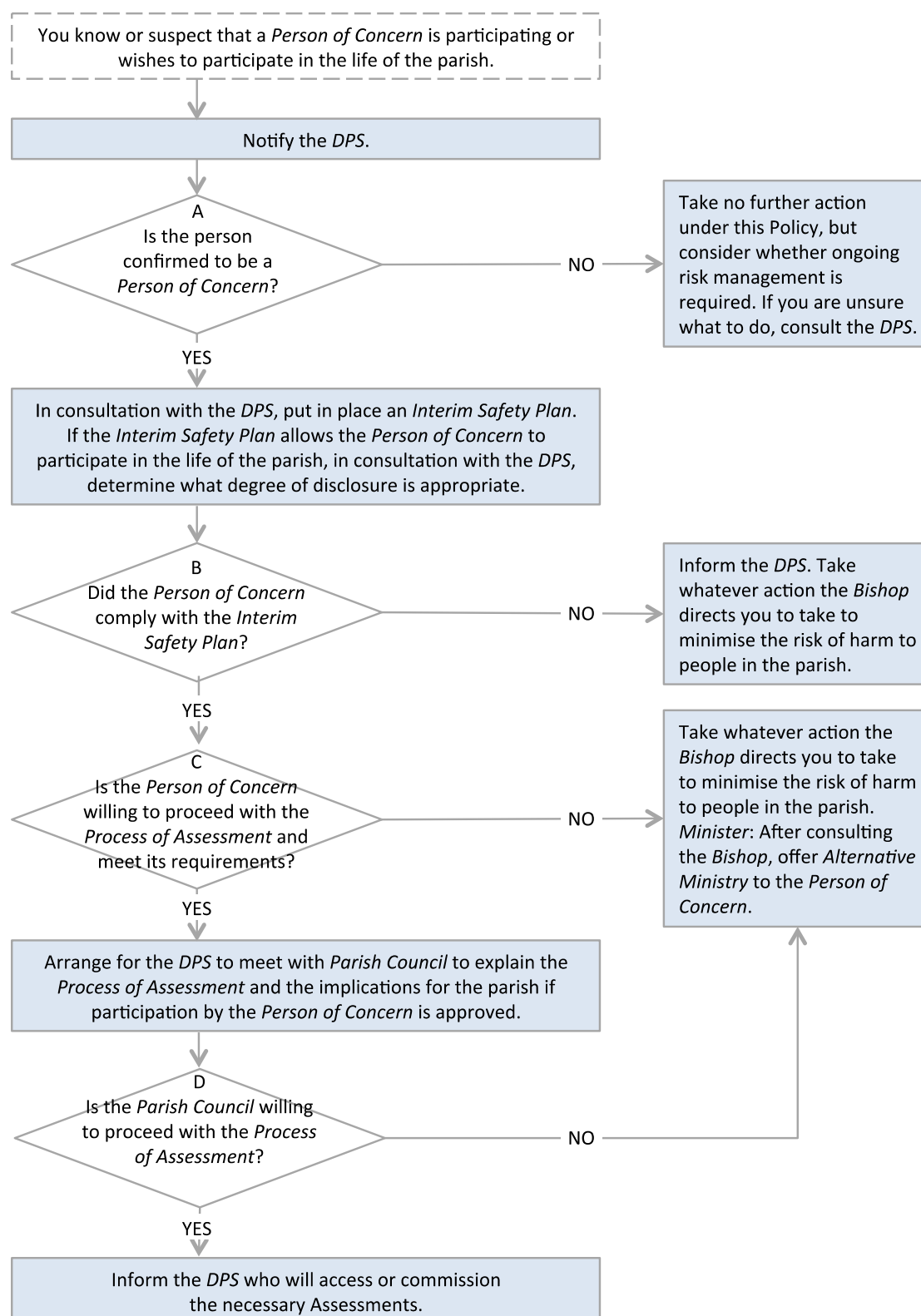
1. A *Person of Concern* may attend public worship and otherwise participate in the activities of a parish as a member of the *Church* or an attendee.
2. The right of a *Person of Concern*, whether as a member of the *Church* or as an attendee, to attend public worship and otherwise participate in the activities of a parish is that of a licensee. Under the law such a licence can be granted on both explicit and/or implicit terms and conditions. These terms and conditions can limit or regulate entry onto property for such public worship and/or activities. The effective implementation of this policy will require that the *Minister* and Churchwardens have power to revoke the licence of a *Person of Concern* to attend public worship and otherwise participate in the activities of a parish.
3. The *Church* has rules which bear upon the right of a *Person of Concern* to attend public worship in a parish and otherwise participate in its activities.
4. Section 6 of the Holy Communion Canon 2001, which is in force in every diocese, provides for the circumstances in which the *Minister* who has the cure of souls may refuse to admit a person to the Holy Communion. These circumstances include when a person has committed a 'grave sin without repentance'. Except in the case of 'grave and immediate scandal' any ordained minister must only refuse to admit a person to Holy Communion at the direction of the *Bishop*.
5. Normally the functions of the Churchwardens in a parish extend to keeping order in the church and grounds. The scope of these functions is set out in an ordinance of the applicable diocesan synod.
6. In the exercise of its powers for the order and good government of the *Church* in the diocese, a diocesan synod may adopt this policy and, to facilitate its implementation, pass an ordinance:
 - (a) conferring powers upon the *Minister* and the Churchwardens to limit the right of a *Person of Concern* to attend public worship and otherwise participate in the activities of a parish and specifying the circumstances in which they may direct a *Person of Concern* not to attend public worship and other activities in a parish;
 - (b) vacating any office such as a Churchwarden or member of the *Parish Council* held by a *Person of Concern* and making a *Person of Concern* ineligible to hold any such office; and

