

ANGLICAN
DIOCESE OF
MELBOURNE

Safe Ministry Essentials



Training Module 1

August 2024 edition

PRODUCED BY

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Safe Ministry Essentials Training Module 1

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The Anglican Diocese of Melbourne ('ADOM') Safe Ministry with Children (Module 1 & 2 Training Course) Booklet aims to assist Diocesan church workers in their understanding of Child Safety and Safe Ministry to all people.

It is produced by Creating Safer Communities (CSC) and used by permission for the Anglican Diocese of Melbourne, for the purpose of Safe Ministry Training, face-to-face and online.

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Unless otherwise stated, all Bible verses quoted are from the New International Version 2011.

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Currently (March 2024) Creating Safer Communities provides Safe Ministry training materials to: Australian Christian Churches, C3 Church Australia, Anglican Dioceses: Melbourne, Northern Territory, North West Australia, Gippsland, Bendigo, Rockhampton, Bunbury, Ballarat, Bathurst, Perth, Wangaratta and Canberra & Goulburn, as well as a number of individual churches not captured by the denominational groups above.

For more information visit www.safercommunities.net.au.

Disclaimer: This publication is not legal advice. The ideas and procedures herein are based on nationally recognised good practice advice for Safe Ministry and have been written with due regard to Australian legislation in 2024.

Updated - August 2024

Self-care during and after this course: We acknowledge that discussing Safe Ministry and Professional Standards matters can be confronting and may trigger memories of harm or abuse for participants. If participating in this course impacts you negatively in any way or if it raises concerns or issues from your past or present, please take the time to debrief with someone you trust and, if necessary, seek help from a counsellor.

1. Culture and Commitment

1.a. Safe Ministry

Safe Ministry ...

God-honouring, life-giving, harm-free



Safe Ministry refers to services, programs, and interactions conducted in a *God-honouring, life-giving and harm-free manner*.

This is outworked as we fulfil our pastoral and diocesan responsibilities as well as our legal obligations in relation to keeping ourselves and each other safe at church.

This often feels like wearing many 'hats' at once (as pictured left). These hats can often feel as though they are in conflict e.g. pastoral -vs- legal -vs- Diocesan responses to misconduct. Our ongoing task is ensure all

our responsibilities and obligations are fulfilled.

1.b. Diocesan responsibilities and resourcing

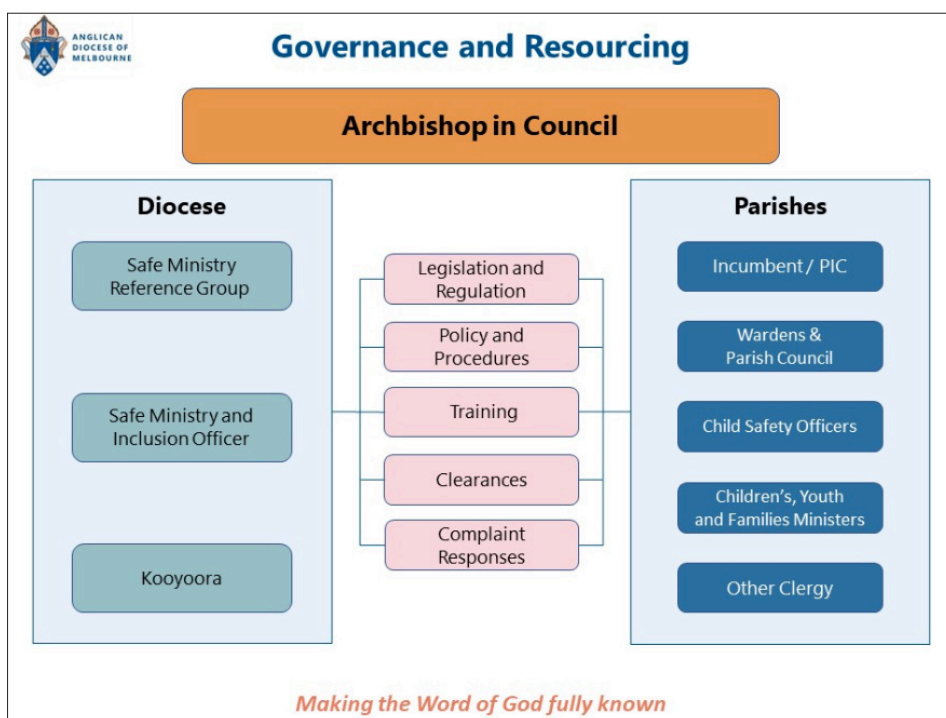
The Anglican Church of Australia within the Diocese of Melbourne is committed to the safety and the wellbeing of children and vulnerable people and these are embedded in policies and practices which reflect a commitment to **zero tolerance of abuse**.

That is to say we are committed to '**Safe Ministry**'.

This commitment includes implementation of the Anglican General Synod Canons in relation to Safe Ministry and our Diocesan Acts, regulations, ordinances, policies, protocols, and human resourcing for Safe Ministry and Professional Standards.

Keeping people safe is everybody's business!

This diagram provides an overview of the governance and resourcing for Safe Ministry in the Diocese.



This commitment is outworked through our:

- Compliance with the Reportable Conduct Scheme
- Canon for Safe Ministry to Children
- Episcopal Standards Act and Protocol
- Professional Standards Uniform Act and Regulations
- Kooyoora - Office of Professional Standards (<https://kooyoora.org.au>)
- Safe Ministry Reference Group
- Safe Ministry and Inclusion Officer
- Safe Ministry Policy April 2023
- Child Safety and Wellbeing Policy 2023
- Child Safety Policy for Children 2023
- Clearances for Ministry Protocol
- Clearances for Service Protocol
- Code of Conduct for Child Safety 2023
- ADOM Action Plan for Meeting the New Victorian Child Safe Standards 2023
- Child Abuse Risk Management Tool 2024
- Child Safety and Wellbeing Reporting Procedure 2023
- Safe Ministry Training
- Implementation resources on Diocesan website <https://www.melbourneanglican.org.au>

Diocesan Contacts

Kooyoora - Office of Professional Standards

P: +61 3 9416 1008 or 1800 135 246 E: contact@kooyoora.org.au

Safe Ministry and Inclusion Officer

P: +61 3 9653 4220

E: safeministry@melbourneanglican.org.au

The ***Making Your Parish Safe*** section of the Diocesan website provides our documentation and implementation assistance - <https://www.melbourneanglican.org.au/safe-ministry/>

Safe Ministry training: The Diocese has role-specific Safe Ministry training aimed at building awareness in the concepts of Child Safety and Safe Ministry.

Diocesan insurance: All insurance questions are to be referred to the Diocesan Insurance Department.

1.c. Legal obligations



Australia has a high commitment to safety for all people as expressed in legislation and government policy relating to child and vulnerable people protection.

