

ANGLICAN COMMUNION  
SAFE CHURCH COMMISSION



# Report

Report of the Anglican Communion Safe  
Church Commission to the meeting of the  
Anglican Consultative Council (ACC-17) at  
Hong Kong from 28 April to 5 May 2019

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# Contents

SECTION 1	
Background .....	4
SECTION 2	
Proceedings.....	9
SECTION 3	
Key tasks .....	13
SCHEDULE 1	
Survey information.....	21
SCHEDULE 2	
Theological reflections.....	41
SCHEDULE 3	
Liturgical resources.....	57
SCHEDULE 4	
Budget .....	63

## SECTION 1

# Background

### The Charter

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The Anglican Consultative Council in 2012 (at ACC-15) committed itself to promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, within the member churches of the Anglican Communion, and to this end called upon all member churches to adopt and implement the *Charter for the Safety of People within the Churches of the Anglican Communion* (resolution 15.09).

In passing this resolution the Anglican Consultative Council recognised and affirmed:

- the witness of Scripture to God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society; and
- a series of previous resolutions and other commitments of other Instruments of Communion to the care, and protection from abuse, of children and vulnerable adults, commencing in 1998.

The Charter has the following five commitments:

- providing support where there is abuse;
- implementing effective responses to abuse;
- adopting and promoting standards for the practice of ministry;
- assessing suitability for ministry; and
- promoting a culture of safety.

In 2016 (at ACC-16) the Anglican Consultative Council (resolution 16.26):

- reaffirmed its commitment to promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, in the provinces of the Anglican Communion through the Charter;
- recognized that this Charter is a practical expression of walking together in the service of God in the world; and
- requested each province of the Anglican Communion to report to ACC-17 as to the steps taken to adopt and implement the Charter.

## The Protocol

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The Anglican Consultative Council in 2016 (at ACC-16) welcomed, and requested each province of the Anglican Communion to implement, the Protocol for disclosure of ministry suitability information between the churches of the Anglican Communion (resolution 16.27).

The Protocol provides for the disclosure of information and the assessment of that information where church workers (clergy and lay workers) move between provinces.

## The Commission

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The Anglican Consultative Council in 2016 (at ACC-16) requested the Secretary General to establish a Safe Church Commission, once necessary funds had been secured, upon the terms set out in the Report of the Anglican Communion Safe Church Network, including with the following terms of reference (resolution 16.25):

- to identify policies and procedures currently in place for the safety of persons in the provinces of the Anglican Communion;
- to develop guidelines to enhance the safety of all persons especially children, young people and vulnerable adults, within the provinces of the Anglican Communion for consideration by the Anglican Consultative Council at its the next meeting, and thereafter for implementation, as far as practicable, by each province; and
- to develop resources for the effective implementation of the guidelines in the provinces.

The Commission was established in May 2017 through funding obtained from the Archbishop of Canterbury's Anglican Communion Fund and The Community of St Andrew Trust.

The Commission has a membership from different geographical regions, with a mixture of lay persons and clergy and a gender balance. It has 14 members, who were appointed by the Secretary General in consultation with the Archbishop of Canterbury, from the following regions:

- Africa: Right Revd Cleophas Lunga, Zimbabwe; Right Revd Brian Marajh, South Africa; Right Revd Festus Yeboah-Asuamah, Ghana; Mr Yves Iradukunda, Burundi;
- Australia: Mr Garth Blake AM SC; Ms Marilyn Redlich;
- Europe: Ms Andrea Watkins, England; Ven Christopher Smith, Wales;
- Oceania: Revd Sereima Divulavou Lomaloma, Fiji;
- North America: Ms Mary Wells, Canada; Ms Robin Hammeal-Urban, USA;
- South America: Mr Marcel Cesar Pereira, Brazil;
- South and South East Asia: Revd Clare Yoon Sook Ham, Japan; Canon Andrew Khoo, Malaysia.

Garth Blake is the chair and Marilyn Redlich was co-opted as the facilitator. The Revd Immaculée Nyiransengimana, from Rwanda, and Ms Caroline Venables, from England, each resigned in 2018. The term of office of the members of the Commission expires at the end of ACC-17.

The Revd Canon Terrie Robinson, the Director of the Women in Church and Society, and Mr Chris Curry, the Programme Officer, of the Anglican Communion Office, have assisted the Commission in its work.

## The context

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The work of the Commission has been undertaken in the context of a spotlight on safe church issues in the Anglican Communion and in other church traditions.

Safe church issues in the Anglican Communion have been prominent through:

- government inquiries and initiatives which have had a major focus on Anglican churches:
  - the Truth and Reconciliation Commission of Canada, which was established in 2008, released its executive summary “Honouring the Truth, Reconciling for the Future” in June 2015 containing its findings along with 94 calls to action regarding the history and lasting impacts of the Canadian Indian residential school system on Indigenous students and their families. Beginning in the 19th century and continuing until the late 1960’s, residential schools were run by churches, including the Anglican Church of Canada, in partnership with the Government of Canada. Many Indigenous children in these schools suffered sexual, physical and emotional abuse. In June 2015 the Anglican Church of Canada issued a statement in which it welcomed the calls to action and committed itself to their implementation;
  - the Royal Commission into Institutional Responses to Child Sexual Abuse in Australia, which was established in January 2013, released its final report in December 2017. It contains recommendations directed to the Anglican Church of Australia covering a wide variety of subjects such as child safe standards, screening, training and professional development, accountability within the church, engagement with regulatory authorities, handling complaints, and discipline;
  - the Independent Inquiry into Child Sexual Abuse in England and Wales, which was established in July 2014, held public hearings into the Diocese of Chichester of the Church of England and Right Revd Peter Ball in March and July 2018;
  - the commencement of the National Redress Scheme for survivors of institutional child sexual abuse in Australia on 1

July 2018. Organizations of the Anglican Church of Australia are in the process of joining the Scheme, which provides to the person who was abused a payment of up to \$150,000.00, up to \$5,000.00 for counselling, and a direct personal response by the organization where that is requested;

- public disclosures of sexual abuse in a wide range of provinces in 2017, 2018 and 2019 – including the Anglican Church of Australia, the Church of England, the Anglican Church of Southern Africa, the Church of Nigeria, Hong Kong Sheng Kung Hui, and the Anglican Church of Kenya;
- the Liturgy of Listening of the House of Bishops at the General Convention of The Episcopal Church in July 2018, in which they heard personal stories of abuse, harassment and exploitation;
- the resignation of Archbishop Bernard Ntahoturi, the Director of the Anglican Centre in Rome and the Archbishop of Canterbury's Personal Representative to the Holy See, on 21 December 2018 following an allegation of sexual misconduct.

Safe church issues have also been prominent in other church traditions through:

- “16 Days of Activism Against Gender-Based Violence”, the international campaign challenging violence against women and girls, which runs every year from 25 November to 10 December, and in which many different churches participate;
- the establishment of the Pontifical Commission for the Protection of Minors by Pope Francis in March 2014;
- public disclosures of sexual abuse in Catholic Churches in many countries in 2017 and 2018 – including Australia, Belgium, Canada, Chile, Germany, Ireland, Italy, Poland, Scotland, and the United States of America as well as in Asia;
- the meeting on “The Protection of Minors in the Church”, convened by Pope Francis and attended by the presidents of the Episcopal Conferences of the Catholic Church, the heads of the Oriental Catholic Churches, representatives of the Union of Superiors General, and members of the Roman Curia and of the Council of Cardinals, which took place in the Vatican from 21 to 24 February 2019;
- the conviction announced on 26 February 2019 and subsequent imprisonment of Cardinal George Pell for child sex offences;
- the programme of the Central Committee of the World Council of Churches initiated in 2017 called “Churches’ Commitments to Children”, which includes the promotion of child protection through church communities;
- the impact on international aid organizations of churches through increased demands from donors that good practice and child protection be put in place as a result of the allegations of the sexual exploitation of victims of the 2010 Haiti earthquake by staff of Oxfam International, which became public in February 2018;

- “Thursdays in Black”, the global ecumenical campaign relaunched by the World Council of Churches in July 2018, which resists attitudes and practices that permit rape and sexual violence against women and men, and girls and boys, in all places in societies;
- the impact of the #MeToo movement and the #ChurchToo movement on churches in the USA as disclosed by a study by LifeWay Research conducted in June and July 2018 which was considered in Christianity Today on 18 September 2018 and can be viewed at <https://www.christianitytoday.com/news/2018/september/metoo-domestic-violence-sexual-abuse-pastors-lifeway-2018.html>.



## SECTION 2

# Proceedings

### Meetings

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The Commission has had three face-to-face, and several online, meetings.

The first face-to-face meeting was held at the Anglican Communion Office in London, United Kingdom from 27 to 31 October 2017. During the meeting, the Commission:

- reviewed policies and procedures for the safety of people, formal or otherwise, currently in place for the safety of people in the provinces of the Anglican Communion;
- consulted with Baroness Hollins, a member of the Pontifical Commission for the Protection of Minors, to understand the approach of the Roman Catholic Church to the development of safe church/safeguarding matters;
- consulted with the the Revd Canon Dr Jeremy Worthen, who is the Secretary of The Faith and Order Commission of The Church of England, regarding his theological reflection on the Charter;
- consulted with Ms Cerys Morgan, who had been abused in a church context and listened to audio testimonies from others who had been abused in different contexts in The Church of England, to ensure that the Commission's work was informed by the experience of those who had been abused and the response of the church;
- began to develop a template for the use of the Protocol;
- began to develop guidelines to give practical expression to the five commitments of the Charter;
- began the work of developing theological resources to accompany the guidelines;
- worshipped and prayed together, including attending services at Lambeth Palace and Westminster Abbey.

At this first meeting a number of challenges were identified, not least different understandings of terminology associated with safe church and safeguarding, and the reality that the provinces of the Anglican Communion are at diverse stages of responding to the need to enhance the safety of all people within Anglican churches, especially children, young

people and vulnerable adults. Theology, policy and liturgical working groups were established to progress these areas of the Commission's work. An article about this meeting, which was published by ACNS on 15 November 2017, can be viewed at <http://www.anglicannews.org/news/2017/11/anglican-commission-begins-work-to-develop-global-safeguarding-procedures.aspx>.

The second face-to-face meeting was held near George, South Africa, from 18 to 22 May 2018. During the meeting, the Commission:

- consulted with Ms Thembeke Ntuli and Ms Nadia Kelly, supported by Canon Delene Mark of Hope Africa, about their experience of abuse in the context of human trafficking and the responses to this experience, to ensure that the Commission's work continued to be informed by the experience of those who had been abused;
- consulted with Ms Rosalie Manning, Deputy Provincial Registrar, and Ms Kim Barker, a psychologist, about their experience of the nature and extent of abuse in the Anglican Church of Southern Africa and the effectiveness of responses to abuse, to ensure that the Commission's work continued to be informed by the response of the church where abuse occurs;
- considered the theological underpinning for the Commission's work;
- considered liturgical materials which had been gathered;
- reviewed draft guidelines;
- participated in the filming of a short audio visual "Introducing the Anglican Communion Safe Church Commission" on the Commission's work, which can be viewed at <http://www.anglicancommunion.org/community/commissions/the-anglican-communion-safe-church-commission.aspx>;
- worshipped and prayed together, including attending services at various churches in the Diocese of George.

A blog by Garth Blake about this meeting, which was published by ACNS on 22 May 2018, can be viewed at <http://www.anglicannews.org/blogs/2018/05/making-safe-churches.aspx>. An article reflecting on the experience of survivors heard at this meeting, which was published by ACNS on 7 June 2018, can be viewed at <http://www.anglicannews.org/news/2018/06/even-the-word-help-i-didn%E2%80%99t-know-how-to-say-it-abuse-survivor-tells-her-story.aspx>.

The third face-to-face meeting was held at Kuala Lumpur, Malaysia, from 2 to 6 November 2018. During the meeting, the Commission:

- consulted with Mr Pang Khee Teik about his experience of conversion therapy and accompanying spiritual abuse as a LGBTI person in a non-Anglican church in Malaysia, to ensure that the Commission's work continued to be informed by the experience of those who had been abused and the response of the church;

- consulted with the Very Revd Dr Andrew Cheah, the Dean of St Mary's Cathedral, Kuala Lumpur, about safe church practices in this church community, to ensure that the Commission's work continued to be informed by an understanding of current safe church practices in a province;
- considered the theological underpinning for the Commission's work;
- further reviewed draft guidelines;
- considered the Commission's recommendations to ACC-17;
- worshipped and prayed together, including attending services at various churches in the Diocese of West Malaysia.

A blog by Andrea Watkins about this meeting, which was published by ACNS on 26 November 2018, can be viewed at <https://www.anglicannews.org/blogs/2018/11/building-a-safer-church.aspx>.

## Regional consultations

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Marilyn Redlich and Garth Blake had a meeting with the Most Revd Thabo Magkoba, the Archbishop of Cape Town, and members of his provincial staff on 24 May 2018 in Cape Town. This meeting was valuable in understanding the current safe church issues confronting the Anglican Church of Southern Africa.

A more extensive regional consultation in Africa in the second half of 2018 was unable to be organised.

The Commission was able to hold a regional consultation in Asia through attendance at the meeting of the Council of the Church of East Asia held on 11 to 17 September 2018 at Cheon-An, South Korea. This meeting was attended by approximately 100 representatives – bishops and their spouses, female leaders and youth leaders from the following provinces and dioceses as full members:

- Myanmar (The Church of the Province of Myanmar);
- Hong Kong (Hong Kong Sheng Kung Hui);
- Korea (The Anglican Church of Korea);
- South East Asia (Province of The Anglican Church in South East Asia);
- Japan (The Nippon Sei Ko Kai);
- Diocese of Taiwan (part of Province VIII of The Episcopal Church);

and the following provinces and churches as associate members:

- Australia (The Anglican Church of Australia);
- Philippine Independent Church (Iglesia Filipina Independient).

Yoon Sook Ham, Marilyn Redlich, Andrew Khoo and Garth Blake who attended this meeting participated in a session "Peace & Reconciliation with the church for children and members". After being introduced to the work of the Commission through a powerpoint presentation, the

participants considered sections 1 and 5 of the draft guidelines in small groups and provided feedback. This meeting was a valuable opportunity for the Commission to obtain feedback on the draft guidelines and establish relationships with key Anglican leaders in the East Asia region of the Anglican Communion.

## SECTION 3

### Key tasks

#### Survey

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The Commission undertook a survey of safe church/safeguarding policies and procedures in the provinces. The survey instrument was designed to obtain basic information about the province as well as the extent to which there are policies and procedures in place which give expression to the five commitments of the Charter.

Responses were received from 24 provinces. A table setting out which provinces responded to the survey and a summary of the information provided by each responding province is set out in Schedule 1.