- (c) conferring power on the *Bishop* to give directions to the *DPS* and the *Minister* and Churchwardens as provided for in this policy and requiring the *DPS* and the *Minister* and Churchwardens to comply with any such directions.

Appendix A: Flow Chart of Stages 1-4 of the Process

The flow chart below represents a **summary** of the first phase of the process, that is, Stages 1-4, from the point of view of the *Minister* and Churchwardens.

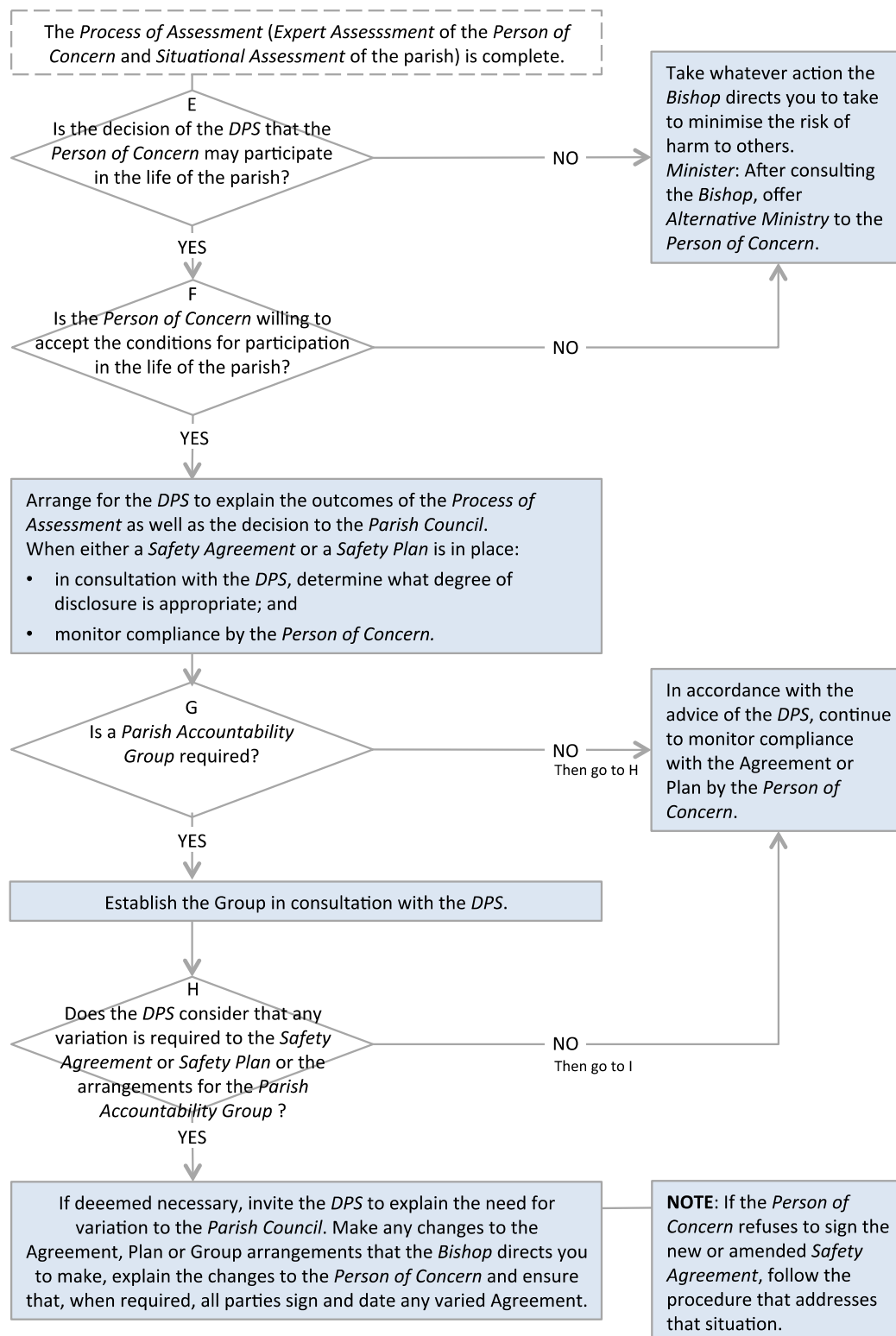
Minister and Churchwardens



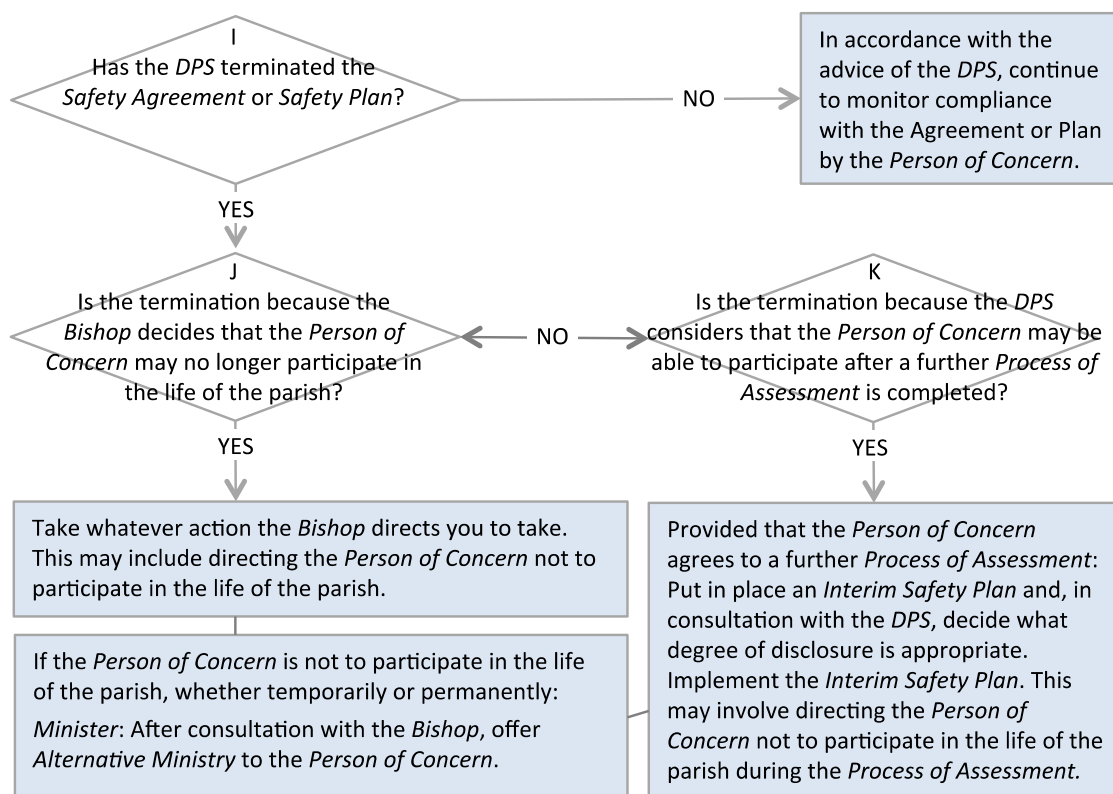
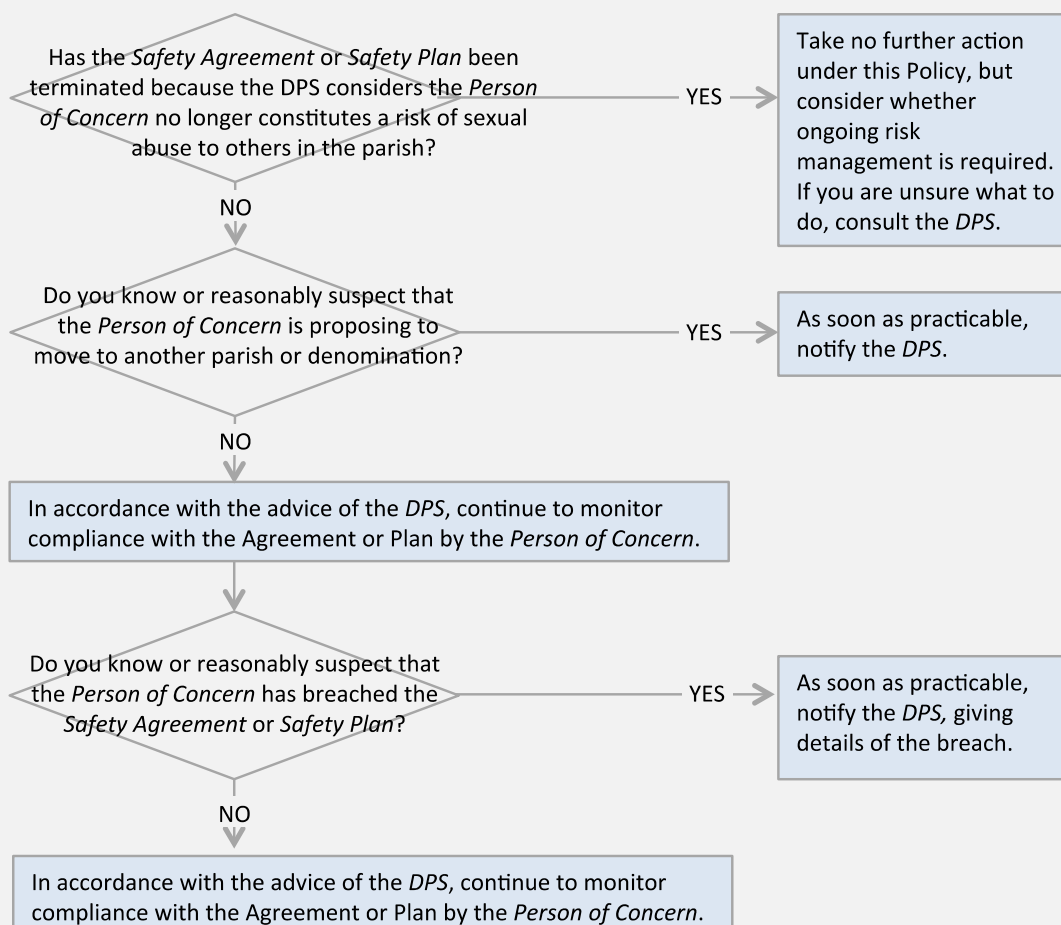
Appendix B: Flow Chart of Stages 5-7 of the Process