Legal obligations extend to, but are not limited to:

- Reporting crimes to the police (including 'failure to disclose' child sexual abuse and/or 'failure to protect a child from sexual abuse'.)
- Child Protection (mandatory reporting)
- The 11 Child Safe Standards
- Working with Children Checks
- Common law 'duty of care' (e.g. in regards to negligence - Wrongs Act 1958)
- Ensuring that people act safely and are kept safe at work (including eliminating as far as practical sexual harassment and sex-based harassment in the workplace)
- Change or Suppression (Conversion) Practices Prohibition Act

Child Safe Standard 2: *“Child safety and wellbeing is embedded in organisational leadership, governance and culture, requires organisations at minimum, to ensure:*

- *The organisation makes a public commitment to child safety.*
- *A child safe culture is championed and modelled at all levels of the organisation from the top down and bottom up.*
- *Governance arrangements facilitate implementation of the Child Safety and Wellbeing Policy at all levels.*
- *A Code of Conduct provides guidelines for staff and volunteers on expected behavioural standards and responsibilities.*
- *Risk management strategies focus on preventing, identifying and mitigating risks to children and young people.*
- *Staff and volunteers understand their obligations on information sharing and record keeping.”*
(Source: <https://ccyp.vic.gov.au/child-safe-standards/the-11-child-safe-standards/standard-2/>)

The **Child Safe Standards** further require all staff & volunteers (not just those working with children) to receive, as a minimum, training & information in:

- effective implementation of the organisation’s Child Safety and Wellbeing Policy
- recognising the indicators of child harm including harm caused by other children and young people
- responding effectively to issues of child safety and wellbeing and support colleagues who disclose harm
- building culturally safe environments for children and young people.
(Source: <https://ccyp.vic.gov.au/child-safe-standards/the-11-child-safe-standards/>)

1.d. Pastoral mandate and motive

Mandate

Safe Ministry is more than a risk management exercise and legal responsibility, rather it is an outworking of what James 1:27 calls “true religion” i.e. caring for the vulnerable (widows and orphans); and an expression of Micah 6:8 “to seek justice, love mercy and walk humbly before our God”. We are more than a club or a social gathering. We are the body of Christ, called to be ‘salt’ and ‘light’ in the world. We live out Jesus’ new commandment that we love one another, so that by this, all people will know that we are His disciples (John 13:34-35). It is this pastoral or biblical mandate that set us apart from all other organisations who provide services, events and programs.



Motive

Our primary motive for Safe Ministry is God’s love for us. God is love! (1 John 4:16) God’s love is expressed in God’s nature as the community God, i.e. the triune Father, Son and Holy Spirit. It is into this love God invites us. He created us in His image, i.e. relational beings. We are created in love, for love. Jesus is the hands-on demonstration of God’s love for all people, not only the religious, important or wise, but also for children, women, the lowly, the poor, the sick, sinners and tax collectors - the outcast. In Jesus, everyone is loved! God’s love for us motivates us to put others first, consider others’ interests, and to imitate the example of Christ who emptied Himself of the glory of heaven for the sake of the world.

Task notes:

2. Safe Workers

2.a. Safe teams



All those who serve in roles at church are representatives of God and the church, be they Bishops, clergy, staff, Parish Council members, ministry coordinators, team leaders, team members or rostered helpers.

Serving God and the church is a privilege and responsibility. It is a position of delegated authority or perceived authority to influence others for God.

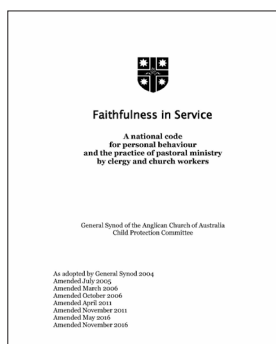
This concept of all church workers being 'representatives of God' is ultimately about the way that others perceive the role of the church worker, rather than about how the church worker perceives their own role.

Consider the 'other person' as a new person coming to the church for the first time, or as a vulnerable person, such as a small child or a person with an intellectual disability. If that person sees you 'doing' a task at church, how do they view you? It would be reasonable that they would think that you must be someone who 'works' here, an important person, a person with some degree of influence. In this way, no matter how large or small the role is, all church workers are representatives of God and His church. All church workers could be perceived by the most vulnerable as a trusted person, a representative of the church.

In this way, ministry is safest when it is conducted in healthy teams (accountable and transparent), rather than when conducted with the mindset of 'solo' or 'my' ministry. Healthy teams keep safe one another, and those whom we serve.

The New Testament, and in particular Paul's epistles, are filled with words about 'ministry' being the work of the Holy Spirit, who gifts the members of the body of Christ so that they can minister to one another. In 1 Corinthians 12 we are reminded that we are all a part of the body of Christ. Body ministry is about 'us' working together in healthy teams.

Jesus gave his disciples a pattern for representing God as servant church workers. Jesus said to his disciples that they were not to be like the workers of this world who lord it over others, but rather to serve, "just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Matthew 20:25-28. This may be called servant leadership.



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

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

2.b. Recruitment, screening, induction and supervision of workers

There are a range of state laws and Diocesan policies and procedures that mandate rigour in the recruitment, screening, induction and supervision of church workers.

Theses include the:

- Victorian Child Safe Standards
- Victorian Reportable Conduct Scheme
- Victorian Working with Children Check
- Anglican Canon for Safe Ministry to Children
- Diocesan Professional Standards Uniform Act
- Diocesan Safe Ministry Policy

*The Diocesan **Safe Ministry Policy** states our commitment to safe workers.*

Statement 3

We commit ourselves to the welfare of all people through our acts, regulations, codes of conduct, policies, guidelines, procedures and related safe ministry documentation, which includes: - safe and effective recruitment, training, supervision, support and resourcing.

Supporting and supervising church workers

Although thorough recruitment is essential, it is equally important that church workers are supported through ministry supervision. For example: A potential church worker may have great motivation for ministry and all the right gifts for leading in a ministry at age 22. Their interview to ascertain their suitability for the role may be the best you have ever conducted and their application for ministry and referees may be glowing - a safe church worker! However, will that same church worker be appropriate for the same role in 5 years' time?

What life pressures such as children, death of loved ones, marriage, work, and housing arrangements are impacting upon the church worker? How will these impact his/her ability to lead others?

The components of support and supervision are: clear role expectations, adequate support for church workers, a commitment to leadership development, a clear set of boundaries (code of conduct), and well-communicated processes for handling conflict and complaints of misconduct against church workers.

Task notes

2.c. Ministry boundaries



Boundaries are culturally-constructed 'safe zones' between people, as well as being personally constructed and influenced by our upbringing, experiences and also our the roles we fulfill.

"Boundaries give shape to our relationship" and help keep us safe (M Fortune).

In creation, God established boundaries. God created order from chaos, separating day from night, sea from land, each animal in its kind. In Genesis chapter 3 we read that in the garden, God gave humankind a boundary, i.e. to not eat from the tree of the knowledge of good and evil. When this boundary was violated it brought about broken relationships.

Relationship boundaries in the Bible provide humanity with the pattern for loving relationships; from the Ten Commandments and the covenant between Israel and God, through to relational frameworks such as Ephesians 5:15-21. We are to submit to one another out of reverence for God.

In ministry we will need to cross boundaries regularly, such as when we speak to a person, send a text message, shake someone's hand, or challenge another person's point of view. These can all be part of normal and acceptable boundary-crossing within a ministry context.

As church workers we need to be respectful, and carefully navigate other people's boundaries. This is not just about being respectful of the boundaries of others, but about consciously engaging in respectful relationships and interactions.