The completed survey instruments of the participating provinces as disclosed a range of responses in the following areas:

- impact of organization of province: in a majority, actions of the provincial governing body require diocesan adoption to be effective; in a minority, actions of provincial governing body are immediately effective;
- impact of social/political context: all are affected by national laws; some have been affected by government inquiries; some have been affected by the #MeToo movement; some have been affected by the Oxfam case;
- pastoral support to victims of abuse: some have a documented policy; others have no policy. Some have trained personnel; others have none;
- effective responses to abuse: a majority have a disciplinary procedure; a minority have none. Some provide support for affected persons; there is no information for the remainder;
- practice of pastoral ministry: a majority have policies for training; a minority have none;
- suitability for ministry: some require police checks; some have other checks; there is no information for the remainder;
- culture of safety: some have a code of conduct, an audit of compliance with policies, and a system of review of policies; there is no information for the remainder.

The following summary observations can be made from the completed survey instruments of the participating provinces:

- there is a range of policies and procedures, from highly developed to requiring development;
- policies and procedures are highly developed where there has been significant society engagement regarding abuse of children and vulnerable adults.

The Commission valued the opportunity to gain an understanding of the current position regarding the protection of children, young people and vulnerable adults in the provinces. It is clear that every province is on a journey in enhancing its safe church/safeguarding policies and procedures, and much remains to be done.

## **Theological foundations**

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As set out in the resolution endorsing the Charter, the Anglican Consultative Council has recognised and affirmed the witness of Scripture to God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society.

The Commission recognises that safe church/safeguarding policy and practice in the Anglican Communion must be undergirded by a theology which prioritises the safety of children, young people and vulnerable adults in the mission of the church. This theological work should be undertaken in each province in a contextual manner.

To assist the Commission in its work, four theological reflections on safe church/safeguarding issues, which are set out in Schedule 2, were prepared by:

- Revd Canon Dr Jeremy Worthen, the Secretary of The Faith and Order Commission of The Church of England;
- Right Revd Cleophas Lunga, Bishop of the Diocese of Matabeleland, Zimbabwe in The Church of the Province of Central Africa;
- Revd Canon Dr Martin Brokenleg, OSBCn, from the Diocese of British Columbia in The Anglican Church of Canada; and
- Revd Dr Eileen Scully, the Director of Faith, Worship, and Ministry of The Anglican Church of Canada.

These theological reflections, together with evidence of the Archbishop of Canterbury, the Most Revd and Right Hon Justin Welby, to the Independent Inquiry into Child Sexual Abuse in England and Wales in March 2018 which is quoted in the accompanying guidelines, are offered as examples to stimulate further theological reflection on safe church/safeguarding issues in the Anglican Communion.

## Guidelines

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The Commission's principal work has been to prepare the accompanying guidelines. They are intended to enhance the safety of all persons, especially children, young people and vulnerable adults, within the provinces of the Anglican Communion. They are also intended to enhance existing provincial practices for the safety of people.

The guidelines provide a practical means for provinces both to prevent the occurrence of abuse by church workers and to respond to those who have been abused through the implementation of:

- the Charter; and
- the Protocol.

The guidelines consist of five sections and three schedules. Sections 1 to 5 relate to the five commitments of the Charter, and each consists of three parts:

- an extract of the applicable commitment of the Charter;
- background information for the section; and
- guidelines which give practical expression to the commitment of the Charter.

Schedule 1 contains definitions of key terms. Schedules 2 and 3 contain the text of the Charter and the Protocol.

The conviction of the Commission is that, if the behaviour and practices outlined in the guidelines are followed, churches throughout the Anglican Communion will be places of enhanced safety for everyone, where:

- church workers act with integrity;
- victims of abuse receive justice;
- church workers who commit abuse are held accountable; and
- church leaders do not conceal abuse.

The guidelines have been translated into French, Spanish and Portuguese (one version for Portuguese speakers in Brazil and another for Portuguese speakers in other countries). To increase their accessibility the Commission encourages provinces to arrange for the translation of the guidelines into languages used in the province.

## Liturgy

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The Commission recognises the importance of liturgy in the formation and nurturing of God's people in all provinces of the Anglican Communion.

It is important that provinces, in seeking to minister more effectively to those who have been abused, should be aware of the powerful impact of the language used in worship. For example, for some who have been abused the constant reference to God as Father can be intimidating or

even aggressive, especially where the only father they have known is their own father or a male member of the clergy who has betrayed them and abused his position of trust. The full range of biblical images for God, the tender and nurturing as well as the powerful, should be used in worship. This is particularly true for women and men, and girls and boys, who have been abused by powerful figures, including clergy and lay workers.

The Commission has collected liturgical resources, which are set out in Schedule 3, and comprise:

- orders of service, liturgies and prayers; and
- resources with themes of domestic and gender-based violence, and gender equality.

The Commission encourages each province to develop liturgical resources that are culturally appropriate when ministering to those who have been abused.

## Resources

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The Commission in the available time has been unable to develop resources for the effective implementation of the guidelines in the provinces, other than the three translations of the guidelines and the collection of liturgical resources. The Commission, if there had been available time, would have developed further resources for implementation of the guidelines, including:

- a model code of conduct; and
- template forms such as for background checking of church workers and the disclosure of information about suitability for ministry.

## Recommendations

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### The guidelines

The Commission considers that the Anglican Consultative Council should approve the accompanying guidelines and authorise the Standing Committee to amend the guidelines. Approval of the guidelines by the Anglican Consultative Council will be an important step in their reception throughout the Anglican Communion. The Commission recognises that it is likely that the guidelines will need to be amended in the light of experience. Rather than wait for the next meeting of the Anglican Consultative Council to make any such amendments, the Standing Committee should be authorised to approve amendments of the guidelines.



## Action by provinces

The Commission considers that the Charter and the Protocol remain important steps in promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, within the member churches of the Anglican Communion. Further, the Commission considers that the accompanying guidelines, if implemented in the provinces, will enhance the safety of children, young people and vulnerable adults in the Anglican Communion. Accountability around safe church/safeguarding practices will be promoted by each province reporting to the next meeting of the Anglican Consultative Council (ACC-18) on the steps taken to adopt the Charter, and to implement the Protocol and the guidelines.

The safety of people in the Anglican Communion will be enhanced through:

- a representative from each province liaising, including meeting at regular intervals, with the Commission regarding the adoption of the Charter, implementation of the Protocol and the guidelines, and the development of recommendations for the enhancement of the safety of children, young people and vulnerable adults; and
- those with safe church/safeguarding responsibilities in each province joining the Anglican Communion Safe Church Network to develop their skills through networking and the sharing of resources.

The Commission recommends that the Anglican Consultative Council requests each province and each national or local church which is under the direct metropolitan jurisdiction of the Archbishop of Canterbury to:

1. adopt the Charter and implement the Protocol, where it has not done so;
2. implement the accompanying guidelines, as far as practicable;
3. report to ACC-18 on the steps taken to adopt the Charter, and to implement the Protocol and guidelines;
4. appoint a representative with the responsibility of liaising with the Commission regarding the adoption of the Charter, implementation of the Protocol and the guidelines, and the development of recommendations for the enhancement of the safety of children, young people and vulnerable adults in the Anglican Communion; and
5. encourage those with safe church/safeguarding responsibilities in the province to join the Anglican Communion Safe Church Network.

## Reconstitution of the Anglican Communion Safe Church Commission

The Commission considers that it should be reconstituted with amended terms of reference so that it can facilitate the effective implementation of the guidelines in the provinces over the period of approximately six years until ACC-19. There should be an expanded membership to better

represent the different regions of the Anglican Communion by the inclusion of members from the Middle East, Latin America and the Caribbean, and South Asia. Further, so far as practicable, there should be a member from each of the Francophone, Hispanophone and Lusophone language groups to assist in the development of appropriate training and resources for the parts of the Anglican Communion where these languages are spoken. The continuity of the work of the reconstituted Commission will be facilitated if the current members of the Commission, who wish to continue, are re-appointed.

The principal function of the Commission will be to be an advisory body for the effective implementation of the guidelines in the provinces through the development of resources, training and liaison with provincial representatives. Resources will include a model code of conduct, and template forms for implementation of the guidelines such as background checking. Training will include an international conference in England coinciding with the first annual meeting of the Commission and Lambeth 2020, and eight regional conferences. The proposed budget of the Commission is set out in Schedule 4.

The Commission recommends that the Anglican Consultative Council should reconstitute the Anglican Communion Safe Church Commission on the following terms:

1. The Commission has the following terms of reference:
  - a) to be an advisory body for the effective implementation of the guidelines in the provinces through the development of resources, training and liaison with provincial representatives;
  - b) to review the guidelines;
  - c) to work with the Anglican Communion Safe Church Network to promote safe church/safeguarding practices throughout the Anglican Communion;
  - d) to examine any matters relating to safe church/safeguarding in the Anglican Communion referred by the Anglican Consultative Council or the Standing Committee, and to report to the referring body; and
  - e) to make recommendations to the Anglican Consultative Council or the Standing Committee on any matters relating to safe church/safeguarding in the Anglican Communion.
2. The Commission has a membership of 17 persons with recognised competence in safe church/safeguarding practices from the following regions:
  - a) Africa - 4;
  - b) Australia - 1;
  - c) Caribbean – 1;
  - d) Europe – 2;
  - e) Central America - 1;
  - f) Middle East - 1;

- g) North America - 2;
  - h) North East Asia -1;
  - i) Oceania – 1;
  - j) South America - 1;
  - k) South Asia – 1;
  - l) South East Asia - 1;
- and, as far as practicable, has:
- m) a gender balance;
  - n) a balance between clergy and lay persons;
  - o) a person from each of the Francophone, Hispanophone and Lusophone language groups; and
  - p) a continuity of members from the current Commission through their reappointment.
3. The members of the Commission and its chair will be appointed by the Secretary General in consultation with the Archbishop of Canterbury.
  4. Up to 2 persons with recognised competence in safe church/safeguarding practices may be co-opted as members of the Commission with the approval of the Secretary General to assist the Commission in undertaking its work.
  5. The term of office of the members of the Commission will expire at the end of ACC-19.
  6. The Commission has an annual face-to-face meeting commencing in 2019 which at regular intervals includes a safe church/safeguarding representative from each province, and otherwise communicates by online conference and email.
  7. The Commission may permit one or more observers to attend its meetings with the approval of the Secretary General.
  8. The Commission develops resources for implementation of the guidelines in the provinces including:
    - a) a model code of conduct; and
    - b) template forms for implementation of the guidelines such as for background checking of church workers and the disclosure of information about suitability for ministry.
  9. The Commission conducts the following international and regional training on the implementation of the guidelines over the next 6 years:
    - a) an international conference in England coinciding with the annual meeting of the Commission and Lambeth 2020;
    - b) a regional conference in Central and South Africa;
    - c) a regional conference in West Africa;
    - d) a regional conference in East Africa;
    - e) a regional conference in North East Asia and South East Asia;
    - f) a regional conference in South Asia;
    - g) a regional conference in Oceania;
    - h) a regional conference in the Caribbean;

- i) a regional conference in the Middle East;
  - j) a regional conference in Central America and South America.
- 10. The Commission uses some of its members, and wherever feasible persons from the applicable region with relevant expertise, to conduct the regional training.
- 11. The Commission wherever feasible collaborates with:
  - a) Anglican Communion bodies, including the Anglican Alliance, Council of the Anglican Provinces of Africa, Council of the Church of East Asia, the International Anglican Family Network, the International Anglican Women's Network, the Francophone Network, the Lusophone Network, the International Anglican Liturgical Consultation, and the Anglican Communion Safe Church Network; and
  - b) Anglican Communion Office staff, including the Director for Theological Education in the Anglican Communion.
- 12. The Commission maintains a comprehensive website that includes a library of safe church resources in English, French, Spanish, Portuguese, and other languages where feasible.
- 13. The Commission reports to ACC-18 and ACC-19 on its work together with its recommendations for the enhancement of the safety of children, young people and vulnerable adults in the Anglican Communion.

## SCHEDULE 1

### Survey information

The following Provinces did not return the Survey within the time frame allotted:

Central America; Hong Kong; Indian Ocean; Mexico; Nigeria; North India; Pakistan; Philippines; Rwanda; South America; South India; South Sudan; Tanzania, Uganda; West Indies.

The Survey consisted of the nine questions listed below in which the following words were used with the following meanings:

- 'abuse' includes the following conduct in relation to an adult or a child: emotional abuse; physical abuse; sexual abuse; and spiritual abuse;
- 'church organizations' includes schools and welfare agencies;
- 'policies and procedures for the safety of persons' refers to policies and procedures directed to responding to abuse where it occurs and preventing abuse in the church.

#### The Province

	1. How many dioceses are there in the province?
<i>Aotearoa, NZ &amp; Polynesia</i>	13
<i>Australia</i>	23
<i>Bangladesh</i>	3
<i>Brazil</i>	9 dioceses and one missionary district
<i>Burundi</i>	9
<i>Canada</i>	Constituted by 30 dioceses. These vary in size from around 200 parishes to 7. Roughly half of these dioceses make up 'The Council of the North' and are not financially self-sustaining. Many of the Council of the North dioceses do not have much in the way of diocesan staff or committee structures. One diocese has been established as a self-governing Indigenous Spiritual Ministry (Mishamakaweesh).
<i>Central Africa</i>	[Not answered]
<i>Congo</i>	12
<i>England</i>	2 internal provinces and 42 dioceses
<i>Ireland</i>	There are 12 Dioceses which are part of the Church of Ireland, 7 in the Province of Armagh and 5 in the Province of Dublin.

