



# Trinity Churches Safeguarding Policy

**June 2018**

The Parochial Church Council (PCC) reserves the right to review this policy as appropriate.

**Trinity Churches Parish Safeguarding Officers  
(as appointed by PCC on 18/06/18):**

Name: Judith Clarkson  
Name: Andrew Prichard

Tel: 01743 362399 or Email: [safeguarding@trinitychurches.org](mailto:safeguarding@trinitychurches.org)



# **Introduction**

Safeguarding adults and children is a vitally important issue that requires a professional attitude and commitment. Trinity Churches - Holy Trinity, Meole Brace, the Church of Christ the King, Radbrook and The Meet Place, Meole Estate, regard the issue of Safeguarding as a major priority.

Our aim is to ensure that all of those in the Church involved with working with vulnerable adults, children and youth are aware of the need to protect them from harm.

Our aim is to foster a climate of openness and trust.

# **Safeguarding Mission Statement**

We are committed to:

- The care, nurture of, and respectful pastoral ministry with all vulnerable people
- The safeguarding and protection of all children and vulnerable adults
- The establishing of safe, caring communities which provide a loving environment where there is a culture of 'informed vigilance' as to the dangers of abuse.

We will carefully select and train all those with any responsibility within the Church, in line with safer recruitment principles, including the use of criminal records disclosures and registration with the relevant vetting and barring schemes.

We will respond without delay to every complaint made which suggests that an adult, child or young person may have been harmed, co-operating with all relevant agencies

We will seek to work with anyone who has suffered abuse, developing with them an appropriate ministry of informed pastoral care.

We will seek to challenge any abuse of power, especially by anyone in a position of trust.

We will seek to offer pastoral care and support (including supervision and referral to the proper authorities), to any member of our church community known to have offended against a child, young person or vulnerable adult.

In all these principles we will follow legislation, guidance and recognised good practice.

# **Statement of Good Practice**

**This policy will be reviewed each year to monitor the progress which has been achieved.**

**1. We recognise that everyone has different levels of vulnerability and that each of us may be regarded as vulnerable at some time in our lives.**

- We recognise that a position of power in relation to another creates a risk of vulnerability. As a consequence we strive to ensure that we consider power when working and leading with people.
- We recognise that children by virtue of legal status and dependency on adults for their emotional and physical needs will always be vulnerable and at a disadvantage. We commit to considering this in our children's activities – undertaking supervision of staff working with them and risk assessing activities and groups as a check and balance in our work.
- We understand that illness, disability, race, mental health and other issues can put adults in a position of vulnerability. We accept that these can be long term (ongoing), or temporary. We commit to considering this in our adult activities and events – undertaking supervision of staff and risk assessing activities and groups as a check and balance in our work.
- We commit to transparency in our actions and accountability for our work.

**2. As members of this parish we commit ourselves to respectful pastoral care for all adults and children to whom we minister.**

- We will consider issues relating to spiritual care in prayer activity, ensuring that members of our prayer team consider power, control and spiritual abuse issues in their ministry through attending training.
- We will ensure that leaders of our Children and Youth Work and Small Groups as well as other ministries that involve working with vulnerable persons have appropriate enhanced Disclosure and Barring Service (DBS) checks.
- We will ensure that those who care for people in our parish attend appropriate safeguarding training.
- We commit to discuss safeguarding and support to of safeguarding as a standing PCC agenda item

**3. We commit ourselves to the safeguarding of people who may be vulnerable, ensuring their well-being in the life of this church. At present this is applicable to the following groups, although the list is not exhaustive and may be added to in the future as appropriate:**

- Causeway
- Residential Home Communions

- The Windfall Project
- Trinity Churches under 5's groups
- Trinity Churches Small Groups
- Trinity Table
- Holiday at Home

#### **4. We commit ourselves to promoting safe practice by those in positions of trust.**

- We commit to discuss safeguarding and support to of safeguarding as a standing PCC agenda item
- We will ensure that those in positions of trust (such as wardens), and those with remits or leadership of groups involving children and vulnerable adults have appropriate enhanced DBS checks and that these are updated every five years.
- We will engage with appropriate training and seek to develop relationships with other agencies and the Diocese on safeguarding matters concerning children and vulnerable adults.
- Safeguarding including revision of policy will be a regular PCC agenda item and agree that whilst we have a named Parish Safeguarding Co-ordinator we will accept collective ownership for this important issue. (See para 10)
- We will be transparent, open and not have secrets.