Clergy and church workers also need to be mindful of and manage the *dual roles/relationships* we have with those to whom we minister. A *dual relationship* is where we have two or more roles in a person's life, eg. a pastor with a congregation member who also happens to be a family member.

The burden is on us as church workers to establish and maintain healthy boundaries. That is, church workers must put other people's needs before their own and act in other people's best interests, only crossing flexible boundaries when and where it is appropriate.

Four important questions we can ask ourselves before crossing a boundary are:

- Is this the **right time** to cross this boundary?
- Is this the **right place** to cross this boundary?
- Is this the **right situation** for this boundary-crossing?
- Is this boundary-crossing **right for this person**?



Some ministry boundaries are *flexible*. How we interact within the boundaries may be different depending on the time, place, circumstance and the people we are serving.

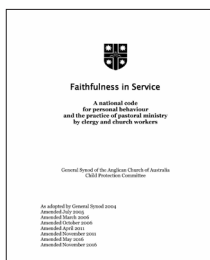
Some ministry boundaries are *inflexible*. They are designed to show us clearly where we must not go such as codes of conduct that outline professional boundaries. Further, inflexible boundaries are also established by law.

Professional boundaries are those which an organisation, in our case the Diocese, provides to workers to help maintain safe interactions between workers, and also with those to whom workers minister. These are often referred to as a code of conduct.

Codes of conduct are helpful for ensuring that church workers are clear on expected behaviours.

Codes of conduct are not laws to be added to grace, rather, they are expressions of our respect and commitment to each other's safety.

Promotion of, and adherence to, the code of conduct, by all church workers, assists the church in being accountable to those in its care.



The Anglican National Code of Conduct, Faithfulness in Service, Section 4.11-20, provides guidance for Safe Ministry boundary crossings.

S.4.11 *“Make sure you are clear about the requirements of your role, including the hours to be worked and the nature of your responsibilities as well as your leave and other entitlements. You need to be sure that your legitimate personal needs can be met.”*

Child Safe Standard 2 requires: *“Child safety and wellbeing [to be] embedded in organisational leadership, governance and culture” [including] organisations to implement a Code of Conduct which provides guidelines for staff and volunteers on expected behavioural standards and responsibilities.”* As such, in accordance with with Child Safe Standards 2 & 9 workers must also abide by our **Diocesan Code of Conduct for Child Safety and Wellbeing**.

Further, the **Reportable Conduct Scheme** (which applies to all clergy and church workers, paid or unpaid, for the organisation) requires workers to maintain professional boundaries with children.

Task notes

3. Identifying and Responding to Concerns

This section aims to help church workers understand the issues surrounding 'harm', and assist in recognising and responding to all concerns in relation to all people who may be at risk of being harmed.

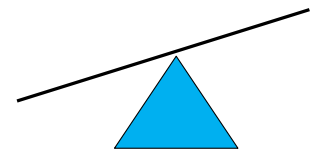
3.a. Understanding harmful behaviours

In all relationships there is a balance of power between the parties. Relationships are either equal in power, i.e. relationships in which two or more parties have the same amount of power, or alternatively, they are unequal, i.e. there is a power imbalance, as is the case between adults and children.

In some relationships it is appropriate that the more powerful person takes steps to address the balance of power. In other relationships the more powerful person needs to consider how their actions will impact upon the less powerful person, whilst retaining the power imbalance.

The balance of power can be impacted by a number of factors such as: size, experience, knowledge and position (role).

In relationships where a person's position gives them power over another in order that the less powerful person might be protected or educated (e.g. teachers and pupils), it is inappropriate to change the balance of power.



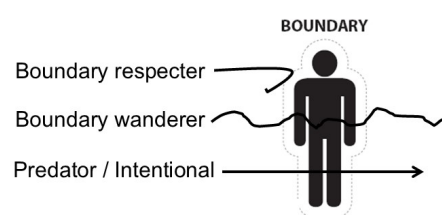
Within hierarchical organisational structures, or where someone is charged with upholding the law, for example, or where a person's health is being attended to, there exists an appropriate power imbalance. Therefore, those who hold 'positions of power' must have a sound understanding of, and must uphold, appropriate boundaries.

Boundary violations

We have explored the gift of boundaries. When boundaries are not crossed appropriately, i.e. when they are violated, it can have a negative impact on the person on the receiving end of the inappropriate crossing. That is, boundary violations can and do cause harm.

Using the language of boundary violations can be helpful when addressing concerns with those who may be moving towards, or committing, boundary violations.

The following descriptions are not an attempt to define types of boundary violators, but rather to provide a description of intention behind boundary violations.



- **Non-offender:** (i.e. boundary respecter) Discovers that they have unintentionally overstepped a boundary, and makes a deliberate correction.

- **Wanderer:** Approaches a boundary and engages in a violation without intent, but because it is not considering how the other person is experiencing the interaction, it has the potential to do great harm.

- **Intentional:** The offender understands boundaries and intentionally violated them in order to do harm.

- **Predator:** The predator heads directly for the boundary, and aims to break down a person's boundaries.

Defining abuse

Abuse can take many forms, such as *acts of commission*, such as physical, emotional, sexual abuse, or *acts of omission*, like neglect.

Using the language of boundary violations, **abuse is serious boundary violation leading to significant harm to a person.**

Abuse is a disrespecting of personhood, which 'steals' or 'robs' from the other person. Abuse negatively impacts self-respect, self-esteem and self-confidence, and can lead to short and long-term effects.

A biblical example of abuse as the misuse of power resulting in the robbing of personhood is the recount of David, Bathsheba and Uriah found in 2 Samuel 11 & 12.

In this story David sexually abused Bathsheba, and then, to cover this up, had her husband Uriah murdered. David then took Bathsheba as one of his wives. Chapter 11 verse 27 says, "*But the Lord was displeased with what David had done.*" In chapter 12 the Lord sent the prophet Nathan to confront David. Interestingly, Nathan's charge against David had nothing to do with the covenant violations of coveting, adultery, rape or murder (which he had committed), rather Nathan charged David with covenant violation of 'stealing'.

Factors influencing our understanding about harm and 'risk' of harm

When it comes to understanding what is, and what is not, harmful behaviour, it is helpful to first acknowledge that our understanding is influenced by a number of factors.

Whilst there are some areas that clearly constitute harmful behaviours, there are some grey areas that will vary depending upon the factors that inform our view.

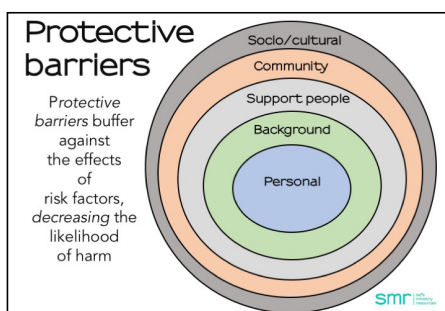
Factors that influence our understanding include:

- the amount of information we have (in general and a specific scenario)
- social discourse on the topic in our society
- our proximity to the issue (how much time do you spend involved in responding to the issues in your work/life?)
- the level moral disengagement or engagement with the topic
- myths about abuse
- perception of that situation (includes: parents' behaviour, experiences we have had at the hands of influential people around us, our values, our attitudes concerning what constitutes harmful and/or abusive behaviour, our views on people's rights, and our perceived responsibilities towards vulnerable people)

These can all influence whether or not we see a particular situation or behaviour as harmful towards others or not.