<i>Japan</i>	11
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	4
<i>Kenya</i>	38
<i>Korea</i>	3
<i>Melanesia</i>	9
<i>Myanmar</i>	8
<i>Papua New Guinea</i>	5
<i>Scotland</i>	7
<i>South East Asia</i>	4
<i>Southern Africa</i>	28
<i>Sudan</i>	5
<i>The Episcopal Church</i>	113
<i>Wales</i>	6
<i>West Africa</i>	15

	<b>2. Does the organization of the Province have an impact upon the implementation of policies and procedures for the safety of persons?</b>
<i>Aotearoa, NZ &amp; Polynesia</i>	Yes. Any policies, procedures passed at General Synod will still have to be adopted by the 13 diocesan synods.
<i>Australia</i>	Policies and procedures adopted by the General Synod generally must be adopted by the diocesan synod before they apply to the clergy and lay church workers in the diocese.
<i>Bangladesh</i>	[Not answered]
<i>Brazil</i>	Policies and procedures adopted by the General Synod must be adopted by the diocesan synod before they apply to the clergy and lay church workers in the diocese.
<i>Burundi</i>	The Province of the Anglican Church of Burundi is in a process of putting in place written policies and procedures for the safety of persons. These PPSP were there as a logical assessment of any given situation, but now need to be written down.
<i>Canada</i>	Yes, and in a significantly challenging way. The General Synod has relatively little jurisdictional authority with respect to the exercise of ministry. Authority in many, if not most, matters is dispersed to the dioceses. This includes pre-ordination selection, training, screening, and education. Basic disciplinary canons for clergy are held nationally as are the basic procedural rules for transfer of clergy between dioceses. The latter is limited in its scope. Dioceses themselves have the jurisdictional responsibility to create and enact safe church policies, procedures, and training. The General Synod has authority only for what falls within its jurisdiction: the corporation of the General Synod (members, councils, commissions, officers, committees, staff). The General Synod, through its Faith, Worship, and Ministry committee, is presently working to update and extend its own behavior policies,

	with a view both to its own jurisdictional requirements as well as to setting a 'best practices' example.
<i>Central Africa</i>	[Not answered]
<i>Congo</i>	Yes, but in order to have an impact, both policies and procedures must be adopted by the General Synod. In case the General Synod is far to be held, the Executive Council or House of Bishops can adopt and communicate them to the diocesan Synod.
<i>England</i>	All Safeguarding Policies, Guidance and procedures are agreed by the House of Bishops. They apply to all Church bodies and officers relating to the Church of England. (Church Bodies, include parishes, dioceses, cathedrals, religious communities, theological training institutions, NCIs and other associated bodies. NCIs include The Archbishops' Council; Bishopthorpe Palace; the Church Commissioners; the Church of England Central Services; the Church of England Pensions Board; Lambeth Palace; National Society for Promoting Religious Education; Trustees of the Lambeth Palace Library.) This policy will apply to the whole of the provinces of Canterbury and York (including the Diocese in Europe subject to local variations/modifications). There is also an expectation that the policy will apply to the Channel Islands and Sodor and Man unless there is specific local legislation in a jurisdiction that would prevent adoption. Under section 5 of the Safeguarding and Clergy Discipline Measure 2016, all authorised clergy, bishops, archdeacons, licensed readers and lay workers, churchwardens and PCCs must have 'due regard' to safeguarding policy and guidance issued by the House of Bishops. A duty to have 'due regard' to guidance means that the person under the duty is not free to disregard it but is required to follow such guidance unless there are cogent reasons for not doing so, ('cogent' for this purpose means clear, logical and convincing). Failure by clergy to comply with the duty imposed by the 2016 Measure may result in disciplinary action. The full suite can be found at: <a href="https://www.churchofengland.org/clergy-office-holders/safeguarding-children-vulnerable-adults/house-of-bishops-policy-practice-guidance.aspx">https://www.churchofengland.org/clergy-office-holders/safeguarding-children-vulnerable-adults/house-of-bishops-policy-practice-guidance.aspx</a>
<i>Ireland</i>	The Church of Ireland and members of the Church of Ireland are subject to the Constitution of the Church of Ireland. Changes to this constitution must be approved by General Synod. Certain functions are administered centrally through the Standing Committee of General Synod or through the Representative Church Body. Certain committees may have joint oversight from Standing Committee or the Representative Church Body, for example the Safeguarding Board which has oversight responsible for both Child and Adult Safeguarding throughout the Church of Ireland.
<i>Japan</i>	"Harassment Prevention Declaration" was adopted in the 59th Regular General Synod in 2012. To set up "Person in charge of Harassment Prevention and Measures in the Province" was adopted in the 62nd Regular General Synod in 2016.
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	Yes. Policies and procedures adopted by the Central (Provincial) Synod are normally adopted by the diocesan synod before implementation.
<i>Kenya</i>	Yes, the standing committee of the Provincial Synod and House of Bishop has approved Safe guarding policy (protecting Children and Vulnerable adults/adults at risk) this binds all to use and adhere to the document guidelines.
<i>Korea</i>	No.
<i>Melanesia</i>	Most policies are approved centrally at the provincial level and passed on to dioceses for implementation. This should apply regarding policies and procedures for the safety of persons.

<i>Myanmar</i>	Policies and procedures adopted by the Provincial Council generally must be adopted by the Diocesan Council before they apply to the clergy and lay worker in the whole province.
<i>Papua New Guinea</i>	Policies and procedures adopted by the Provincial Council and are adopted by Diocesan synods.
<i>Scotland</i>	The geographical spread presents challenges in ensuring a level of consistency in policy compliance and training delivery. A continual effort is made to minimize this.
<i>South East Asia</i>	There is no legislative policy in the Province. Each diocese will deal with these matters in its own way.
<i>Southern Africa</i>	<p>Six respondents gave an unequivocal 'yes' answer. One other gave a qualified positive answer.</p> <p>Five respondents answered 'no' – three of whom are 'working on it'. Three of these respondents rely on the Provincial Ethical Guidelines.</p> <p>One respondent made no attempt to answer the question.</p> <p>From answers received there appears to be a rural/urban divide in at least one Diocese.</p> <p>Only one responding Diocese has a formal body within its structures dealing with these matters.</p>
<i>Sudan</i>	No
<i>The Episcopal Church</i>	<p>Yes. The Canons of TEC are binding on all dioceses and address abuse by clergy (bishops, priests &amp; deacons). In addition, TEC's 2003 General Convention passed a resolution requiring each diocese to adopt policies for the protection of children and youth from abuse, resulting in Model Policies for the Protection of Children and Youth (Model Policies-Children). TEC's 2006 General Convention passed a resolution requiring each diocese to adopt policies regarding sexual misconduct/exploitation of Adults. In 2015 General Convention called for updated Model Policies for the Protection of Children and Youth and Model Policies for the Protection of Vulnerable Adults. (Model Policies- Adults). These updated Model Policies were completed in 2018. Each diocese of TEC is required to adopt and implement them by 1/1/19.</p>
<i>Wales</i>	<p>The Church in Wales Safeguarding Policy was presented to and formally accepted by the Governing Body of the Church in Wales in September 2016.</p> <p>While recognizing that allegations of abuse can be made directly to police or social services, the Church in Wales has a clear provincial safeguarding structure:</p> <p>A Head of Safeguarding carries the responsibility for safeguarding throughout the province. She works closely with two provincial Safeguarding Officers, all qualified social workers, who deal with referrals and case work.</p> <p>The St Padarn's Institute, which is the national training body of the Church in Wales, has responsibility for the provision of Safeguarding training for clergy and laity. Every parish/ministry area should have a safeguarding officer.</p> <p>Following a recent restructuring, Policy and procedure for Safeguarding are now the responsibility of the People Committee – formerly the Human Resources Committee.</p> <p>There is also a provincial Safeguarding Panel which deals with referrals from the Bench of Bishops and Safeguarding Team regarding specific cases or concerns. This is made up of at least three people from a wide range of disciplines. The panel meets every month/six weeks and is chaired by an independent person (not a cleric). The officers present their cases to the panel for discussion and the panel's recommendation is then fed back to the relevant Bishop.</p>
<i>West Africa</i>	Provincial Constitution on the Canons of discipline.



	<b>3. Does the social and political context in which the Province operates have an impact upon the implementation of policies and procedures for the safety of persons?</b>
<i>Aotearoa, NZ &amp; Polynesia</i>	Yes. The province cuts across five (5) national governments with their own legislations, jurisdictions. Those national laws have an impact on the implementation of any policies and procedures.
<i>Australia</i>	The Royal Commission into Institutional Responses to Child Sexual Abuse has revealed the extent of child sexual abuse in institutional contexts including in dioceses and organizations of the Province, and recommended strategies to create child safe institutions.
<i>Bangladesh</i>	[Not answered]
<i>Brazil</i>	The province is under the general laws of the country. There is little external influence on church policies and there are many legal exemptions due to the principle of freedom of faith. Abuse committed by church workers would hardly lead to legal implications to the church unless the object of the complaint was done under institutional orders of the church.
<i>Burundi</i>	The leadership at the General Secretariat level meet to assess any changes in the socio-political situation and the security situation so as to inform the rest of the Province on how to safeguard resources beginning by Humans. There is a periodic but constant context analysis which informs the organisation's enterprises.
<i>Canada</i>	Recognition of the prevalence of child sexual abuse in Canada as documented by the 1984 Report of the Committee on Sexual Offences Against Children and Youths (appointed by the Minister of Justice & Attorney General of Canada and the Minister of National Health and Welfare, Government of Canada). The first detailed policy and procedures for response to sexual misconduct was adopted by the Diocese of Toronto in 1992. This became a leading example that has been extensively incorporated by most dioceses in the country. Another social context that is significant is Canada's relationship with the Indigenous peoples. A long and tragic history of placing children, especially indigenous children into residential schools from 1874 to 1996. At various times between 1820 and 1969, the Anglican Church of Canada administered about three dozen Indian and Eskimo residential schools and hostels. At its peak involvement in the late 1920s, the Church concurrently operated 24 schools situated mostly in northern regions of central and western Canada <a href="https://www.anglican.ca/tr/schools/">https://www.anglican.ca/tr/schools/</a> . The Government of Canada legislated these schools into being with a mandate to assimilate indigenous children into Canadian society. It operated nearly every school as a joint venture with various religious organizations including Anglican, Presbyterian, United and Roman Catholic churches. 1969, the church ended a century of running residential schools. As information emerged about the prevalence of abuses in residential schools, the Anglican Church of Canada has been a leading participant in the Truth and Reconciliation Commission and is actively participating in implementing the recommendations of the Commission. It also committed to a new relationship with Indigenous peoples, for a partnership based on solidarity, equality and mutual respect.
<i>Central Africa</i>	[Not answered]
<i>Congo</i>	Our social and political context in which the Province operates requested us to apply policies and procedures for the safety of persons. Those policies are about to be shared with the dioceses via the House of Bishops' meeting which is to take place by November 2018.
<i>England</i>	The Church of England (and Church in Wales) is currently one of the investigations

	being undertaken by the Independent Inquiry into the Institutional response to child sexual abuse (IICSA). This is offering a focus both internally, and in the external engagement with the Inquiry, in relation to the incidence and prevalence of CSA in the Church, barriers to implementation and consideration of strategies for improvement. It is currently expected that IICSA will report in 2019.
<i>Ireland</i>	Church of Ireland parishes in Northern Ireland are subject to the laws of Northern Ireland whereas those in the Republic of Ireland are subject to the laws of the Republic of Ireland. The Representative Church Body employs a Safeguarding officer for Northern Ireland and another for the Republic of Ireland. Both Safeguarding officers are legally obliged to refer certain cases to their appropriate government departments.
<i>Japan</i>	Committees in the Province release statements of protest to government or central government ministries and agencies. For example, the issues of capital punishment, gender, Okinawa, etc.
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	The diocese is subjected to the law of the land. As such, implementation of policies and procedures should be adapted to suit the local context.
<i>Kenya</i>	Yes, it does. The Kenya society is more Enlightened on their rights hence need to have all aware of the rights of all the congregations/communities they serve.
<i>Korea</i>	No.
<i>Melanesia</i>	There is potential for strong cultural beliefs and practices to impact on the implementation of policies and procedures for safety of persons. But a greater awareness of the Family Protection Act passed by the National Government a couple of years should provide strong backing for such policies.
<i>Myanmar</i>	Like other faith based organisations in the country, the social and political context have an impact upon the implementation of policies and procedures of the Province for the safety of persons.
<i>Papua New Guinea</i>	Various acts are legislated by the Government of PNG has impact on the implementation of policies and procedures for the safety of persons. The church needs to align its policies and procedures so that it is seen to be consistent and compliant in its implementation.
<i>Scotland</i>	No.
<i>South East Asia</i>	The Province covers a number of countries and each has its own policy which does differ.
<i>Southern Africa</i>	Ten respondents answered with an unequivocal 'yes'. One re-called the apartheid past as a reason for this. One responded with an unequivocal 'no'. Two respondents felt 'unsure' in their responses. Qualifications of the responses offered ranged from 'doing our best' to the mentioning of the population diversity experienced in many of our Diocese: a diversity which includes the urban/rural divide as well as the division caused by employment types and the experience of education.
<i>Sudan</i>	No.
<i>The Episcopal Church</i>	The discovery of abuse in the Roman Catholic Church within the United States has assisted TEC and the dioceses within the US to acknowledge the need for and enact policies.
<i>Wales</i>	It shouldn't. The policies were accepted by the Governing Body (Synod) and has the

	<p>full support of the Bench of Bishops.</p> <p>The safeguarding policy is available bilingually as is necessary in the Welsh context and people are able to access support from the provincial officers bilingually to meet their needs.</p>
<i>West Africa</i>	<p>Commission on Human Rights and Administrative Justice of Ghana (CHRAG); Domestic Violence and Victim Support Unit (DOVVSU); Social Welfare.</p>

## Pastoral Support where there is Abuse

	<p><b>4. Are there policies and procedures to provide pastoral support for the people who have been abused by clergy and lay church workers, their families, and affected parishes and church organizations by:</b></p> <ul style="list-style-type: none"> <li>• listening with patience and compassion to their experiences and concerns;</li> <li>• offering spiritual assistance and other forms of pastoral care?</li> </ul>
<i>Aotearoa, NZ &amp; Polynesia</i>	<p>A provincial Canon on Ministry Standards and Discipline, which provides for pastoral care for all parties, fair treatment, due process, sensitive handling, account of cultural customs, and rights to silence and to a support person. Dioceses can provide pastoral support and counselling.</p>
<i>Australia</i>	<p>No provincial policy. All dioceses provide counselling to people who have been abused by clergy and lay church workers. Sometimes counselling is provided to the families of survivors. One diocese has a chaplain who provides pastoral support. Some dioceses have engaged response teams to assist parishes where people have been abused by clergy and lay church workers.</p>
<i>Bangladesh</i>	<p>[Not answered]</p>
<i>Brazil</i>	<p>There are no specific policies.</p>
<i>Burundi</i>	<p>There is only a commitment to provide pastoral care and support for the people may have been abused by clergy and lay church workers, their families, and affected parishes but no written document. While cases of abuses by clergy have not yet been documented, there could be instances of abuse in remote local churches and whenever anything similar happens, the church offers pastoral care to both victims including the church worker.</p>
<i>Canada</i>	<p>Yes, in most dioceses. Trained volunteer teams composed of persons with professional backgrounds in social work, psychology and pastoral ministry support the diocesan policies.</p>
<i>Central Africa</i>	<p>Yes, this policy aims at protecting the vulnerable people, staff and associates and also committed to safeguard children and vulnerable adults from harm and abuse and follow procedures to protect and report any concerns about their welfare. All actions on safeguarding are taken in the best interests of the child or vulnerable adult which are paramount.</p> <ul style="list-style-type: none"> <li>• All children and vulnerable adults have equal rights to protection from harm.</li> <li>• Everybody has a responsibility to safeguard children or/and vulnerable adults.</li> <li>• Organisations have a duty of care to children, vulnerable adults with whom they work, are in contact with, or who are affected by their work and operations.</li> </ul> <p>Clergy and partners are also expected to adhere and comply with this safeguarding policy so as to protect the community as well as the image of the Church.</p>