#### **5. The parish commits itself to promoting the inclusion and empowerment of people who may be vulnerable.**

- We will consider the impact of power, disadvantage, inclusion, disability, age, sexuality/gender identity and race on how we provide and plan for our ministry.
- We will actively (but appropriately), challenge each other in our work in order to ensure we consider a wide range of perspectives and views – ensuring that we do not oppressively impose our own values or views to another's detriment.
- Where a person struggles with an activity due to disadvantage, disability or illness we will do all that we can to assist them so they can participate and contribute as a full part of the church.

#### **6. It is the responsibility of each of us to prevent the physical, emotional, sexual, financial, psychological, cultural, social, intellectual and spiritual abuse of vulnerable people and to report any such abuse that we discover or suspect.**

- We will not collude, keep secrets or make decisions when we have suspicion of abuse. We will seek through discussion the views of others and ensure through use of external agencies and the Diocese Safeguarding Service that we engage and welcome external perspectives in order to promote a healthy accountable culture.
- We will report without being bias to our personal view. We will report and not investigate.
- We will record concerns factually in Diocesan suggested formats (as per Recording with Care Policy (2017))
- We will not take chances with the welfare of children or vulnerable adults.
- We are open to scrutiny and encourage this in others.

- We have zero tolerance to abuse and put the welfare of children and vulnerable adults first.
  - We will keep a log book in a secure place to share concerns, however small, about children and vulnerable adults.
  - We take seriously training and activities relating to the safeguarding of children and vulnerable adults and seek to engrain this in our congregational culture.
- 7. We undertake to exercise proper care in the appointment and selection of those who will work with and are committed to, supporting, resourcing, training, and regularly reviewing those who undertake work amongst people who may be vulnerable.**
- We will ensure that those in positions of trust (such as wardens), and those with remits or leadership of groups involving children and vulnerable adults have appropriate enhanced DBS checks and that these are updated every five years.
  - We will engage with appropriate training and seek to develop relationships with other agencies and the Diocese on safeguarding.
  - Safeguarding including revision of policy will be a regular PCC agenda item and agree that whilst we have a named Parish Safeguarding Co-ordinator we will accept collective ownership for this important issue.
  - We will be transparent, open and not have secrets.
  - Our incumbent undertakes to ensure that to the best of his or her knowledge all PCC members, wardens and ministry leaders are of good standing.
  - The PCC undertakes to appoint and upskill a dedicated Parish Safeguarding Co-ordinator.
  - The Parish Safeguarding Co-ordinator undertakes to maintain a relationship with Diocesan Safeguarding team and ensure that this policy is followed.
- 8. The parish adopts the guidelines of the Church of England and the Diocese.**
- The Parish will report and record in line with Diocese policies and comply with local guidance for implementing national policies as defined in Diocese policies. These include the *Diocese Safeguarding Policy (2017)*, *Recording With Care Policy*, *Social Media Policy* and *Safer Recruitment and Training Policy*.
- 9. Each person who works with vulnerable people will agree to abide by these recommendations and the guidelines established by this church.**
- Those working with vulnerable adults or children will sign a declaration to state that they have read and agree to abide by the points outlined in this policy.

**10 This church appoints Judith Clarkson and Andrew Prichard to represent the concerns and views of children and vulnerable people at our meetings and to outside bodies as Parish Safeguarding Co-ordinator.**

Incumbent: Phil Cansdale Revd Phil Cansdale

Churchwarden: Mike Haddaway Mike Haddaway

Churchwarden: Erica B Staples Erica Staples

Parish Safeguarding Co-ordinator: Judith Clarkson Judith Clarkson

Parish Safeguarding Co-ordinator: Andrew Prichard Andrew Prichard

churchwarden: Judith Drury Judith Drury

**This statement was adopted by Holy Trinity Church, Meole Brace at a Parochial Church Council meeting held on 18th June 2018**

This policy will be reviewed annually. Date of next review: **June 2019**

This Parish Policy is based upon guidance from National Church Policy.