Vulnerability

There are a number of risk factors that can, and often do, combine to cause a person to be at greater risk of being harmed.



For example, in relation to children, they are at greater risk of maltreatment within an organisation dependent upon their age, gender, previous maltreatment, disability, and/or due to a lack of assertiveness strategies, and/or being Aboriginal/Torres Strait Islander. (Australian Institute of Family Studies Issues Paper "*Child maltreatment in organisations: Risk factors and strategies for prevention*" Irenyi et al, 2006)

The protective barriers (left) buffer against risk factors and can decrease the likelihood of a person being harmed.

3.b. Types of harmful behaviours

Types of harmful behaviours about which church workers need to be aware, and which they need to report according to procedure, include anyone’s experience of:

- child abuse and maltreatment
- bullying behaviour (online or in person)
- sexual harassment
- sexual abuse (assault)
- physical violence
- emotionally harmful behaviours
- elder abuse
- harassment
- sexual misconduct
- financial abuse
- domestic violence
- stalking
- self-harm / suicide risk
- grooming behaviours (e.g. financial, sexual, emotional)

Types & indicators of child abuse

Knowing the indicators and reporting reasonable concerns is both a Victorian legal requirement as part of the Child Safe Standards.

Section 5 of the *Child Safety and Wellbeing Policy 2023 (below)*:

5. Recognising Child Abuse

5.1 Some examples of child abuse are set out below.

Type of child abuse	More details and examples
Sexual offence or grooming	Harassment. Encouraging a child to engage in, or be involved in, sexual activity. Encouraging sexual touching.
Physical abuse or family violence	See indicators of harm at 5.2 below.
Emotional or psychological harm	When a child has suffered or is likely to suffer emotional or psychological harm that causes the child’s emotional or intellectual development to be or likely to be, significantly damaged and the child’s parents have not protected, or are unlikely to protect, the child from harm.
Neglect	Neglect is an omission of proper care. Harm or impairment of development by being deprived of food, clothing, warmth, hygiene, intellectual stimulation, supervision and safety, attachment to and affection from adults, medical care.
Spiritual abuse	Using faith, religion or spiritual beliefs to control, coerce or abuse a child. This may include public shaming or humiliation, or threats of spiritual consequences for certain behaviours. This may present as intense guilt, anxiety, or fear of Church authority figures.
Bullying or harassment	Behaviour or language that demeans, humiliates, offends or embarrasses a child. Bullying involves repeated behaviour that causes fear, distress, harm or undue pressure.

- 5.2 Indicators of harm can be behavioural or physical. Indicators of harm vary for different types of child abuse and can co-occur with multiple types of child abuse. Examples of indicators of harm include but are not limited to:

Physical or family violence
<ul style="list-style-type: none"> • unexplained bruises, burns, welts, cuts grazes or scratches (or vague or unlikely explanations); • avoiding physical contact, or disproportionate reactions or limited emotion displayed; • unexplained absences; • wearing clothing that is unsuitable for the weather conditions (to hide injuries); • abuse of drugs or alcohol, self-harm or suicide attempts; • showing high anxiety or stress; • poor self-image or low self-esteem; • being aggressive, demanding or attention-seeking.
Sexual offences
<ul style="list-style-type: none"> • signs of pain, itching or discomfort in the genital or rectal area; • sexualised behaviours; • withdrawal, low self-esteem, suicidal ideation, self-harm; • visible signs of psychological diagnoses including anxiety and depression; • presence of sexually transmitted diseases; • frequent urinary tract infections; • pregnancy (actual or suspected); • self-harm; • showing age-inappropriate sexual behaviour or knowledge; • inappropriate displays of affection; • sudden fears of specific places or particular adults; • obsessive and compulsive washing; • complaining of headaches, stomach pains or nausea; • sleeping difficulties; • poor self-care or personal hygiene; • regressive behaviours such as bedwetting and speech loss; • abuse of drugs or alcohol, self-harm or suicide attempts.
Emotional or psychological harm
<ul style="list-style-type: none"> • delays in emotional, mental or physical development; • speech impairments such as stuttering or being selectively mute; • rocking, thumb-sucking or other infant-like behaviours; • eating disorders; • showing high anxiety or stress; • poor self-image or low self-esteem; • being aggressive, demanding or attention-seeking; • compulsive lying or stealing; • unexplained mood swings or depression; • poor social and interpersonal skills; • abuse of drugs or alcohol, self-harm or suicide attempt.

Emotional or psychological harm
<ul style="list-style-type: none"> • delays in emotional, mental or physical development; • speech impairments such as stuttering or being selectively mute; • rocking, thumb-sucking or other infant-like behaviours; • eating disorders; • showing high anxiety or stress; • poor self-image or low self-esteem; • being aggressive, demanding or attention-seeking; • compulsive lying or stealing; • unexplained mood swings or depression; • poor social and interpersonal skills; • abuse of drugs or alcohol, self-harm or suicide attempt.
<ul style="list-style-type: none"> • unattended health problems; • looking pale and weak; • aggressive or self-destructive behaviour; • involvement in criminal activity; • limited positive interaction with parents, carers or guardians; • abuse of drugs or alcohol.

Concerns about adults

The following pages contain information in relation to some specific concerns in relation to adults and abuse.

Bullying behaviours

A person in a church may state that they have been bullied. They may have experienced some uncomfortable situations in church life, however, not all unpleasant experiences within a church fall into the realm of bullying behaviours.

It is important to determine whether what a person is experiencing is actually bullying, or not.

Factors such as conflict in a situation, personality styles, or differing expectations might be at play. In these situations it may or may not be that the person has experienced bullying behaviours.

Bullying behaviours can include: minimisation of concerns expressed by the target of the behaviours, lying, denial of bullying behaviours alleged, covert or overt intimidation of a target through words or actions, guilt-tripping, playing the victim role, playing the servant role, shouting and/or swearing at target, threats to target’s position or family comfort if compliance is not achieved, speaking over target when they endeavour to express a viewpoint, ignoring the target – including face-to-face encounters and electronic interactions, consistent fault-finding, withholding favour, and refusal to acknowledge presence of the target of the bullying behaviours.

What is NOT considered to be bullying: There are things that happen in churches that are not considered to be bullying, even when these experiences may be uncomfortable for those on the receiving end of the behaviours.