<i>Congo</i>	No provincial policy for making known within churches the procedure for making complaints, and arranging pastoral care for any person making a complaint of abuse.
<i>England</i>	Yes, there is House of Bishops policy and guidance, including 'Responding Well to those that have been Sexually Abused 2011'. All dioceses provide support to people who have been abused by clergy and lay church workers. The type and level of support will be bespoke in accordance with the victim/survivors needs. Initially it is the Diocesan Safeguarding Adviser's role to respond to the victim/survivor. They will be offered a support person who will advocate for the Victim/survivor and identify any additional support requirements eg more professional counselling support. Many victims/survivors choose to receive their support external to the Church. In these circumstances the Diocese will fund and review the support offer. Detailed guidance is available on roles and responsibilities and limits of confidentiality.
<i>Ireland</i>	There are no formal policies for the provision of pastoral support for victims of abuse. That having been said dioceses have proactively engaged with victims offering support and pastoral assistance.
<i>Japan</i>	[Not answered]
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	There are no such policies or procedures in the province at present. However, the diocese provides pastoral care and support where necessary.
<i>Kenya</i>	The policy guidelines provide the first guide document. However more training and capacity development in this area will be critical right from Theological training and deliberate discussions in clergy chapter, diocesan synods and heads of department of the Anglican Church of Kenya.
<i>Korea</i>	No.
<i>Melanesia</i>	There are currently no formal policies on how the church can support people abused by clergy and lay workers. There is currently a Child Protection Policy but it only deals with Church workers who work with Children.
<i>Myanmar</i>	There are obligations for the parish priest to do regular visiting to their congregation to support their spiritual and social need. However, there is no detailed procedures and clear outline of who will implement this kind of pastoral care for the people who have been abused by clergy and lay church workers.
<i>Papua New Guinea</i>	The provincial and diocesan constitutions deals with such matters and issues in consultation with respective church institutions such as Anglican Health services, Education division, Anglicare. However, in practice it has weakness in its effectiveness in following the procedures and processes to address the matter and issues efficiently due to lack of capacity in knowledgeable and skilled persons or quality education and training specifically to address the matters and issues.
<i>Scotland</i>	There are policies in place but, given the size of the Province there is limited scope to offer a bespoke listening service. The level of pastoral care and spiritual assistance offered is consistent with the size of the Province.
<i>South East Asia</i>	Each diocese operates on her own. The common standard operating procedure is First the complaints come to the In-Charge (Vicar or Rector) and the listening process will begin where spiritual assistance and concerns and compassion will be shown. It will then go to the Archdeacon or the Bishop. Finally, it may go to a professional counsellor, if necessary.
<i>Southern Africa</i>	Nine of the respondents responded positively. Some have established a 'Council' to deal with cases reported; some have groups in place at both Diocesan and parochial

	<p>levels' one has trained counsellors and most rely on the Pastoral Standards of our Constitution and Canons.</p> <p>Four respondents said 'no'. Most claim to rely on the Pastoral Standards of our Constitution and Canons. One proffered an 'Investigative Team'.</p> <p>Two respondents remain: one of which claims to have 'no experience of sexual abuse having been reported' and one recognising the need to work towards having policies and procedures.</p> <p>'Cultural lag' and 'denial' may be matters that require both interrogation and investigation within our councils and synods. There is a 'procedural uncertainty' and no uniform practice. A one-size-fits-all situation does clearly not exist. The reference to the Canons is significant and ought to be applauded.</p>
<i>Sudan</i>	The Province depends solely on Scriptures and the Constitution. Abuses have not been heard of in this Province. Maybe the Province should set up the body to look into cases that may happen in future.
<i>The Episcopal Church</i>	<p>Title IV.8 of the Canons requires diocesan bishops to “provide for appropriate pastoral response whenever any report [of clergy abuse] is made to the Intake Officer. Such pastoral response shall embody respect, care, and concern for affected persons and communities. The response shall be designed so as to promote healing, repentance, forgiveness, restitution justice, amendment of life and reconciliation among all involved or affected.” Each diocese is required to have at least one Intake Officer and publicize that person’s contact information. This appropriate pastoral response can include listening and spiritual assistance. The canonical process applies when there are allegations of abuse by clergy.</p> <p>While not required by canon, the Model Policies for the Protection of Children, Youth and Vulnerable Adults require a pastoral response whenever there is a violation of the policy.</p>
<i>Wales</i>	Within the policies there is a section recognising the duty and responsibility of the Church and others involved to support victims of abuse. A list of agencies and groups is also attached. Practical support is provided on a case-by-case basis.
<i>West Africa</i>	Team of senior clergy Disciplinary Committee (interim as and when they occur); Counseling / Guidance Unit; Team of Counselors; Medical team; Guild of Professionals.

## Effective Response to Abuse

	<p><b>5. Are there policies and procedures to respond to allegations of abuse against clergy and lay church workers by:</b></p> <ul style="list-style-type: none"> <li>• making known within churches the procedure for making complaints;</li> <li>• arranging pastoral care for any person making a complaint of abuse;</li> <li>• the impartial determination of allegations of abuse against clergy and lay church workers, and assessment of their suitability for future ministry;</li> <li>• providing support for affected parishes and church organizations?</li> </ul>
<i>Aotearoa, NZ &amp; Polynesia</i>	Again, provincial Canons contain a clear process for complaints, and possible responses/ outcomes. Complaints processes are managed by Dioceses and contact people/numbers are available and advertised. Tribunal panels provide for determination of facts and recommended outcomes. Pastoral follow up and support is offered to parish communities affected.

<i>Australia</i>	No provincial policy for making known within churches the procedure for making complaints and arranging pastoral care for any person making a complaint of abuse. Most dioceses include information on their websites. Several dioceses have contact persons who provide pastoral support to persons making complaints against clergy and lay church workers. Some dioceses have response teams to assist parishes where allegations of abuse have been made against clergy and lay church workers. Provincial procedures for the impartial determination of allegations of abuse against bishops and retired bishops, and assessment of their suitability for future ministry. Otherwise, diocesan procedures for the impartial determination of allegations of abuse against clergy and lay church workers, and assessment of their suitability for future ministry.
<i>Bangladesh</i>	[Not answered]
<i>Brazil</i>	There are policies and procedures regarding complaints in general against clergy but there are not specific policies or procedures regarding abuse. The procedures are in the canons and constitution of the province and dioceses but are not widely known by the general community. The procedures for the impartial determination of complaints are carried by peers of the clergy. There is no provision for pastoral care to people complaining of abuse other than regular pastoral care. There are no policies or procedures regarding lay workers and their direct employers within the church are in charge of dealing with complaints.
<i>Burundi</i>	No, there are no policies and procedures to respond to allegations of abuse against clergy and lay church workers. Each Diocese would handle any matter of abuses consensually.
<i>Canada</i>	Yes, in a majority of dioceses.
<i>Central Africa</i>	Yes, it is the responsibility of anyone within the church to identify poor practices and possible abuse and act on any concerns by making enquiries and take necessary action.
<i>Congo</i>	No provincial policy for making known within churches the procedure for making complaints and arranging pastoral care for any person making a complaint of abuse.
<i>England</i>	Yes, there is House of Bishops policy and guidance. There is the overarching House of Bishop Policy Statement 'Promoting a Safer Church 2016'. All Churches are expected to display a Safeguarding Policy and who to contact if they have concerns. The detailed guidance has just been updated – 'Responding to, Assessing and Managing Safeguarding concerns or allegations against Church Officers 2017'. All Dioceses have safeguarding pages on their website, which are highly visible. All Dioceses have at least one professional paid safeguarding person (Diocesan Safeguarding Adviser (DSA)) and every Parish has a named parish safeguarding officer (normally voluntary). All concerns or allegation against church officers are expected to be reported to the DSA, who acts as the key professional in the Church in responding to concerns, reporting them to and working with statutory agencies and assessing risk. The Church internally manages the case and risk via a 'core group' process. Any concern or allegation that relates to a Bishop, Dean, that is high profile or complex will be referred to the National Safeguarding Team to lead on.
<i>Ireland</i>	There is significant public awareness of the possibility of abuse. Any allegations of sexual abuse would be dealt with through the legal processes. Other forms of abuse would be covered either through our safeguarding policies and procedures which cover children and vulnerable adults. Also, in 2016 the General Synod approved policies and procedures referred to as the Dignity in Church Life policies

	which address Bullying and harassment, a copy of the Dignity in Church Life policies have been sent to all parishes of the Church of Ireland.
<i>Japan</i>	Every diocese has a department responsible for harassment prevention measures. Some dioceses issue brochures explaining what harassment is, how and where you can consult and complain about it, and other procedures in the brochures. Sometimes clinics are also recommended. Before summer camps some dioceses train camp leaders to prevent abuse and harassment of children. Meetings on harassment prevention measures are held every year. Attendees are persons in charge of Harassment Prevention Measures in the province and each diocese, persons in charge of issues of Human Rights in the province and each diocese, staff related to Women Issues (Women's' Desk), and representatives of the provincial Gender Project. The booklet titled "Love oneself: How to prevent harassment in churches" was issued in 2013 after the resolution of the "Harassment Prevention Declaration" in 2012.
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	There is no policy in the province regarding this matter.
<i>Kenya</i>	The Safe guarding policy (protecting Children and vulnerable adults /adults at risk is critical provides the guidelines. However, sensitization of this documents to the parish level is critical to assist to respond to any form of abuse.
<i>Korea</i>	No.
<i>Melanesia</i>	There are currently no such policies in place. There are guidelines for the disciplining of the clergy, but these include a wide range of offences rather than especially to allegations of abuse.
<i>Myanmar</i>	<p>The Province has Child Protection policy. As required, the safeguarding policy is being updated to include protection of Child and Vulnerable Adult. This policy will be called the Child and Vulnerable Adult Protection policy.</p> <ul style="list-style-type: none"> <li>• In the policy the procedures for making complaints of allegations of anyone is included. However, the procedure does not include making them known within churches. Rather, it is made known to the Provincial Standing Committee members, Provincial Office Staff members, Development workers, Early Childhood Care and Development staff members and Center committee members and overseas Partners.</li> <li>• A Risk Management table is included.</li> <li>• Code of Conducts for Standing Committee members, Provincial Office Staff members, Development workers, Early Childhood Care and Development staff members and committee members and overseas Partners are screened for signature.</li> <li>• The impartial determination of allegations is included in the CCR.</li> <li>• Providing support is not clearly outlined.</li> </ul>
<i>Papua New Guinea</i>	The provincial and diocesan constitution and canons provide such policies and procedures to respond to such allegation of abuse against clergy and lay workers of the church. The Church do respond positively and do support the affected parishes and church organization.
<i>Scotland</i>	Yes. Both the Province's Canons and the Church's internal policies and procedures provide for this.
<i>South East Asia</i>	<p>The policy is:</p> <p>Complaints come to the Diocesan Bishop who will first listen and ascertain whether it warrants investigation or ecclesiastical court.</p>

	<p>A Council of senior church leaders will be established to further listen to the complaint against clergy and lay workers.</p> <p>No standard operating procedure for assessment of their suitability for future ministry.</p> <p>No standard operating procedure for providing support for affected parishes and church organizations.</p>
<i>Southern Africa</i>	<p>Seven equivocal responses said 'yes'.</p> <p>Six responded with an outright 'no'.</p> <p>Two responses relied on various publications for dealing with abuse.</p> <p>There is a clear need to provide guidance by the Province in the establishment of:</p> <ul style="list-style-type: none"> <li>a) Policy</li> <li>b) Procedure.</li> </ul> <p>Understanding of these two concepts varies from being vague to degrees of being juridical. 'We' are here to help each other to grow in understanding both at the local and national level. Effective response requires clear policies and procedural certainty. Provincial 'model' policy and procedures is a possible answer to our dilemma (cf. St. Helena: Safeguarding Policy document).</p>
<i>Sudan</i>	<p>None. A body is to be set up for such a purpose.</p>
<i>The Episcopal Church</i>	<p>The Model Polices include a section on reporting inappropriate behavior and suspected abuse, including the legal mandate to report suspicions of abuse to local secular authorities. The degree to which this is made known in churches or the provision of pastoral care for a complainant is dependent upon diocesan and individual church resources (financial &amp; human).</p> <p>Title IV of the Canons requires each diocese to publicize contact information for Intake Officers who receive allegations of abuse by clergy. The Canons also provide for an impartial determination of allegations of abuse by clergy and support for affected parishes. The Canons do not address allegations of abuse by lay church workers.</p>
<i>Wales</i>	<p>The policies and procedures outline a clear procedure for responding to allegations of abuse. Training for clergy and lay people is provided by the province.</p> <p>Support is offered by the provincial team in the first instance and on-going support is provided on a case by case basis. Similar support is provided by the diocese, usually through a senior cleric, to anyone against whom an allegation has been made.</p> <p>The provincial safeguarding panel provides advice.</p> <p>The provincial Legal and Human Resources teams also provide support. More recently triage meetings have been organised comprising of professionals from the safeguarding officers, legal and human resources, so that an agreed strategy is in place, which supports all parties with due process whilst investigations etc. are undertaken. Allegations are referred to suitable external agencies, e.g. police and social service. Internal disciplinary and investigatory procedures include, for clergy, the disciplinary tribunal which has as its first stage an investigatory tribunal consisting of elected and appointed lay, clergy and legal representatives. Independent risk assessments are also used to assess suitability for ministry following allegations or concerns.</p> <p>Pastoral support for any parish is arranged through the Archdeacon and Area Dean.</p>
<i>West Africa</i>	<p>Conditions of Service / Canons of the Constitution make Provisions for Ecclesiastical Court to trial such conducts.</p>



## Practice of Pastoral Ministry

	<b>6. Are there policies and procedures for the training of clergy and lay church workers in the standards for the practice of pastoral ministry?</b>
<i>Aotearoa, NZ &amp; Polynesia</i>	Workshops and training on Ministry standards, Ministry boundaries, and safe practice are offered and required of all licensed ministers.
<i>Australia</i>	Provincial policy for all clergy, and lay church workers undertaking ministry to children based on Safe Ministry Training Benchmarks. All dioceses undertake training of clergy and lay church workers at three yearly intervals.
<i>Bangladesh</i>	[Not answered]
<i>Brazil</i>	There are provincial and diocesan policies and procedures regarding standards for the practice of pastoral ministry but they are not specific regarding abuse.
<i>Burundi</i>	There are no policies and procedures for training of clergy and lay church workers but ad hoc trainings and retreats are often organized depending on the availability of resources.
<i>Canada</i>	The standards, policies, and procedures differ from diocese to diocese, with no centralized national jurisdictional authority. Most dioceses have solid policies and procedures.
<i>Central Africa</i>	<p>Yes, to ensure and apply the highest standards in recruitment and vetting policies across the dioceses- candidates are checked for their suitability.</p> <ul style="list-style-type: none"> <li>• Protection checks, such as disclosure of previous convictions or police checks (if disclosure is unavailable), forms an important part of the recruitment policy and covers all those representatives with whom there is an employment relationship.</li> <li>• The job advert will clearly spell out that police clearance is mandatory.</li> <li>• Checking evidence of identity and the authenticity of qualifications.</li> <li>• Requesting self- declarations about previous convictions, and a minimum requirement of at least two references are carried out in all cases.</li> <li>• Interviews will be used to check candidates' values and beliefs. A maximum of three months' probation should apply to all aspiring candidates.</li> </ul>
<i>Congo</i>	Both clergy and lay church workers undertaking ministry for a three Year for Theological courses at the Bible School, for the degree at the University and so on.
<i>England</i>	All ordinands, clergy and lay church workers are required to undergo some form of safeguarding training depending on their level of seniority and responsibility in a diocese in accordance with the House of Bishops Training and Development Framework 2016. There are four core modules as well as specialist modules. The core modules provide the core training necessary to recognise, respond, refer and record safeguarding concerns. Many ministers and church officers will also need to do further training areas, for instance safer recruitment, domestic abuse, grooming etc. All dioceses deliver the training in accordance with the National framework. There is Safeguarding Refresher training every three years.
<i>Ireland</i>	The standard training course for full time stipendiary ministry is the Masters in Theology delivered by the Church of Ireland Theological Institute ('CITI') in partnership with the University of Dublin, Trinity College. Courses covered at CITI include Pastoral Studies and a Pastoral Placement. Any lay workers who work directly with children are required to be police vetted and to undergo safeguarding training.