The flow chart below represents a **summary** of the second phase of the process, that is, Stages 5-7, from the point of view of the *Minister* and Churchwardens.

Minister and Churchwardens



[Continued on the next page]

**At any time...**

Then go to H

PROTOCOL FOR THE DISCLOSURE OF MINISTRY SUITABILITY INFORMATION BETWEEN THE CHURCHES OF THE ANGLICAN COMMUNION

cf [Anglican Consultative Council resolution 16.27](#)

Definitions

1. In this Protocol:

“applicable Church worker” means a Church worker who:

- (a) has been authorised to undertake ministry by a Church authority of the Authorising Province; and
- (b) applies, or has been nominated, for appointment to a position or ministry in the Assessing Province.

“Assessing Province” means the Province of which a Church authority is assessing whether an applicable Church worker should be authorised for ministry;

“Authorising Province” means the Province or Provinces in which the applicable Church worker has previously been authorised to undertake ministry by a Church authority;

“Church authority” means the person or body with responsibility for authorising Church workers for ministry in the Authorising Province or the Assessing Province;

“Church worker” means a member of the clergy or lay person;

“Ministry Suitability Information” means a statement of a Church authority of the Authorising Province in relation to an applicable Church worker that discloses:

- (a) whether or not there has been; and
- (b) if applicable, the substance of;

any allegations, charge or finding, as the case may be, of the commission of a criminal offence or the breach of the rules of the Authorising Province relating to the moral conduct of Church workers;

“Province” includes part of a Province.

System for the disclosure of Ministry Suitability Information by the Authorising Province

2. We will have and maintain a system for the disclosure of Ministry Suitability Information by the Church authority of the Authorising Province in relation to an applicable Church worker that includes a process for:
 - (a) the application by the Church authority of the Assessing Province for the disclosure of Ministry Suitability Information; and
 - (b) the disclosure of Ministry Suitability Information to the Church authority of the Assessing Province.

System for assessing the suitability of an applicable Church worker for authorisation for ministry in the Assessing Province

3. We will have and maintain a system for assessing the suitability of an applicable Church worker for authorisation for ministry in the Assessing Province that includes:
 - (a) the Church authority of the Assessing Province applying for Ministry Suitability Information;
 - (b) the Church authority of the Assessing Province not authorising the applicable Church worker for ministry until it has made an assessment, having taken into account the Ministry Suitability Information disclosed by the Authorising Province, that the applicable Church worker is not a risk to the physical, emotional and spiritual welfare and safety of people.