The following are *not* considered to be bullying:

- Reasonable supervisor/team leader/pastoral action, including:
 - counselling you because of concerns about your behaviour
 - allocating reasonable tasks to you in keeping with your team or ministry area
 - requesting you to do things that are requested of everyone in a team or attending an event
 - changing your roster in a reasonable way, even if you don't like it
 - giving you critical feedback about your actions when this is done in privacy and in a respectful manner
 - asking you to move into a different ministry when this is in keeping with your skills and you are consulted first
 - being left out of meetings when they are not relevant to your role or ministry
- Good-natured interactions with peers, such as:
 - joking, laughing and telling stories when it is not directed at anyone and does not contain offensive content
 - being respectfully told by another church member that you are bothering them or hampering their service
 - occasionally being left out of social gatherings, such as a group of church members going out for dinner together
 - someone disagreeing with your opinion in a respectful way
 - accidentally being overlooked in a social invitation (so long as this is not a consistent and repeated occurrence)

Family, and domestic violence (also referred to as interpersonal violence)

Defined as when one person uses power and control over another person in the family or a current or former intimate relationship. The Victorian Family Violence Protection Act 2008 defines family violence as: *"a) behaviour by a person towards a family member of that person if that behaviour—*

- i. is physically or sexually abusive; or*
- ii. is emotionally or psychologically abusive; or*
- iii. is economically abusive; or*
- iv. is threatening; or*
- v. is coercive; or*
- vi. in any other way controls or dominates the family member and causes that family member to feel fear for the safety or wellbeing of that family member or another person; or*

b) behaviour by a person that causes a child to hear or witness, or otherwise be exposed to the effects of, behaviour referred to in paragraph (a)."

Family violence is a serious and widespread issue in Australia with long-term impacts for victims/survivors. It affects people of all ages and backgrounds, including people in churches. Although both men and women can perpetrate or experience family violence, it is overwhelmingly perpetrated by men against women and children.

Supporting a person who experiences family violence

Key principles to follow when supporting someone are:

- Prioritise their safety.
- Support their choices.
- Seek advice from family violence professionals.
- Be sensitive to the unique challenges and barriers for people facing additional structural oppression, discrimination and marginalisation based on their Aboriginality, ethnicity, cultural and/or linguistic background, faith, migration and visa status, sexual orientation, age, or disability that may exacerbate risk or prevent safety.

Responding to a disclosure of family / domestic violence

It takes great courage to disclose. When someone is ready to talk:

- Actively listen, without interruption, giving the victim/survivor time to share their experience.
- Show that you believe them.
- Take their fears or concerns seriously.
- Emphasise that they are not to blame for their experience.
- Provide them with the 1800 RESPECT helpline (1800 737 732) or a local specialist organisation. Refer to the Family Violence guidelines for key contact information.
- Maintain confidentiality and be honest about its limits in certain circumstances.
- Refer to the Family Violence Procedures for further guidance.
- Keep in contact with them afterwards.

What not to do:

- Talk about your own experiences of violence.
- Try and find out details.
- Blame them or judge or criticise their choices.
- Make excuses for or minimise the controlling behaviour.
- Try to 'fix' the problem for them or tell them what to do.
- Provide counselling or advise marriage counselling.
- Expect them to end the relationship with the perpetrator or to remain in the relationship with the perpetrator, even if they are married.
- Talk to the perpetrator about their behaviour.
- Talk negatively about the perpetrator.

Reporting requirements

- If someone is seriously injured, in need of urgent medical help, at immediate risk of harm, their life is in danger, or you have just witnessed a serious crime, call 000.
- If children are involved, follow the Diocesan Child Safety reporting procedures and contact the police (000), Child Protection, and Kooyoora.
- If the person using violence is a church worker, contact Kooyoora.
- It is important to let the victim/survivor know about the reporting and leave them to make decisions about pursuing any additional reporting.

Family violence policy, procedures and guidelines for church workers

The Diocese of Melbourne has developed Family Violence policy, procedures and guidelines for church workers in line with the Family Violence Multi-Agency Risk Assessment and Management Framework (MARAM). The purpose is to affirm that family violence in all its forms is a violation of human dignity and wrong, and to provide a framework for church workers on how to support and respond to people experiencing family violence and meet reporting requirements. Church workers are to refer to this forthcoming policy package for further guidance on their role and responsibilities in relation to family violence.

How can we prevent family violence?

To prevent male violence against women, we need to address the culture driving it. To do this, we know from international evidence that the social enablers we need to change are attitudes and behaviours that justify violence against women, show disrespect towards women, support male-dominated control of decision-making and resources across society, and/or reinforce gender stereotypes. Churches shape people's attitudes and behaviours and can play a critical role as agents of change in creating the deep cultural shift needed. To start, we must first examine our own attitudes and behaviours, and then call others to do likewise.

The Diocese of Melbourne's Preventing Violence Against Women Program

The Diocese has a Preventing Violence Against Women Program that aims to equip church leaders and parishes to prevent violence against women. It provides training and resources on responding to and preventing violence against women. For more information and to get involved see: <https://www.melbourneanglican.org.au/pvaw/>.

If you have concerns about, or receive a disclosure of, domestic or family violence please report this to your Vicar or Kooyoora.

Elder abuse

Elder abuse "occurs when there is any act occurring within a relationship where there is an implication of trust, which results in harm to an older person. Abuse can include physical, sexual, financial, psychological and social abuse and/or neglect"(endorsed at the Healthy Ageing Taskforce, 2000). It is important for leaders to be aware of any sudden or unusual changes in the behaviour patterns of their participants or congregation members. Remember that if someone shows one or more of the possible signs of abuse, it does not automatically mean she or he is being abused.

Task notes

3.c. Responding to concerns

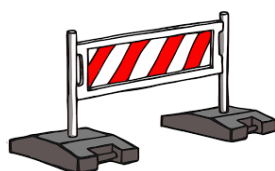
Responding appropriately when we are concerned for a child or young person at church who is at risk of harm, or when we are concerned about a person's perceived harmful behaviours towards children or young people, is important in terms of ensuring we have harm-free and life-giving ministry.

Responding, dependant upon the nature of the concern, may include reporting to police, and statutory bodies and/or referral to specialists for assistance. Responding fully may include legal, pastoral, diocesan, risk management and insurance responses.

Overcoming the barriers to reporting

Reporting our concerns is an important step in child protection. However, knowing how, what and when to report has proven to be problematic.

"What can I do about this?"



"The government will only make the situation worse!"

"Society can't even fix this problem!"

These are all examples of what is known as "discounting".

West's Discount Hierarchy relates to four levels of resistance that a person must overcome in order to actually respond to a possible

abuse situation.

- i. Existence - acknowledgement of the actual existing of the problem.
- ii. Significance - accept that there is a problem, but don't accept that it is significant.
- iii. Solvability - acceptance of the existence and significance of the problem, but also a belief that it cannot be solved.
- iv. Self - acceptance of the existence and significance of the problem, and belief that there are solutions, but also a belief that they personally cannot initiate solutions.

(Source: Chris Storm: Bethany Community Support Melbourne, *Feeling Safe, Being Strong* - AIFS Conference 2008)

There are also a number of community attitudes and organisational risk factors that may contribute to creating barriers to protecting children and which, in some cases, may actually contribute to ongoing child abuse.

Community attitudes include:

- cultural acceptance of extreme physical punishment of children and the use of violence
- acceptance of parents' ownership of children and their right to treat children as they see fit
- the notion that the child deserved the treatment received as a result of behaviour
- lack of desire to 'get involved' in other people's business
- fears of retaliation should a notifier's name be made known to an abuser
- concerns about the break-up of a family unit should the abuse be exposed
- not being prepared to expose a person of high standing in the community
- concern by an abused person that by exposing an abuser, they will be publicly shamed

Organisational risk factors include: staff alone with children; abuse of positional power – people in authority taking advantage of the position of power; culture of bullying; lack of leader and staff accountability; inadequate resources; lack of experience; lack of awareness; inadequate training; internal investigations as opposed to external investigations, isolated locations (Beyer et.al, 2005).