<i>Japan</i>	The Women's Desk and the Gender Project requested to the House of Bishops that seminarians should learn about gender issues and harassment in their training, in cooperation with the department in charge of women's issues in Korea.
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	With guidance from the Provincial Standing Committee, the Diocese undertakes appropriate training of clergy and church workers.
<i>Kenya</i>	Policies and Procedures are in place having approved in September 2018. More is required to roll out by adoption by respective Diocesan synods, commitment by the Bishops, Church workers, clergy to learn and act when this occurs.
<i>Korea</i>	No.
<i>Melanesia</i>	There are no policies in existence.
<i>Myanmar</i>	There are procedures for the training of clergy and lay workers for the practice of pastoral ministry.
<i>Papua New Guinea</i>	It's a standard practice at all levels of the church.
<i>Scotland</i>	Yes.
<i>South East Asia</i>	All clergy and lay church workers must complete training for standard practice of pastoral ministry. Perhaps, need more training.
<i>Southern Africa</i>	Training in the use and implementation of the Pastoral Standards needs to be done on a regular basis especially to new clergy and leaders. Six respondents said "yes". Five respondents said "no". Some Dioceses have guidelines but not policies for clergy and lay workers. Other Dioceses has a policy but it is not strictly adhered to. Two Dioceses are busy preparing policies. One Diocese indicated that policies and procedures form part of the training of their ordinands.
<i>Sudan</i>	Clergy are taught general pastoral care for all people.
<i>The Episcopal Church</i>	The Model Polices require/strongly urge training for clergy and laity. In TEC this is commonly referred to as "safe church training".
<i>Wales</i>	Serving clergy undergo mandatory safeguarding training provided by the province. Recently retired clergy with permission to officiate are also required to undertake mandatory "Safe Church" training. 'Safe Church' training is also provided within the dioceses for lay workers by the Provincial support teams.
<i>West Africa</i>	Provincial Seminary (St. Nicholas Seminary) for Training of Priests. Lay Training Centre. 2 – 3 years.

## Suitability for Ministry

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	<b>7. Are there policies and procedures for the assessment of the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background?</b>
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<i>Aotearoa, NZ &amp; Polynesia</i>	Self-discourse, reference checking, police checks, and 'safe to receive' documentation between licensing bishops.
<i>Australia</i>	Provincial policy for the screening of all clergy, and lay church workers undertaking ministry to children involving self-disclosure and referee checks under the Safe Ministry Check. All clergy and most lay church workers are required by government legislation to hold a working with children check before they can undertake any ministry to children. Additional requirements for persons for ordination include a psychological assessment which includes an assessment of psychosexual maturity of the person by a registered psychologist.
<i>Bangladesh</i>	[Not answered]
<i>Brazil</i>	There are background checking of criminal records and community life, and psychological assessment but those need to be improved.
<i>Burundi</i>	The assessment of the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church happen including checking their background. Criteria to take into consideration are commonly known, but not written down. However, if it is appointment for a paid job in church, there are Terms of References which are preset to guide the interviewers.
<i>Canada</i>	The standards, policies, and procedures differ from diocese to diocese, with no centralized national jurisdictional authority. Most dioceses have solid policies and procedures.
<i>Central Africa</i>	Yes, through a Selection Conference - Safe recruitment, appointment, employment and licensing are done in line with the Constitution and Canons of the Province and Acts of the Diocese - membership composition across the dioceses and Provinces.
<i>Congo</i>	Yes, there are some documents including the constitutions which are the guidelines.
<i>England</i>	Yes, there is the House of Bishops Safer Recruitment Practice Guidance, which applies to all Church Bodies and church officers, including clergy, who have a role with the children, young people and vulnerable adults. This outlines safer recruitment processes which include, completion of a CV/application forms (to offer a full account of work history that is corroborated through references), a confidential Declaration Form and a Disclosure and Barring check. All clergy and lay church workers working with children and vulnerable adult are required to hold a check before they can commence work. This includes a clergy current status letter for clergy moving between dioceses which highlights any previous safeguarding concerns or allegations. The current criteria for selection for ordination are published in the Criteria for Selection for the Ordained Ministry in the Church of England, May 2014. They are approved by the House of Bishops for use by all dioceses and in the national selection system. The Selection Criteria seek evidence of the candidate's general capacity to fulfil a role in which safeguarding is now a key area of responsibility. The PTO guidance is just being updated and strengthened to bring it in line with Safer Recruitment practices.
<i>Ireland</i>	There are extensive processes for the selection of suitable candidates for ministry. This includes psychological assessment, police vetting and episcopal references. Other positions may require police vetting where the role involves the direct contact with children.
<i>Japan</i>	[Not answered]
<i>Jerusalem &amp;</i>	It is the responsibility of the diocese to assess suitability of candidates for

<i>Middle East Diocese of Iran</i>	ordination and appointment as staff and church workers.
<i>Kenya</i>	Yes, there are procedures as per the Anglican Church of Kenya constitution.
<i>Korea</i>	No.
<i>Melanesia</i>	There have been discussions of more robust police checks on candidates applying for ordination but this has not become official policy yet. There are no policies for checking on clergy before giving them appointments but there is long standing tradition of not giving clergy positions if they are known for some criminal or unwanted behavior.
<i>Myanmar</i>	There are procedures but not in written form for the assessment of suitable persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.
<i>Papua New Guinea</i>	The provincial and diocesan constitution and canons ensures that proper screening of suitable persons is appointed with background check.
<i>Scotland</i>	Yes.
<i>South East Asia</i>	First, the candidates must be recommended by a parish with the approval of his Parish Church Council. Then they must undergo an interview with the Diocesan Ordination Committee before admission to Seminary. While, in the Seminary, they are required to meet the Ordination Committee annually. For those who are trained elsewhere, they must be recommended by their Parish Church Council and to be interviewed by the Ordination Committee. Before Ordination, there is an Ordination Retreat. Some dioceses have special assessment for suitability at the retreat.
<i>Southern Africa</i>	Nine respondents answered positively. Everyone had a 'check' of sorts and but, again, the need for policy and procedure is not clearly recognised by 40% of the respondents. There is a strong reliance on the Fellowship of Vocation and the selection process but no paper-trail in this litigious age.
<i>Sudan</i>	Yes.
<i>The Episcopal Church</i>	Each candidate for ordination must receive training on the prevention of sexual misconduct and civil requirement for reporting and pastoral opportunities for responding to evidence of abuse. (Canon III.6.5(g) & 8.5(h) for deacons & priests, respectively) Typically, psychological evaluations, public record background checks, and extensive reference checks are conducted during the ordination process and periodically while serving in ordained ministry. The Model Polices require public record checks and reference verification for lay ministers serving in specified ministries with vulnerable populations.
<i>Wales</i>	All serving and retired clergy who officiate, along with lay people in specific roles are required to have DBS (disclosure and barring service) clearance. This is also required for ordinands and lay people before beginning training. During training, they will attend safeguarding training. Selection for different ministries varies, though there are diocesan and provincial boards for stipendiary, non-stipendiary and locally ordained ministries. There are no psychological reports required.
<i>West Africa</i>	Ordinance Board; Admission Conference; Medical Test; Recommendation letters (Referees).

## Culture of Safety

	<b>8. Are there policies and procedures for the prevention of abuse by clergy and lay church workers in parishes and church organizations?</b>
<i>Aotearoa, NZ &amp; Polynesia</i>	Ministry Standards and code of conduct/ethics are contained in provincial Canons. A safe ministry policy guidelines document agreed by the General Synod. Adoption of the ACC Safe Church Charter by the General Synod.
<i>Australia</i>	Provincial code of conduct called Faithfulness in Service which so far as it deals with ministry to children is binding on all clergy and lay church workers. Otherwise, the code of conduct requires diocesan adoption. From 2019 compliance by dioceses with policies and procedures for the screening and training of clergy and lay church workers will be independently audited with the audit reports publicly available.
<i>Bangladesh</i>	[Not answered]
<i>Brazil</i>	No.
<i>Burundi</i>	No written policies and procedures.
<i>Canada</i>	Yes, screening and training programmes are in place for parishes and organizations in most dioceses.
<i>Central Africa</i>	Yes, this policy aims at protecting the vulnerable people, staff and associates. There are behaviour protocols and code of conduct that must be adhered to. The principle is that staff and representatives should avoid actions or behaviour that could constitute poor practice or potentially abusive behaviour. All staff and representatives are required to understand and abide by the rules of acceptable and unacceptable behaviour when working with children or vulnerable adults/adults at risk. These rules are designed to protect children or vulnerable adults/adults at risk and to protect staff and representatives from false accusations.
<i>Congo</i>	There is a policy for the security at Work but this needs to be adopted by the General Synod, Executive Council or the House of Bishops.
<i>England</i>	Yes, there is the House of Bishop Guidance that outlines Safer Working Practices for lay church workers and the Guidelines for the Professional Conduct of the Clergy, Revised Edition 2015.
<i>Ireland</i>	Each parish is required to have a safeguarding panel. The two Safeguarding Officers implement training for parish and diocesan staff and any specific cases are dealt with by the safeguarding panels and Safeguarding Officers. The Safeguarding Board to which the Safeguarding Officers report has representation from the House of Bishops, the Representative Church Body and the Standing Committee.
<i>Japan</i>	[Not answered]
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	Currently, there are no policies or procedures pertaining to prevention of abuse by clergy or lay church workers.
<i>Kenya</i>	Yes, but not yet disseminated to the lowest levels possible where most abuses take place.
<i>Korea</i>	No.

<i>Melanesia</i>	No such policies exist.
<i>Myanmar</i>	The Child and Vulnerable Adult Protection Policy is available and is being finalized. The Church will endorse it when it is completed.
<i>Papua New Guinea</i>	Greater awareness and advocacy through education and training are conducted so that everybody is well informed of the policies and procedures for understanding and effective implementation.
<i>Scotland</i>	Yes.
<i>South East Asia</i>	Asian cultures are more reserved between men and women. The difficulty is when people ignore the limit and start to cross over. No written policy on this.
<i>Southern Africa</i>	Seven respondents answered 'no' to this question. Some did go on to state their reliance on the Provincial Pastoral Standards and the Code of Conduct. There appears to be a great reliance on trust and in one instance police clearance was required by the respondent. Of the 'yes' replies of which there were six, most noted the need to sign the Code of Conduct under the Pastoral Standards Act XV.
<i>Sudan</i>	No. However they will be in future.
<i>The Episcopal Church</i>	Yes. The Model Policies set out processes to monitor programs and require training to prevent abuse. Variations of Safe Church Training are available online and in person.
<i>Wales</i>	The Safeguarding Policy and training days deal with safe practice for lay and ordained workers within the church. Going forward it is intended to develop some short videos which can be used at PCC's and other church events to raise awareness of attaining the goal of being a safe church.
<i>West Africa</i>	Canons of the Constitution.

## Other Information

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	<b>9. Is there anything else, which has a substantial impact upon the implementation of policies and procedures for the safety of persons?</b>
<i>Aotearoa, NZ &amp; Polynesia</i>	[Not answered]
<i>Australia</i>	[Not answered]
<i>Bangladesh</i>	[Not answered]
<i>Brazil</i>	Many cultural characteristics indirectly contribute to building a culture of safety. Nonetheless, the lack of financial and human resources is a challenge to implement and training staff on new policies. Some policies and procedures depend on canonical changes, which would demand approval by the synod.
<i>Burundi</i>	Written policies and procedures are not there, but there is a great need to have them in place and build the capacity for the responsible persons to use them, disseminate them, and ensure there is appropriation.
<i>Canada</i>	The emergence of the #MeToo movement has led to a re-awakening of right of women to not be abused. With a 34 year old history of policies and procedures in

	the Anglican Church of Canada #MeToo has had a galvanizing effect on review and updating of policies. The work of the Safe Church Commission has also been a helped encourage a revisiting and refreshing of our responses to abuse.
<i>Central Africa</i>	Yes, it is the Government policies and standards that impact upon the implementation of these policies, namely - The Child Protection Policy is based on the Children's Act of Zimbabwe, the Domestic Violence Act, The Education Act, Social Welfare Assistance Act as well as regional and international statutes.
<i>Congo</i>	[Not answered]
<i>England</i>	All dioceses will have had an independent Safeguarding Audit, undertaken by a leading UK improvement agency. These assess the strengths and areas for improvement in safeguarding governance and practice in accordance with UK legislation. All reports are published alongside a Diocesan action plan. This is being rolled out to all cathedrals in 2018/19. This programme is now being rolled out to all Cathedrals. The Diocesan audit program will commence again in 2020. In addition, every diocese completes and submits an annual safeguarding self-assessment to the National Safeguarding Team. This Tool enables dioceses to measure progress, identify strengths and areas for improvement. The analysis informs diocesan and national safeguarding strategy. The Church is currently piloting 'Safeguarding Progress Review' undertaken by the National Safeguarding Team with the diocese in-between their external audits to monitor progress and offer support. The Church is currently one of the investigations being undertaken by the Independent Inquiry into Institutional Child Sexual abuse (IICSA). The church had one public hearing in March 2018, a second is planned for July 2018 and a third for 2019. This is and will have a significant impact on the Church's approach to safeguarding.
<i>Ireland</i>	[Not answered]
<i>Japan</i>	[Not answered]
<i>Jerusalem &amp; Middle East Diocese of Iran</i>	[Not answered]
<i>Kenya</i>	Yes, clear time frame and work plan to roll out the policy guidelines in all the Dioceses and Church organizations. Printing and dissemination of the policy in local languages.
<i>Korea</i>	In June 2018, the Law of morality in life of faith, which was submitted by the Council of Women, was passed in the Provincial Convention of the Anglican Church of Korea. A 'Code of Ethics' and 'Operation By-laws' are currently being prepared. When regulations are implemented, participating in a program for Sexual Assault Prevention will be made mandatory for all clergy and seminarians, and a Reporting Center will be created. The Archbishop will be the chair of a committee dealing with complaints of sexual assault. When a complaint is received, after investigation the chair will send the result of investigation to the bishop of the diocese in which the assault occurred and the diocese will execute punishment for the perpetrator.
<i>Melanesia</i>	Many people either have very high respect or fearful of clergy and would not willingly report clergy who are involved in allegations of abuse.
<i>Myanmar</i>	[Not answered]
<i>Papua New Guinea</i>	Through the arrangements of church/state partnerships and collaborations addresses the matter and issues together, examples child protection policy, family violence policy.
<i>Scotland</i>	[Not answered]