# Definitions of Abuse

Abuse has many forms, this is not a definitive list of all types of abuse nor should it be taken as a legal framework document. Children and vulnerable adults may be abused in a family or in an institutional or community setting, by those known to them or, more rarely, by a stranger, for example via the internet. They may be abused by another adult or adults, or another child or children.

**Physical abuse** may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating or otherwise causing physical harm to another. Physical harm may also be caused when a parent or carer fabricates the symptoms of, or deliberately induces illness in, a child. Any injuries not consistent with the explanation given which occur to the body sometimes in places which are not normally exposed to falls, etc or injuries which have not received medical attention.

**Neglect** is the persistent failure to meet a basic physical and/or psychological need, likely to result in the serious impairment of health or development.

**Emotional Abuse** is the persistent emotional maltreatment such as to cause severe and persistent adverse effects on their emotions. It may involve conveying that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person.

## **Spiritual Abuse**

Linked with emotional abuse, spiritual abuse could be defined as an abuse of power, often done in the name of God or religion, which involves manipulating or coercing someone into thinking, saying or doing things without respecting their right to choose for themselves.

## **Domestic Abuse**

The cross-government definition of domestic violence and abuse is:

“any incident or pattern of incidents of controlling, coercive, threatening behaviour, violence or abuse between those aged 16 or over who are, or have been, intimate partners or family members regardless of gender or sexuality. The abuse can encompass, but is not limited to psychological, physical, sexual, financial, or emotional abuse” ([www.gov.uk](http://www.gov.uk) updated 31 May 2018)

Domestic abuse includes acts perpetrated by extended family members as well as intimate partners. Acts such as forced marriage and other so-called ‘honour crimes’, which can include abduction and homicide, now come under the definition of domestic abuse.

## **Sexual Exploitation**

The sexual exploitation of children or vulnerable adults is described in the government guidance document as “involving exploitative situations, contexts and relationships where vulnerable people (or a third person or persons) receive ‘something’ (e.g. food, accommodation, drugs, alcohol, cigarettes, affection, gifts, money) as a result of their performing, and/or another or others performing on them, sexual activities.

**Sexual abuse** involves forcing or enticing a person to take part in sexual activities, not necessarily involving a high level of violence, whether or not the person is aware of what is happening. The activities may involve physical contact, including assault by penetration (for example, rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing and touching outside of clothing.

### **Financial Abuse**

Economic abuse is a form of abuse when one intimate partner has control over the other partner's access to economic resources, which diminishes the others capacity to support him/herself and forces them to depend on the other financially. Financial abuse applies to both elder abuse and domestic abuse.

### **Psychological Abuse**

This type of abuse may also be referred to as mental abuse or psychological violence. This is a form of abuse characterised by a person subjecting, or exposing, another person to behaviour that may result in psychological trauma including anxiety, chronic depression or post-traumatic stress disorder.

### **Cultural abuse**

This form of abuse is linked to spiritual abuse. It is the means by which another can exercise dominance, control or coercion over a person who is especially vulnerable due to their spirituality or cultural identity. Examples of cultural abuse - forcing someone to participate in practises that are not their own; or manipulating readings and practises to justify abuse (i.e. FGM); or denouncing prayers as having no purpose or value.

### **Intellectual Abuse**

This form of abuse includes disrespecting others learning styles, way of thinking or intellectual interests. This can involve ridiculing a child's carefully thought out ideas or devaluing a person's opinions. Calling a child 'stupid' or 'slow' is a form of intellectual abuse. This form of abuse can be so common place that it is often overlooked.

### **Social Abuse**

Social abuse is preventing a person from having contact with relatives, friends, service providers and other people or restricting the persons contact with those outside of their relationship.