Task Notes

Reporting concerns

Church workers should, and need, to feel safe to raise concerns about behaviours and also about incidents and accidents at church.



The Parish needs to be able to appropriately respond to any concerns that they have for any person at church. These concerns may be for a person/s at risk of harm, or concerns about a person's harmful behaviours towards others, an OH&S or injury concern, and also any hazard.

The Diocese does not expect any person to respond alone. Getting the right advice and help when you have concerns or feel uncomfortable about a situation is essential for responding appropriately to the situation you have experienced, or are experiencing.

Types of reporting

There are four types of 'reporting' that may need to occur, dependent upon the age of the person the concerns are about (child/adult), the type of concern, the role of the alleged perpetrator and where the alleged harm occurred/is occurring.

Dependent upon the type of concern you have, you will need to tell the appropriate person either at your Parish and/or Kooyoora.

The simple message is - report all your concerns!



i. Child Protection reporting to the Department of Families Fairness and Housing (DFFH)



This is mandatory and/or voluntary reporting about children who are Risk of Harm.

The focus of this type of reporting is the child and their safety.

The DFFH website states:

“Child protection receive reports about children when there are concerns the child is in need of protection. A child in need of protection is a child who has suffered or is likely to suffer significant harm as a result of abuse or neglect, and their parent has not protected or is unlikely to protect the child from harm of that type.

To make a report to child protection a person needs to have formed a reasonable belief that a child has suffered or is likely to suffer significant harm as a result of abuse or neglect, and that their parent has not protected or is unlikely to protect the child from harm of that type.

Where concerns relate to an alleged perpetrator of abuse, who may pose a risk more generally to all children, the concerns should be reported to Police.”(Source: <https://services.dffh.vic.gov.au/reporting-child-abuse>, accessed 16 August 2024)

ii. Police reporting



It is a criminal offence to engage in a ‘failure to disclose’ child sexual abuse and / or ‘failure to protect a child from sexual abuse’.

The focus of police reporting is criminal justice (crime and punishment).

*The **failure to disclose** offence applies to you if you are an adult, and have information that leads you to form a ‘reasonable belief’ that another adult has sexually offended against a child under 16 in Victoria.*

If this applies to you, you must report the information to police as soon as possible, unless: you have a ‘reasonable excuse’ for not reporting the information, or are exempt from the offence. If you fail to report the information, you may be charged with a criminal offence. The maximum penalty is three years imprisonment.(source:<https://www.justice.vic.gov.au/safer-communities/protecting-children-and-families/failure-to-disclose-offence> - accessed 7 June 2021)

*The **failure to protect** offence applies where there is a substantial risk that a child under the age of 16 under the care, supervision or authority of a relevant organisation will become a victim of a sexual offence committed by an adult associated with that organisation. A person in a position of authority in the organisation will commit the offence if they know of the risk of abuse and have the power or responsibility to reduce or remove the risk, but negligently fail to do so.* (source: <https://www.justice.vic.gov.au/safer-communities/protecting-children-and-families/failure-to-protect-a-new-criminal-offence-to> - accessed 7 June 2021)

iii. Reportable Conduct Scheme



The Reportable Conduct Scheme (“the scheme”) seeks to improve organisations’ responses to allegations of child abuse and neglect by their workers and volunteers. The scheme is established by the Child Wellbeing and Safety Act 2005 (“the Act”).

The scheme’s focus is different to child protection ‘risk of harm’ reporting (mandatory reporting) and police reporting (e.g. failure to report). The scheme’s aim is to ensure that allegations of Reportable Conduct are well-handled, and that the paramount consideration in all decision-making is the safety, welfare and wellbeing of children.

All allegations of Reportable Conduct against current workers (volunteer and paid) who are over 18 years (including historical) must be reported, by the Diocese (Kooyoora), to the scheme operator within 3 working days. The local church's head of organisation (via Kooyoora) must also provide updates and a final report to the scheme operator in relation to the investigation.

There are five types of 'reportable conduct':

- *sexual offences committed against, with or in the presence of a child*
- *sexual misconduct committed against, with or in the presence of a child*
- *physical violence against, with or in the presence of a child*
- *any behaviour that causes significant emotional or psychological harm to a child*
- *significant neglect of a child.* (source: <https://ccyp.vic.gov.au/child-safety/resources/reportable-conduct-scheme-information-sheets/#TOC-1> accessed 7 June 2021).

iv. Diocesan procedures



- Diocesan Professional Standards Act (which defines misconduct)
- Diocesan Tribunal Protocol
- Diocesan Child Safety and Wellbeing Reporting Procedure 2023

In the implementation of our responses to allegations of misconduct we are committed to our pastoral, ethical, legal, diocesan, risk management and insurance obligations and responsibilities.

Professional Standards Uniform Act - allegations of misconduct

The Anglican Diocese of Melbourne takes all complaints of misconduct very seriously.

When you have a concern that a church worker has engaged in misconduct, please contact Kooyoora - 1800 135 246.

The definition of misconduct in the Diocesan Professional Standards Uniform Act 2016 (s.5) includes:

bullying; emotional abuse; harassment; physical abuse; neglect of a child; sexual abuse; spiritual abuse; breaches of the Constitution or of a canon of the General Synod or of an ordinance of provincial synod or of the Diocesan Synod; offences under the Offences Canon 1962; any offence under a law of the State or Territory or the Commonwealth for which the maximum penalty prescribed is imprisonment for at least 6 months.

For the full list of what is included in the definition of 'misconduct by a church worker' please refer to the Diocesan Professional Standards Uniform Act 2016 on the Diocesan website: <https://www.melbourneanglican.org.au/governance-synod/synod-legislation/>

Please report all concerns in accordance with our Child Safety and Wellbeing Reporting Procedure 2023 as found on our Diocesan website - Making Your Parish Safe tab.

Considerations for responding to concerns about adults

When responding to your concerns about adults consider:

1. **Adults are not children:** Adults have the right to make decisions about their own lives, so long as the actions are not endangering themselves or others. This means we will need to work with the adult at risk rather than the principle of 'acting in the best interest of the child' used when considering a response in the area of child protection.
2. **Legal issues:** Victorian legislation must be adhered to in responding to concerns, including sexual allegations of assault, harassment and other criminal conduct.
3. **Diocesan procedures:** For concerns about those who are in a parish there are a number of Diocesan procedures that may need to be activated.
4. **Pastoral responses:** No matter the type of concern, the church has a pastoral responsibility to care for all persons involved in the situation. Pastoral care needs to be carefully planned and take into account the 'best interests' of the person or persons who are at risk in the situation.



For concerns about the conduct of people with special needs (e.g. intellectual disability, physical disability or mental health concerns) speak to your Vicar who may seek advice from relevant health services.

To ensure that pastoral responses occur in a timely manner, it is important that in responding to your concerns about adults do not act alone. Please report your concerns about adults to your Vicar or a Church Warden.