<i>South East Asia</i>	Policy is good but the implementation of it may be difficult, unless there is constant reminder and education of it in the baptism and confirmation classes.
<i>Southern Africa</i>	<p>Six respondents offered no further information. Among those who made comments under this heading the following may be noteworthy:</p> <p>One suggested that it may be wise to publicise the Church's concern for past abuse. Another believes that the engendering of a culture of mutual respect may provide a solution. Whilst a third respondent believes that a growth in meaningful spirituality will provide answers.</p> <p>It should be noted that in a volunteer situation (e.g. Self-supporting Clergy, Churchwardens and Parish Councilors) there will be resistance to authorities investigating personal histories.</p> <p>Regular workshops on the subject and especially Act XV could possibly assist.</p> <p>Nine questions were posed requiring brief factual responses. Initially only 50% of the Dioceses of the Province submitted completed questionnaires by 24 September 2018. Eventually 71% (20/28) of Dioceses of the Province submitted completed questionnaires. Upon telephonic enquiries made to non-respondents answers ranged from no policies and procedures for the safety of people to non-implementation of such policies and procedures. It is clear from the responses used that 'the Parish' is not as clearly understood as the concept of 'Congregation'. Clarity on the two concepts ought to be swiftly remedied as incumbents are appointed for oversight of a Parish and parochial responsibility falls upon these persons. For the purposes of this précis, The Diocese of St. Helena submitted its very comprehensive Safeguarding Policy document with its various appendices, covering each aspect and apparently based on procedures found in the UK. It needs to be noted that the Anglican Church of Southern Africa in its Canons and Constitutions has a Canon that deals with measures regarding Safe Church matters. The Archbishop has called upon each Diocesan Bishop to establish a Safe Church Response Team through which abuse cases could be channeled. Dioceses are further urged to ask each parish to put in place a Safe Church Response Team. At our recent Synod of Bishops and Provincial Standing Committee Meeting the matter concerning Safe Church was further highlighted. It also needs to be noted that as a result of this, the Provincial Standing Committee approved a motion that in terms of screening clergy, lay workers and volunteers who is about to take on any ministry in the church needs to provide a police clearance certificate. The Province has set up an email address to make it easier to report allegations of abuse. The Synod of Bishops and Provincial Standing Committee have called for training of the Safe Church Response Teams at Provincial level. The matter of the Safe Church, particularly as far as the legal matters are concerned, are receiving urgent attention from the Canon Law Society of our Province.</p>
<i>Sudan</i>	Nothing that is known of.
<i>The Episcopal Church</i>	In the US each state has mandated reporting laws that require some adults (in some states all adults) to report suspicions of abuse of vulnerable populations (typically minors under 18, elders 60 and over, and dependent adults) to state government agencies that then conduct an investigation and can commence criminal prosecution. Those who are legally mandated to report suspected abuse who fail to report can face civil and/or criminal consequences.
<i>Wales</i>	Those involved in safeguarding are very aware of the increasing diversity of ministry and the changing requirements of safeguarding in a changing world. The policies are subject to an ongoing review. However, policies alone are not sufficient, and it is crucial that the issue of safeguarding has commitment and support at all levels of church life.
<i>West Africa</i>	[Not answered]



## SCHEDULE 2

# Theological reflections

**Revd Canon Dr Jeremy Worthen**

**Secretary of the Faith and Order Commission of The Church of England**

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‘Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.’ Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, ‘Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

‘I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.’ (John 10.1–18)

Jesus’ teaching about the gate, the shepherd and the sheep in John 10 has inspired countless sermons, reflections, poems, hymns and works of art. Part of its power is how it speaks of a place of safety. Safety is to be found not at a geographical location, nor simply by following a set of procedures, but in a relationship: the relationship of knowing and being known by Jesus

Christ, the Son of God. In listening to his voice, there is security and fullness of life.

The passage is clear that outside this relationship, there is no lasting security, and we cannot be ultimately safe. Thieves who would 'steal and kill and destroy' are a reality, as are wolves who are waiting to snatch the sheep and scatter them. We do not live in a 'safe' world. Danger is all around. Ultimately, there is no person, no organisation, no institution that can make us truly safe from harm – only life in union with Christ will fulfil the promise.

The good shepherd gives the sheep that safety through which life can truly flourish. He does not do this by taking them to a place where there are no dangers – no thieves, no wolves – but by confronting those destructive forces himself. He is ready to lay down his life, so that they do not destroy us. Our safety, our salvation, is at the cost of his life.

The church is called by God's grace to proclaim this message and to witness to it. It witnesses not only by its words but by its life as *koinonia* – communion and sharing – in him. Communities of believers should be places where this communion is affirmed, and where the freedom and safety it brings may be experienced. It is the responsibility of those called to positions of authority and leadership in the church to make sure this is so, as they reflect and point to the one shepherd of the flock. Hence Paul says to the Ephesian elders as he speaks to them for the last time, 'Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son' (Acts 20.28).

There are many ways in which the flock of Christ can be harmed. In his speech to the Ephesian elders, Paul is concerned especially about those who by 'distorting the truth' (Acts 20.30) turn Christ's followers away from the path of discipleship. If safety is found in knowing Christ, anything that threatens our relationship with him is a danger which must deeply concern those who 'watch over' the church, and against which they must be constantly vigilant.

Abuse can take different forms, but it is always wrong. It is a sin, and as such the church must oppose it, care for those hurt by it, seek justice for its victims and help to bring to justice those who commit it. The nature of the harm caused by abuse can be far-reaching and deeply destructive, primarily for the individuals concerned, and often also their loved ones. Its effects are also corrosive for the communities and institutions who more or less consciously collude with it (and where there is abuse, there is likely to be collusion of some kind). Churches around the world are having to come to terms with these consequences.

Abuse characteristically takes place within relationships of trust (adult – child, wife – husband, teacher – pupil, doctor – patient, pastor – congregation member), where one or more persons in a position of relative

power within the relationship take advantage of the combination of trust and power to cause serious harm to others. It therefore directly attacks the capacity for trust among those it affects. The safety to which the church witnesses is found by trusting in Christ. How will this message be heard by those whose trust has been violated by people claiming to be trustworthy, especially when the abusers also claim to speak and act in Christ's name?

These are questions the whole church must consider. How can the witness of the church be trusted when its clergy and officers have betrayed people's trust by abusing them? How can what it says about safety and salvation in Christ have credibility when people in positions of authority in the church have preferred to tolerate, protect or relocate known abusers, rather than supporting and standing with the ones who have been abused?

Abuse creates a crisis of trust, in which the church's witness to the gospel of salvation through Jesus Christ is imperilled. The figure of the good shepherd is obscured by the behaviour of some within the church who have taken the part of destructive 'wolves', by perpetrating abuse, and by others who have acted like hired hands, whose eyes have been slow to see the harm and the wrong that has been done yet quick to spot the risks to their own reputation and that of the institution they represent. *The Charter for the Safety of People within the Churches of the Anglican Communion* sets out a way for Anglicans across the world, in our different social and cultural contexts, to respond to this situation.

#### *1. Pastoral support where there is abuse*

*We will provide pastoral support for the abused, their families, and affected parishes and church organizations by:*

- *listening with patience and compassion to their experiences and concerns;*
- *offering spiritual assistance and other forms of pastoral care.*

One of the effects of abuse is the silencing of its victims. They may be told by abusers, who are generally in positions of relative power, that they must never reveal what has happened. They may be threatened, directly or indirectly, with grave reprisals if they do so. They may be told that they, the victims and not the perpetrators, should be full of shame and guilt for what has happened, and they may for a time at least believe it. They may not want to speak to another of what has happened simply because that would mean remembering what has happened, and for the sake of their own survival they need – for a time – to forget. To overcome this silencing may take many years, perhaps decades.

Churches therefore need to consider how they can become safe places within which those who have been abused can begin to speak, to remember and to find healing for their wounds. To do that, church communities must be willing to listen to the survivors in their midst and those with whom they come into contact. There is no substitute for

hearing directly from survivors of abuse about the effects of abuse on their lives, their relationships and their faith. People who think they can speak to survivors without listening to them are incapable of providing effective pastoral support.

The experience of abuse can undermine people's sense of identity and self-worth at a very deep level. There may be special vulnerability for a person who has been abused in beginning to speak about that experience, not least because it involves in one way or another re-living it. Questioning their account of what has happened at this point, or turning away because it is too painful to hear, are not acceptable responses on the part of those who want to share the good news of the good shepherd.

The experience of abuse can have far-reaching effects on a person's faith, including their ability to express trust in a good and all-powerful God, and to take part in the life of the church. Abusers in a church context may draw on their spiritual authority to inculcate false teaching aimed at making people more ready to submit to abuse and less willing to report it; they may claim that silence about what has happened is God's will, and that God will punish anyone who breaks it. They may use activities that are spiritually valued by those they abuse as opportunities to commit abuse. Such behaviour can be termed 'spiritual abuse'. Living in the aftermath of abuse is likely to bring serious challenges on the way of discipleship, and spiritual assistance should be available for survivors of abuse who are facing them.

Benevolent intentions are not enough for the provision of proper pastoral support in this context. As well as the need for an appropriate level of understanding, there has to be a willingness to engage in advocacy for those who have suffered abuse. There also has to be an acceptance that those who have been abused may benefit from being referred to people and agencies with a depth of wisdom and experience in supporting survivors that the church community and its pastors cannot provide. The seriousness of the harm that can be done by abuse makes patience and compassion especially important.

Forgiveness and reconciliation are integral dimensions of the gospel message, but the gospel also shows how costly they are, and that they are ultimately inseparable from repentance for sin and openness to justice. In human relationships, forgiving and being reconciled take time, sometimes a very long time; they cannot be settled instantaneously by individuals in isolation. Pastors who ask those who have been abused to express forgiveness towards those who have abused them, when there has been no healing of wounds, no provision of safety and no action for justice, do great damage to vulnerable people and undermine Christian witness and care. Pastors who insist on promoting forms of reconciliation that re-establish contact between the person abused and the abuser may not only inflict further distress on survivors but also place them in situations of great danger. The first responsibility of those who share in the ministry of

the good shepherd must be to care for and protect the sheep, which in this context means both patient, compassionate listening and accompaniment for those who have suffered abuse, and prompt action to prevent further harm, including alerting the appropriate authorities. At the same time, they will not cease to hope and pray that sinners find the path of forgiveness and repentance, and that relationships torn apart by sin may in God's time be restored with justice and peace.

## *2. Effective responses to abuse*

*We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include:*

- *making known within churches the procedure for making complaints;*
- *arranging pastoral care for any person making a complaint of abuse;*
- *the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry;*
- *providing support for affected parishes and church organizations.*

Abuse makes it difficult for survivors to speak, and difficult also for communities to acknowledge it, especially when the abuser is a figure of trust, authority and power within the community. Allegations of abuse can polarise and divide churches, with some rushing to defend the person's innocence and others assuming they are guilty before the evidence has been heard. Coming to terms with the truth may leave deep scars within church communities, including a sense of betrayal. Support is therefore needed for parishes and church organizations when allegations are made.

Churches need to remember that they are made up of sinners, and that sin works through deviousness and deceit. They must face the reality that abuse has been committed in the past by clergy and other church personnel, and that however effective their safeguarding procedures may be, it is likely it will happen again at some point. While it is tempting to portray abusers as inhuman monsters, the reality is that in order to abuse repeatedly they are likely to be capable of appearing kind, respectable, likeable and trustworthy.

It is also the case that not all allegations of abuse are true, that testing them takes time, sometimes years, and that in some cases the truth may never be conclusively determined. It is hard to live with uncertainty about how to view a once-trusted family member, friend, colleague or pastor against whom an allegation has been made. But those in positions of pastoral responsibility and of authority in the life of the church need to be able to do this.

Even when a believer confesses to abuse or is convicted in a court of law, while they have done the work of the thief in Jesus' picture – stealing and destroying – they also remain a sheep, one of the flock for whom Christ gave his life. The church cannot therefore treat them simply as criminals, or

expel them, or forget about them. The good news of the good shepherd is for sinners, and it calls them to repent so that the joy of being forgiven may be embraced. Repentance involves facing painful truths about ourselves, and being ready to take action that addresses the damage we have done. For pastors to offer forgiveness in the name of Christ to abusers without speaking about the hard road of repentance and the need to acknowledge before the authorities what they have done as part of it dishonours Christ.

In order to be safe communities that witness to the salvation of Christ, churches must be ready to respond to allegations of abuse in a way that balances the need for pastoral support of all those affected with the need for justice. In Christian theology, there can be no final contradiction between love and justice, and any sense that love could mean avoiding justice in this context – or that justice might mean ceasing to love – should be resisted. Either path leads to a denial of the truth.

### *3. Practice of pastoral ministry*

*We will adopt and promote by education and training standards for the practice of pastoral ministry by clergy and other church personnel.*

As noted above, abuse characteristically happens within relationships of trust, and in particular relationships of trust where there is also some inequality of power, which may change and shift over time. While one reaction might be to seek to avoid such situations, human life depends on them, beginning with the bond between parent and child. They are integral also to the life of the church, specifically to its pastoral ministry.

‘Pastor’ means shepherd, and all pastoral ministry in the church, as undertaken by clergy and other church personnel, should aim at enabling its members to know the care of the one shepherd for the one flock, Jesus Christ. Those engaged in this ministry need to understand that the authority and the trust that enable them to do their work are also levers that can allow abusers to operate, and that they must therefore accept an appropriate level of supervision and follow guidance that minimises the risks of abuse taking place. The argument that ‘Procedures aren’t necessary in my case – you can just trust me’ is, sadly, one that may be appealed to by abusers to create opportunities for abuse. Moreover, experience indicates that while some perpetrators of abuse in the church take up posts of pastoral responsibility with the intention of breaching proper boundaries (‘predators’ – the wolf self-consciously disguised as the shepherd), others cross them to some extent through lack of self-awareness (‘wanderers’ – the shepherd who ends up harming the flock and taking the part of the wolf). Consistent adoption, supported by education and training, of standards for pastoral ministry around e.g. boundaries and the use of power is vital.

Pastors should know how to respond when someone speaks about an experience of abuse. They need to understand something of how abuse can affect people, and the priority of patient, compassionate listening that

follows from that. At the same time, they also need to understand the policies and procedures that apply when an allegation is made – the imperative of justice as well as the duty of love. Finally, they need some awareness of the effect that hearing an account of deep trauma may have upon them as pastors, including the potential emotional and spiritual impact, especially if the person described as an abuser is also known to them.

Pastors should be prepared for the situation where a person wants to acknowledge his or her abusive behaviour to them, perhaps in deep contrition, perhaps in some confusion, possibly with no great sense that anything very wrong has been done. The way that deceit, including self-deceit, can become a deeply-engrained dimension of the behaviour of abusers needs to be borne in mind in such contexts. Yet here too, the pastor seeks to let the person know the care of the one, good shepherd, who calls sinners to life-giving repentance, and to the healing that comes through the work of justice.

#### *4. Suitability for ministry*

*We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.*

Anglican Ordinals have placed great emphasis on the pastoral responsibility of priests. In the sixteenth-century service for the ordination of priests, John 10.1–16 is one of two possible Gospel readings. Before the candidates make their ordination vows, the bishop tells them: ‘Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he brought with his death, and for whom he shed his blood.’

Deacons and priests share with their bishop in the oversight of the church. They have a responsibility before God to defend the church from harm and to keep it safe. As we have seen, that must mean responding well to abuse where it has happened and being determined to prevent it from occurring. All clergy should therefore welcome training that assists them in these God-given tasks and policy frameworks that support them. The same applies to lay people who are involved in pastoral ministry.

Because they are entrusted with oversight that extends into many different situations, clergy have multiple opportunities to betray that trust by abusing others in the life of the church. Because priests are called to set the example of the Good Shepherd as the pattern of their calling, abusive behaviour by priests has fearful power to undermine trust in God and destroy the credibility of the church’s witness. The reality is that to be entrusted with pastoral responsibility is to be given multiple opportunities for enabling abuse to happen: the shepherd is in a unique position to let in the thief and the wolf.

Clergy must therefore expect that responsible oversight in the church will mean appropriate scrutiny of all those who offer themselves for posts of pastoral responsibility. Background checks will be one element of this, as also for lay people with pastoral roles, but only one part. While the bureaucratic processes involved here may require time and resources, they should be seen as an integral part of the oversight bishops are called to exercise in partnership with their clergy, so that there can be confidence and trust in those appointed.

#### *5. Culture of safety*

*We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel and participants prevent the occurrence of abuse.*

The church is the body of Christ and the sheep of his pasture, the dwelling place of the Holy Spirit and a people called to proclaim God's mighty works. At the same time, it is a network of communities and institutions which faces similar challenges and risks to other communities and institutions in the same social and cultural context. The idea that because it is the one, holy, catholic and apostolic church, it can be *less* attentive to those challenges and risks than other institutions is simply bad theology.

On the contrary, because of the church's calling before God to witness to the good news, there needs to be a heightened degree of attention to the texture of our life together. It is right that there should be great vigilance in the church to guard against anything that gets in the way of people coming to trust in Jesus Christ as the one in relation to whom there is true safety and salvation. That is what abuse does, in ways that are both catastrophic for those immediately involved and do incalculable long-term harm.

The challenges of watching over the church in this respect are manifold. There is a specific responsibility for bishops and for other clergy, as well as for all who hold any kind of office in the church. Poor theology and inadequate teaching, e.g. on how ministerial responsibility implies accountability, how forgiveness and reconciliation are inseparable from repentance and justice, and how a welcoming church must also be a safe church, create space for abusers to operate. The cultural change that is needed in our churches therefore requires substantial theological work.

This is also however something that concerns every member of the church and where responsibility extends to us all. Any Christian may become aware of warning signals that abuse is taking place. Any Christian may be told a secret, by a person who has been abused, a person who has committed abuse, or someone who knew about what was happening. Any Christian may be in a position simply to listen with compassion and patience, enabling conversations that could become vital in the long journey to healing for a survivor.

A commitment to enabling all those who come into contact with the church community to 'come in and go out and find pasture' in safety is



therefore required on the part of the whole church. Such a commitment is a proper part of the church's response to Christ's gift of life and its desire to give clear and compelling witness to his gospel in the world.

**Right Revd Cleophas Lunga**  
**Bishop of the Diocese of Matabeleland, Zimbabwe in The Church of the**  
**Province of Central Africa**

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**Safe Church: On our Christian Duty to Care, Protect and Heal**

How do we acknowledge the fearful reality of abuse in our Church when the Church is supposed to be trusted as the source of all that is good and vital to our being? In pain, we ask why is there abuse in the Church?

In woundedness, we try to answer this question. We can look to deep wisdom like the African Proverb of the Water Carrier to bring some relief, some sense of direction and some healing action.

In some parts of the Communion, water is fetched from a distance and brought to homes in vessels. But the power and strength of the sun in hot countries can dry up whatever water there is and many communities are faced with a serious challenge; a shortage of the essential commodity, water. The person who carries the water is vital to the life of the community. And yet, there is a saying from these cultures:

**The Proverb of the Water Carrier**

“The one who carries the earthenware vessel to fetch water for the Household is the one most likely to break the vessel”.

When persons in the Church are called to ministry, they carry the responsibility to provide the living water of the grace of Jesus Christ. If they commit abuse, it is like the water carrier breaking the vessel. It causes harm not only to the individual and the family that is abused, but also to the whole community.

If the water carrier breaks the vessel, the entire community has to react: to make or find another vessel; to care for the victim and the community by bringing new water; to discover why the carrier broke it and if he or she can be helped or relied on to carry water again. Sometimes to protect the community it becomes necessary to replace the water carrier. Similarly in the Church, when one of us has ‘broken the vessel’, we must all care for, protect and help in the healing, restoration of ‘our household,’ our community, our fellow human beings. So we must offer care, protection

and healing where it is needed, in order that we put no stumbling block in the way of God's people.<sup>1</sup>

The ability to mend the breakages, and sustain the mending, and heal that which once caused the break, is the theology and work of Safe Church. This will be like the restoration of a network of reliable interdependence, built on trust. This network of reliable interdependence *will* care, protect and heal.

This network of reliability, if violated by one member, brings the interdependence to breaking point. Until the network is mended, it does not hold reliability. Hence the need to mend it, by hearing from all involved, whether positive or negative, through the practice of Safe Church.

How is it that we know we are called to this work?

The answer for this is threefold:

- Firstly, God created us. Creation was and is God's initiative. He made us in **His** image. And so there is a permanent relationship between God and us (whether we acknowledge or not). Further, we know God through the people of our everyday experiences.
- Secondly, God invited Abraham to leave his land and journey to another country, where he 'would be made a great nation'. Gen 12: 1-4. Similarly, he calls and invites us to leave 'our land', the ways that we know, and journey to a land where, through Jesus, we will be made a great nation.
- Thirdly, in this journey, Jesus promises that we are accompanied by him. So **God created, invited and accompanies us**. He seeks the company of the hurting and the guilty alike, the whole people of God, with the aim of healing us. This wholeness is the essential nature of God, and he longs to bring it to us also, through His providence. Where there is brokenness, he longs to teach us how to heal the break, the rift, the rupture, by bringing us the daily bread of healing and unity.

In the context of Safe Church therefore, our daily bread is the need for a continuous 'mending ability', guaranteed to all. In many African churches, trust is placed in everyday life as the place where God is encountered. It is '*impilo*' ('whole life' in the Nguni languages, found in southern Africa) – physical, psychological, spiritual, religious, political, economic and social. If this whole life experience is broken, then our encounter and relationship with God is threatened to be broken too. When reliability is violated by a member, the network of interdependence fails and our daily bread – the freedom to be able to rely on our community - is put in doubt. Then indeed we must intensify our prayer for God's providence, "Give us our daily bread. We have broken the trust. We are sorry. Accompany us again, O Lord. Help us mend. Bring us your healing and unity."

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<sup>1</sup> Matthew 18:6. "If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea".

**Revd Canon Dr Martin Brokenleg, OSBCn**  
**Diocese of British Columbia in The Anglican Church of Canada**

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Safe Church is the work of making certain those in our church world are treated with respect and Christian kindness. Proper procedures and behaviour begin to embody appropriate respect. However, this respect and care extends beyond rules and procedures as far as Indigenous North American people are concerned since it must also be spiritual care. Here are two examples of the spiritual care and respect as understood by Indigenous peoples.

We were walking to our resting place after a long Potlatch feast and gathering in the Big House on Haida Gwaii, the islands off the northwest coast of Canada. It was dark at 03:00 A.M. As we walked, one of my colleagues stumbled over a rough place in the road. The next morning, he came to me and handed me a twenty-dollar bill. I asked him what this was for. He said that he was compensating me for disturbing me when he stumbled. He went on to explain that the Haida First Nations people always give a gift as an amend when they disturb the life of another being. Any disruption was a violation of the life of another and a gift rebalanced the respect appropriate to that relationship.

Among the Lakota First Nation on the prairies, the family of a woman begins to protect her as soon as a pregnancy is known. No one will speak of any disturbing topic around her. She is protected from viewing any traumatic or disturbing scene. All of this is done because the child is already present and must be protected from any danger or disturbance. The character of the not yet born child is already treated with respect and kindness by shielding the pregnant mother of the child from all spiritual disturbance as well as physical harm.

These Indigenous North American practices are based on an highly evolved understanding of the power of spiritual forces. For the Haida, disturbing the existence of another person must be corrected. Lakota people understand the long-term consequences of spiritual disturbance on a child yet to be born. Physical behaviour has spiritual consequences.

The rules, procedures, and behaviour of Safe Church training is only the beginning of the care Christians provide for each other and for those to whom we minister. Learning appropriate standards and boundaries help church people understand how to behave respectfully. Learning and practicing appropriate procedures give a community experience is how to respond to a variety of possible situations that the community may encounter. These practices are the very foundation of Christian actions of respect and care. Physical behaviour has spiritual consequences.

Behind all Safe Church training must be a sound theology of respect and caring. Indigenous North Americans have cultural rules and practices coming from our ancient traditions, our Old Testament. These customs remind everyone that Christian caring and respect can be finely nuanced

and highly sensitive. Indigenous cultures know that physical behavior has spiritual consequences.

“A new commandment: love one another; as I have loved you, so you are to love one another. If there is this love among you, then everyone will know that you are my disciples.” – John 13:34-15.

Down the street from where I live, at a “world class” university, some male students are being brought to task for draping signs on their fraternity house, the essence of which encouraged date rape. Some in the community dismiss their actions, either because they are “just boys” or because “their mothers ought to have taught them better.” Young women and old women in my sphere of family, friends, and colleagues, are posting in social media or whispering to confidantes about sexual assaults and violence committed by men against them – some of them telling for the first time. At the motel along the highway between my town and the next, a human trafficking ring was broken up and a dozen or so young girls and women are needing deep healing and protection. In just recent years, well over 2000 Indigenous women<sup>1</sup> in Canada are now missing and either proven or presumed to be murdered or enslaved. Rates of sexual violence and child abuse rise in proportion to poverty rates. And all of this just the tip of a hard, deep, and searing-cold iceberg of reality in my own country, let alone in the rest of the world.

As I write this reflection, the President of the United States can be heard in newscasts driving a crowd to laughter as he mocks the woman who testified to assault by a now-US Supreme Court judge. In her testimony is a familiar-to-survivors account of the crystal-clear memory of the laughter of the men, the cruelty of mockery.

Mockery – using voice from a position of enormous power to discount and distort realities – has the effect of puffing up the one who is making the ‘joke,’ reinforcing a power that is proven, by its acts of mockery, to be fundamentally abusive in nature. It is, sadly, all too familiar to women the world over who experience acts of silencing. God’s brutalized creation cries out in pain: the suffering of the poor, the abused, the violated, the tortured, the enslaved. Some dictum from another era makes the point that when the devil laughs, creation doubles yet again in pain. Mockery, silencing, and dismissal of the primary pain of abuse creates yet another layer of suffering. Blinded by the need of abusive power to continue to feed itself, it slashes at all that is holy: this mockery is no less than a further violation of the very cross of God-incarnate. It spits scorn in the face of victims of violence and violation. Why? Because it can. Because to do otherwise is to suggest that there is another path other than the accumulation of more and more power.

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<sup>1</sup> The statistics are kept and defined in different ways by different bodies. The Assembly of First Nations identifies that there may be even up to 4000 cases of missing and/or murdered Indigenous women.

Mockery of those who suffer at the hands of powerful others – and the unflinching support for those who lead the mockery - is perhaps the most telling sign of sickness in societies that have turned away from kindness, humility, care, grace, and the vulnerability of love.

Where the devil laughs, Jesus weeps, and the Holy Spirit calls and equips Christ's body to widen its embrace of comfort and healing. To be, truly, sanctuary for all of suffering creation, that healing and new life can take root and grow.

I am learning all of this by paying attention to the witness of women who suffer rape and torture, and to the witness of women who carry those bodies and tend to those wounds. As I learn, I am drawn to ask new questions of myself and of the church.

I live and work in a context where it is an accepted and even celebrated value that the church must provide safe spaces for all, especially for those whose vulnerability make them targets for abusers. We take care to put windows in office doors and to coach pastors in what is inappropriate touch and unacceptable, manipulative behaviour that does harm, whether it is bullying or sexual misconduct. We have safeguarding training and checklist for policy development and implementation to keep predatory persons away from at risk populations. These are the things that we usually have in mind when we think of 'safe church' practices.

But Jesus asks far more of us. The risen Christ bids us to be witnesses to the resurrection, and more – to carry so deeply in our souls the reality of God's gift of healing and reconciliation through the cross and resurrection that our lives are all about that healing that Christ brings. Our lives – the life of the church itself – must be filled with the vulnerable strength that comes from tending to the victims of the violence perpetrated by other human beings. When we are formed by this cross-shaped embrace we have to ask deeper questions than whether or not we are living up to safeguarding policy demands. We need to tend to the world with cross-formed attentiveness that first and always makes priority of space, or preferential option, for the victims of human abuses of power.

Safeguarding and prevention of abuse inside the church are critically important, but unless there is a concomitant active mission of care and healing out in our neighbourhoods and world, might we not be creating another fortress church? Albeit, it might be one in which behaviours are well scrutinized and a certain degree of safety can be counted on as we drop off our children or elders for church activities. Even if we recognize that we will have predatory personalities and abusers of power in our midst, our inclination, if we follow a mere risk-management approach, will be to excise them from our midst and return to our sanctuaries where all are safe from harm and victimization is at the very least minimized. At least that's the illusion with which we might comfort ourselves.

But here's the thing: the body of Christ is an active part of God's missio in the world, agent of healing and reconciliation, herald of the new creation being revealed. To live 'safe church' values is not merely about safeguarding those in our care – not to minimize that necessity, but we will slip into naïve fortress mentality if we stop there. To live 'safe church' values is to become agents of care and healing, binding up the wounded around us. It is actively to search out the hurting and the abused around us, to witness to their pain and the layers of suffering that go with the original pain inflicted. It is to tend to the cross of Christ with patience and love, as did the women at Golgotha.

No matter how well we shape safeguarding policies – and we must shape them extremely well, and with all the smarts and insights from specialists – we are called to more. This is what I have been learning by listening to women around me and around the world: that it is in tending to the wounds of the world that we learn Christ.

There is holiness in wounds. To be clear – I am not saying that suffering is itself 'holy.' Rather, that there is holiness to be found in wounds. Holiness is what calls forth love, compassion, care, and humility in us. The holiness of wounds is in the way they call forth holy action as we behold them with those eyes of compassion, love, and care. When we tend to wounds, we learn to unmask those who mock victims of violence to be the servants of the Lie that they are. We discover how to confront our tendencies within our own souls to mask or discount or in other ways contribute to the suffering of God's creation. We learn better to identify the roots and tentacles of abusive power.

And, as the women who tend the violated and abused body of Jesus were the first to witness to the resurrection, so may we, in tending to the victims of abuse, violence, torture, and slavery in our midst, experience those first inbreakings of God's reign of true peace, where none will hurt or destroy.



## SCHEDULE 3

# Liturgical resources

This schedule provides a list of existing liturgies and prayers relating to safe church and safeguarding, with a short description of each. If the material is on-line, links have been included. These liturgies and prayers have come from Anglican settings, ecumenical groups, or other Church traditions.

### **ORDERS OF SERVICE, LITURGIES AND PRAYERS**

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#### *Towards a Safer Church: Some liturgical resources*

This collection of liturgical resources comes from the Church of England's Liturgical Commission and is on-line at <http://bit.ly/2DbJigb>. They range from a safeguarding prayer that could be posted on a church noticeboard or be used to conclude a day of safeguarding training, to a litany of penitence for past failures. The prayers focus on wisdom, compassion, vigilance and pastoral care. A broad range of texts have been taken from existing authorised liturgical material, supplemented by new material, including prayers written or suggested by survivors.