Care and Redress for survivors of abuse perpetrated by church workers

The Diocese is also committed to responding in a survivor-focused manner to all those who have experienced harm perpetrated by church workers. This includes our ongoing commitment to providing redress through the National Redress Scheme, and or other models.

For more information go to: <https://www.kooyoora.org.au/client-institutions/anglican-diocese-of-melbourne/redress/>

Safe Ministry to Persons of Concern

The restorative nature of the Gospel means that no one is outside the reaches of God's love. God's restoration and grace extend to all people, including those who may have committed past sexual offences, even against children. However, such offences do have life-long consequences.

A person of concern is a person whose presence may constitute an unacceptable risk of harm to any person engaged in the activities of the parish, as a result of sexual abuse or physical abuse. This includes a person falling within any of the classes of persons defined in the Professional Standards Uniform Act, including convicted sex offenders.

It is essential the the presence of a person of concern is reported to the Professional Standards Office (Kooyoora). For more information go to: <https://www.kooyoora.org.au/client-institutions/anglican-diocese-of-melbourne/clearances/persons-of-concern/>

Misunderstandings and conflict

Misunderstandings and conflicts can, and do, occur in the ministry context, just as they may occur in any group working for a common purpose.

As part of a healthy approach to parish management, it is helpful to anticipate that conflict will occur to some degree. It can be unhelpful to expect that conflict should not occur in a Christian context. Conflict can become problematic where it is not appropriately addressed.

There are a number of factors which can contribute significantly to the ongoing nature of misunderstanding and conflict. Whilst not an extensive list, ongoing conflict in ministry can be impacted by organisational culture and structures, clash of personalities, the quest for personal power, hidden agendas, defensive language and always having to be right.

Misunderstandings and conflict can often be resolved through a personal approach, through open and honest communication and through the proper restoration of relationships.

However, when this is not possible, or does not occur, it may be necessary to implement a more formal conflict resolution process. When necessary, parishes should seek advice from their Archdeacon and or Area Bishop.

The Diocese also has trained Support Teams for Parishes Experiencing Conflict, which are activated by the Area Bishop. These small support teams are now available to come alongside parishes, staff teams or congregations in times of conflict.

Task notes

4. Safe Environments



A safe environment ensures that the physical, online and emotional environments are safe, and that safe practices are in place to run the program.

Safe environments are transparent and accountable in relation to both procedures and relationships.

Safe environments are prepared for the fact that some activities or situations present more inherent risks than others.

The **Diocesan Safe Ministry Policy** the Diocese's commitments to safe physical & online environments.

Safe Ministry Policy Statement 4

4. We commit ourselves to the wellbeing of all people through our acts, regulations, codes of conduct, policies, guidelines, procedures and related safe ministry documentation, which includes: i) Guidance for how to develop and maintain safe and supportive physical and online environments where people are listened to and feel safe as they develop faith and a connection with God and others.

4.a. Duty of care

Duty of care is a term we are more used to hearing in relation to workplace safety, and is less thought of in the church context.



However, duty of care finds its origins in Jesus' directive to "Love your neighbour as yourself" (Mark 12:31) and is therefore foundational for our provision of safe ministry events and programs.

Duty of care is to do everything reasonably practicable to protect others from harm.

This relates to both acts commission and also to acts of inattention or omission (negligence) and applies equally to buildings, kitchens, parking lots and the way we treat people.

Our duty of care does not end when our program is over. Rather, it applies to all people who enter church property at all times of the day, whether we are running a program or not. The Parish needs to be able to demonstrate that it has done all it could reasonably have done to protect others from harm.

Simply having policy and procedures is not enough. The question that needs to be answered is, "In that particular situation, did the church follow its policy and procedures?"

To ensure that we discharge our duty of care and in so doing meet community expectations, we need to ensure that all church-authorized programs are well-planned, having had all foreseeable risks identified, reduced or negated.

Duty of care in relation to the "Safe at Work" laws includes our "positive duty" to eliminate, as far as possible, the following unlawful behaviour from occurring, which includes:

- *discrimination on the grounds of sex in a work context*
- *sexual harassment in connection with work*
- *sex-based harassment in connection with work*
- *conduct creating a workplace environment that is hostile on the grounds of sex*
- *related acts of victimisation.*

The Commission refers to this conduct as 'relevant unlawful conduct'. to prevent sexual harassment, sex based harassment and discrimination (source: <https://humanrights.gov.au/our-work/sex-discrimination/projects/positive-duty-under-sex-discrimination-act>)

4.b. Managing Risks

Risk is the exposure to the possibility of such things as economic or financial loss or gain, physical damage, injury or delay, as a consequence of pursuing, or not pursuing, a particular course of action.

The concept of risk includes the perception that something could happen, the likelihood of it occurring and consequence/s should it occur.

Every ministry program/event/activity has risks. Some risks will be managed at a whole church level, like due diligence in relation to church workers, or the overall WHS risks which are applicable right across the church.



Risk management is the process of managing your church's exposure to potential liabilities. It does this by identifying risks in order to prevent them or reduce them, and by providing funds to meet any liability which may eventuate.

It is recommended that you complete a risk assessment for your ministry/program at least annually.

Consider five key areas

1. How likely is this risk?
2. What is the consequence should it occur?
3. What is the overall level of risk?
4. What does this level of risk require in order to be managed appropriately?
5. How adequately are we managing this risk?

Descriptions and Ratings

Likelihood i.e. What are the chances the risk situation will occur during your ministry/program?

VERY LIKELY- Occurs routinely and can be expected to occur

LIKELY - Occurs often and is a good chance to happen

MODERATE - Should occur at sometime

UNLIKELY - Could possibly occur at some time

VERY UNLIKELY - Could possibly occur but would be in exceptional circumstances

Consequence i.e. What harm could result if the situation occurred?

INSIGNIFICANT - No likely injuries to person, no property damage, no financial loss, no effect on reputation, no disruption to the ministry/program, aims/goals still achieved

MINOR - First Aid treatment for person, minor property damage, small financial loss, little impact on reputation, little disruption, most aims/goals achieved

MODERATE - Medical treatment for self or others, significant property damage, intervention by outside agency needed, significant financial loss, some damage to reputation, moderate disruption to ministry/program, some of the aims/goals achieved

MAJOR - Extensive injuries or permanent impairment likely, major property damage, significant outside intervention needed, major financial loss, significant damage to reputation, major disruption to ministry/program, most of the aims/goals not achieved

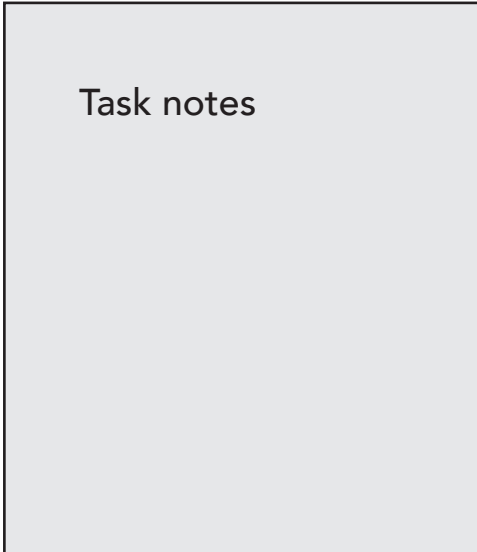
INTOLERABLE - Permanent impairment or death, property damage irretrievable, permanent intervention required(organisational), financial cost leading to closure, irretrievable damage to reputation, ministry/program unable to be continued, none of the aims/goals achieved