#### *Let the Service begin - Ideas for liturgy and worship*

This document contains one section, with the above title, from 'The Courage to Tell: Christian survivors of sexual abuse tell their stories of pain and hope', written and compiled by Margaret Kennedy and edited by David Gamble and Anne van Staveren, © 1999 Churches Together in Britain & Ireland. The section has a suggested format for Services; drama/activities; prayer suggestions; readings and poems; hymns and songs, and resources and useful contacts.

The complete publication also includes a section dedicated to survivors' own stories, and a challenge to the Churches.

#### *Issues of liturgy and materials for worship*

This document contains Chapter Twelve, headed as above, from 'Time for Action: Sexual abuse, the Churches and a new dawn for survivors', a report to churches Together in Britain and Ireland from the group established to examine issues of sexual abuse. The introductory text in chapter 12 quotes the former Archbishop of York (Church of England), the Most Revd John Habgood: 'Christians are formed by the way in which they pray, and the way they choose to pray expresses what they are', and also the Book of Alternative Services of the Anglican Church of Canada: 'Liturgy is a principal

process by which the Church and the gospel are brought together for the sake of the life of the world'. The point being made is the need to be aware of the powerful influences of the language of worship, especially when ministering to those who have been sexually abused, and when seeking to root out abusive practices.

The chapter suggests an order of service (the same as appears in 'The Courage to Tell') and a variety of liturgies, litanies and poetry, and a hymn.

*Out of the Depths: A time of prayer and reflection with Bishop John Harrower for those who have suffered from abuse*

This is a complete order of service used in the Diocese of Tasmania, Anglican Church of Australia, during Lent 2004. The text is adapted from a 'Liturgy of Lament' prepared by Future Church, Ohio, USA  
[www.futurechurch.org](http://www.futurechurch.org).

The Service includes a time of reflection and response where members of the congregation are invited to take part in one or more of the following activities: place a stone at the foot of the cross 'as a sign of surrendering your burden to the power of Christ'; be prayed for and anointed with oil; be prayed for with the laying on of hands; light a candle inviting the light of Christ to shine in the darkness; in silent prayer, to 'repent before God over what has happened in our church, and to pray for those who have been abused'.

*Safeguarding Sunday*

This resource pack was developed in 2017 by CCPAS (The Churches' Child Protection Advisory Service), an independent Christian safeguarding charity in the UK. It is on line at <http://bit.ly/2ruWlcl> and contains Service ideas; a 'Safeguarding prayer' and other prayers; a Safeguarding Commitment in the form of a statement that churches and Christian organisations can make together to affirm the importance of safeguarding and remind everyone of their shared responsibility to make it happen; worship song and hymn suggestions; and sermon notes.

The pack also links to a two-and-a-half minute video, 'Kids Are Safe Here', at <https://www.ccpas.co.uk/info/kash>.

*Tears & Hope: A Service of healing for survivors*

This is a complete order of service used in the Diocese of Sydney, with a focus on repentance for abuse and the healing of survivors. Its approach is reflective and space is given for a testimony and sermon. An end-note acknowledges the Liturgy of Lament and Repentance for the Sexual Abuse of Children used in St Mary's Pro-Cathedral in Dublin in 2011 from which some material presumably derives.

*A Prayer Book for Australia, prayers for those suffering abuse and for those who abuse*

This document contains an extract from the Anglican Church of Australia's 'Prayer Book for Australia' (pages 209 to 210).

*Liturgy of Healing from Abuse for Women*

This is a pastoral liturgy produced by the Liturgical Commission of the Anglican Church in Aotearoa, New Zealand and Polynesia. It contains suggested readings; a liturgy of healing from abuse; a 'simple liturgy to enable the healing process to take place for a person who has been sexually abused'; a 'psalm of a rape survivor', and a ritual for self-blessing. The liturgy is on line at <http://bit.ly/2G2sTom>.

*Diocesan Safeguarding prayer*

This prayer is in use in the Roman Catholic diocese of Killaloe in Ireland. It is on line at <http://bit.ly/2iLqGVG>.

*Commissioning of a Parish Safeguarding Officer*

This commissioning liturgy has been developed by the Diocese of Ely in the Church of England. It can replace the intercessions in a service of Holy Communion or be used in a Service of the Word such as all age worship or Morning Prayer. The introduction points out that the role of Parish Safeguarding Officer "is not just a bureaucratic function but it is a spiritually demanding ministry of service to the church". The commissioning liturgy is on line at <http://bit.ly/2KNXQjN>.

*Ash Wednesday litany of penitence, revised for repentance of sexual misconduct in the Church*

In January 2018, the Presiding Bishop of the Episcopal Church and the President of the House of Deputies called the churches to make that year's Ash Wednesday a day of prayer particularly about the sin and brokenness of sexual exploitation in the Church. This followed the posting of a series of reflections, essays and meditations on the Church's House of Deputies website from women who had experienced sexual harassment and abuse in church settings.

The Ash Wednesday Litany of Penitence in TEC's Book of Common Prayer was revised in order to respond to their call to prayers of healing and repentance. The litany is on line at <http://bit.ly/2l6Zwas>.

*Liturgy of Listening at the General Convention of The Episcopal Church, July 2018*

Responding to the #MeToo movement, the House of Bishops of The Episcopal Church created a Liturgy of Listening which was used during the church's General Convention in July 2018. During the Service, bishops read

personal stories of lay people and clergy from a variety of backgrounds who shared their stories of sexual harassment and exploitation in the Church.

The Liturgy is on-line at <http://bit.ly/2Rn1ROi>. At <http://bit.ly/2AAIprZ> there are notes on the process used for the Listening Session. The Liturgy of Listening was recorded and can be watched on-line at <https://cnyepiscopal.org/2018/07/liturgy-listening/>.

#### *Day of Prayer for Survivors and Victims of Sexual Abuse (Roman Catholic)*

In 2016 Pope Francis endorsed a proposal from the Pontifical Commission for the Protection of Minors for a Worldwide Day of Prayer for Survivors and Victims of Sexual Abuse. He asked each Roman Catholic Bishops' Conference around the world to choose an appropriate day in their nation or territory to hold the Day of Prayer. Many Bishops' Conferences have already taken steps to enact this proposal.

To date, the Pontifical Commission's Working Group on Theology and Spirituality has provided two Prayers for use on the Day of Prayer. They are on line; see the links at <http://bit.ly/2K7CJrl>. More material will be added to this website as they are developed.

Note: The Irish Catholic Bishops' Conference has already introduced the Day of Prayer and made liturgical resources available at <http://bit.ly/2lrVQiE>.

## **THEOLOGICAL TOOLS**

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### *'The Gospel, Sexual Abuse and the Church: A theological resource for the local church'*

Published by Church House Publishing © The Archbishops' Council 2016. The book is available from [www.chpublishing.co.uk](http://www.chpublishing.co.uk). The text of the book is available for local use on-line at <http://bit.ly/2rxJJWM>.

This resource has been written by the Faith and Order Commission of the Church of England in response to a request from the lead bishop for safeguarding for theological material that complements the work of the National Safeguarding Team on policy and training.

It is for use by those with responsibility for teaching and preaching in the Church of England, including clergy and licensed lay ministers, and those with specific responsibilities for safeguarding training. The three main sections provide material that can be used for training sessions and study days, with groups such as a Parochial Church Council, a ministry team, or a discussion group.

Each section includes suggested quotations for reflection, discussion questions and a 'Bible focus'.

### *If God is good and sovereign, why lament?*

This is an essay from 'Hearing the Call: Liturgy, justice, church and world', a collection of essays by Nicholas Wolterstorff, edited by Mark R Gornik and Gregory Thompson, William B Eerdmans Publishing Company, 2011. Wolterstorff looks at the important place of lament (a cry to God) as part of the Christian life. Using the psalms, he expounds lament as 'bringing speech' to the suffering that accompanies deep loss; giving voice both to the cry to be delivered and also the 'where are you God, why is this happening?'. It may also lead to an expression of the endurance of faith: 'Yet will I praise you.'

## **RESOURCES WITH THEMES OF DOMESTIC- AND GENDER-BASED VIOLENCE, AND GENDER EQUALITY**

### **A resource for prayer, reflection and action for 16 Days of Activism against gender-based violence**

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This resource was produced in 2014 by the We Will Speak Out coalition against sexual violence for use during the annual 16 Days of Activism against Gender-based Violence. For each day of the 16 Days, there is a story, photograph, and prayer points. The resource is on line at <http://bit.ly/2rwy6A8>.

### *Presbyterians Against Domestic Violence Network (USA) resource packet*

This resource was developed in 2014 for use on a Sunday of the Presbyterian Church (USA) calendar year dedicated to addressing the issue of domestic/family violence. The Resource contains a liturgy; a story; a list of actions that can be undertaken by congregations; facts and frequently asked questions about domestic and sexual violence; suggested readings and preaching notes; a link to a 13-session curriculum entitled 'Men in the Mirror: Orienting our lives toward a Christ-centred Masculinity' (the correct link for this is now <http://bit.ly/2wpSVII>); and a case study of a regional plan to address domestic violence on a multidisciplinary level, along with questions for congregations.

### *Prayer for each day of the 16 Days of Activism against Gender-based Violence*

This resource was used in the Anglican Church of Southern Africa during the 16 Days of Activism in 2017. It is on line at <http://bit.ly/2ruYABq>.

### *Worship Resources for Domestic Violence Awareness Sunday*

This document has a range of prayers and litanies, and includes an 'Affirmation for women survivors to trust again'. The resource was compiled by Yvonne De Vaughn, Director of Advocacy for Victims of Abuse (AVA) for Women Ministries of the Make and Deepen Disciples Team of the

Evangelical Covenant Church in Chicago, USA. It is on line at <http://bit.ly/2InSugL>.

*Second Annual Day of the Girl Morning Prayer*

This is a complete, affirming liturgy put together by Ecumenical Women for the second annual International Day of the Girl (11 October) in 2013. It is on line at <http://bit.ly/1KQxRBf>. Ecumenical Women is an international coalition of Churches and ecumenical organisations which have status with the Economic & Social Council (ECOSOC) at the United Nations. The coalition promotes advocacy at the UN for gender equality.

## SCHEDULE 4

### Budget

A. ANNUAL MEETINGS OF THE COMMISSION			EST. COST
<b>2019</b>	<b>St Columba's House, Woking, UK</b>	<b>Oct 2019</b>	
	18 x Full Board, single rooms at £84 per night for 6 nights: free tea and coffee and free hire of St Cuthbert Meeting Room		£9,072
	Flights (estimate figure excludes UK-based members: calculated with rough median of flight costs from major cities in members' home countries, estimate for new members, with extra 10% to allow for price increases/other factors or changes)		£12,500
	Other costs (visas, stopovers, transfers, miscellaneous costs)		£2,500
	<b>Total Estimate</b>		<b>£24,072</b>
<b>2020</b>	<b>Venue TBD, to coincide with Lambeth 2020</b>	<b>Jul-2020</b>	
	Estimate from High Leigh Conference Centre: £576 pp, 18 persons, for 8 nights (15th - 23rd July 2020), inclusive of accommodation, meals, conference room/hall hire, and AV use). [See section E for budget for provincial representatives attending this conference.]		£10,368
	Flights for 2020 (estimate for 18 persons)		£15,000
	Other costs (visas, stopovers, transfers, miscellaneous costs)		£2,500
	<b>Total Estimate</b>		<b>£27,868</b>
<b>2021</b>	<b>Venue TBD</b>	<b>TBC</b>	
	Estimate cost for accommodation (18 people)		£10,000
	Estimate cost for airfares		£12,500
	Other costs		£2,500
	<b>Total Estimate</b>		<b>£25,000</b>
<b>2022</b>	<b>Venue TBD</b>	<b>TBC</b>	
	Estimate cost for accommodation (18 people)		£10,000
	Estimate cost for airfares		£12,500
	Other costs		£2,500
	<b>Total Estimate</b>		<b>£25,000</b>
<b>2023</b>	<b>Venue TBD</b>	<b>TBC</b>	
	Estimate cost for accommodation (18 people)		£10,000
	Estimate cost for airfares		£12,500

A. ANNUAL MEETINGS OF THE COMMISSION			EST. COST
	Other costs		£2,500
	<b>Total Estimate</b>		<b>£25,000</b>
<b>2024</b>	<b>Venue TBD</b>	<b>TBC</b>	
	Estimate cost for accommodation (18 people)		£10,000
	Estimate cost for airfares		£12,500
	Other costs		£2,500
	<b>Total Estimate</b>		<b>£25,000</b>
<b>Total Estimated Cost for Commission Meetings 2019 - 2024</b>			<b>£151,940</b>

## B. TRANSLATION

Translation into French, Portuguese and Spanish of Code of Conduct, etc **£2,200**

## C. REGIONAL MEETINGS FOR TRAINING, ETC

9 meetings across 4 years, 2020 to 2024. Assumes full bursaries for 10 regional participants per meeting. See below for likely venues.

		COST PER MEETING	TOTAL COST 2021-2024
5 SCC Members	Total airfare (avg.) for each meeting	£3,500.00	£31,500
	Accommodation (avg.) for each meeting	£3,000.00	£27,000
	£10,000 per meeting for bursaries to cover all costs for 10 regional participants. For each meeting	£10,000.00	£90,000
	<b>Total Estimate</b>	<b>£16,500.00</b>	<b>£148,500</b>

## D. SUPPORT

ACO Staff support: 6 years @ £10,000 **£60,000**

<b>TOTAL ESTIMATED BUDGET FOR SAFE CHURCH COMMISSION FROM 2019 - 2024, INCLUDING ANNUAL AND REGIONAL MEETINGS</b>	<b>£362,640</b>
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### Regional Meeting Locations

- 1 In Johannesburg, South Africa for Central and South Africa
- 2 In Accra, Ghana for West Africa
- 3 In Nairobi, Kenya, for East Africa
- 4 In Hong Kong for North-East and South-East Asia
- 5 In Colombo, Sri Lanka for South Asia
- 6 In Suva, Fiji, for Oceania
- 7 In Lima, Peru for Mexico, Central America, Brazil, Chile and South America
- 8 In Jamaica for the West Indies
- 9 In Larnaka, Cyprus, for the Middle East

### E. PARTICIPATION IN THE JULY 2020 CONFERENCE BY PROVINCIAL REPRESENTATIVES

Subject to separate source(s) of funding?

Assuming 40 provincial representatives but discounting  
10 of this number who might be expected to self-fund

2020	Venue TBD, coincide with Lambeth, July 2020	30 Funded
	Estimate from High Leigh Conference Centre: £576 pp for 8 nights (15th - 23rd July 2020), inclusive of accommodation, meals, conference room/hall hire, and AV use.	£17,280
	Flights for 2020 (estimate for 30 persons)	£24,700
	Other costs (visas, stopovers, transfers, miscellaneous costs)	£4,200
	<b>Total Estimate</b>	<b>£46,180</b>