Risk Matrix

Consequence	INTOLERABLE	Significant	High	High	High	High
	MAJOR	Significant	Significant	High	High	High
	MODERATE	Medium	Medium	Significant	Significant	High
	MINOR	Low	Low	Medium	Significant	Significant
	INSIGNIFICANT	Low	Low	Low	Medium	Significant
		VERY UNLIKELY	UNLIKELY	MODERATE	LIKELY	VERY LIKELY
	Likelihood					

Responses to the level of Risk Key

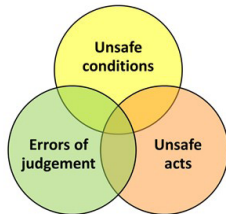
Risk rating - Description of how to respond (manage the risk)	
LOW RISK	Monitoring risk management strategies (Hierarchy of Control Measures) used likely to be sufficient to manage the risk
MEDIUM RISK	Adapt usual risk management strategies, and monitor progress
SIGNIFICANT RISK	Identify management plan for specific risks, continuous monitoring by leadership
HIGH RISK	Considerable attention will be needed to manage unique needs of the risk situation.



4.c. Responding to incidents

Whilst we all hope that they will never occur, people do have accidents and there are emergencies. At these times, the health and safety of that person is of paramount concern, and it may be necessary for a church worker to administer first aid.

Incidents



An incident is an undesired event which resulted, or could have resulted, in harm, damage or loss. Whilst some incidents are unavoidable, other incidents may have resulted from unsafe conditions, unsafe acts and/or errors of judgment. When two or more of these factors are present, the likelihood of an incident resulting is higher.

Critical Incidents

A critical incident is an event or set of circumstances that have the potential to result in physical or psychological outcomes ranging from mild trauma to a fatality for one or more people.

A critical incident response plan is a systematic approach to planning and implementing an immediate and long-term response to a critical incident.

There are three main stages to an incident response plan. They are preparedness, response and recovery.

Every incident will require:

- immediate response, in the moment
- follow up over the next 12-24 hours (or longer) including pastoral care for those involved
- review of the reason for the incident and changes made so as to minimise the risk of the same incident occurring the next time the same activity or event is run

4.d. Care and support



It is essential that you, as a church worker, engage in self-care.

This relates to ensuring that your health and wellbeing is in the best place it can be in exercising your various ministry gifts. Maintaining good self-care boundaries in ministry is an expression of loving yourself as Jesus loves you.

Self-care

This can include; rewarding and/or distracting activities such as hobbies or family time; connecting with others; being honest with yourself (e.g. remembering that it is ok to be upset or worried or frustrated); treating yourself in some life-giving way; seeking out calming activities; taking a break. Attend to all your senses when thinking about self-care.

Be proactive by considering:

i. **Life-giving activities:** Life-giving activities are those that lift you up, that lighten your mood and refresh as opposed to those which are life-draining. They will often link into your areas of passion within your ministry role. However, it is also important to consider activities that are not linked to your ministry role such as: time with God (e.g. Bible reading and prayer), hobbies; family time; connecting with others; being kind with yourself (e.g. remembering that it is ok to be upset or worried or frustrated); treating yourself in some way; seeking out calming activities; and/or taking a break. When considering life-giving activities ensure you are attending to all of your senses as well as all perspectives of your life, i.e. emotional, physical, cognitive (mental) and spiritual wellbeing.

ii. **Monitoring well-being:** Wellbeing needs to be considered from multiple perspectives. It may be helpful to consider various perspectives using a metaphor of water tanks.

Ask yourself, how full are each of my tanks?



To Ponder....

1. Consider the level of each of your tanks?

The sample shows that this person feels like they are operating at about 40% full physically and around 30% emotionally and cognitively and about 20% spiritually. They are not in good shape to be fulfilling their ministry role.

2. Ask yourself:

a. What is contributing to your level in each tank?

b. What life draining activities / circumstances are contributing to any low levels?

c. What life giving activities might enhance the levels of each tank?

d. Are you in "good enough shape" to be fulfilling your ministry role at the moment? If the answer is "no", then what actions might you need to take?



iii. **Self-care after trauma:** Each person has a unique response to being involved in situations where they feel traumatised. Even though general principles of self-care apply in most situations, individuals will most likely have some self-care needs that are unique to them. It is important to debrief by verbally and emotionally 'unloading' when you have been involved in a traumatic ministry situation, e.g. of receiving a disclosure or witnessing abuse. You may need to seek professional help to cope if you are finding your usual strategies aren't enough to manage.

Addressing personal issues raised by Safe Ministry information and training:

If the information and/or training has caused you distress or you can't stop thinking about issues it raised, you may find it helpful to talk to someone about your concerns.

- Lifeline: (www.lifeline.org.au) 13 11 14 - 24/7 telephone support, referral and web-based service finder.
- 1800 RESPECT 1800 737 732 - 24/7 telephone support for anyone impacted by sexual assault, family or domestic violence
- Mensline: (www.menslineaus.org.au) 1300 7899 78 - 24/7 telephone counselling and referrals, specifically for men.
- Parentline: (www.parentline.org.au) 1300 1300 52 - Telephone counselling, information and referral service for parents and carers of children 0-18 years.

Websites and Reference Guide

The following reports and websites were used in the writing of this manual and are a good list of resources:

- Anglican Diocese of Melbourne website <https://www.melbourneanglican.org.au>
- Australian Bureau of Statistics, Australia Now: Australian Social Trends, 2003, ABS website <https://www.abs.gov.au/>
- Australian Government - Australian Institute of Family Studies website <https://aifs.gov.au>
- Australian Government - Australian Institute of Health and Welfare <https://aihw.gov.au>
- Australian Government eSafety Commissioner <https://www.esafety.gov.au/>
- Australian Government Human Rights Commission <https://humanrights.gov.au/our-work/commission-general/what-bullying-violence-harassment-and-bullying-fact-sheet>
- Australian Government - Office of the Australian Information Commissioner - Privacy Act 2001 website <https://www.oaic.gov.au>
- Australian Government Royal Commission into Institutional Responses to Child Sexual Abuse 2013 website <https://www.childabuseroyalcommission.gov.au>
- Anglican Church of Australia - General Synod website <http://www.anglican.org.au>
- Department of Communities and Justice Victoria <https://www.justice.vic.gov.au/safer-communities/protecting-children-and-families/family-violence>
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- Supporting someone who experiences domestic violence, Department of Community Services, NSW, March 2007, http://www.community.nsw.gov.au/__data/assets/pdf_file/0011/319178/dv_support_english.pdf
- Victorian Commission for Children and Young People - <https://ccyp.vic.gov.au/child-safety/being-a-child-safe-organisation/the-child-safe-standards/>
- Victorian Family Violence Protection Act 2008
- Victorian Government website <https://www.vic.gov.au/about-family-violence-victoria>
- World Health Organization <http://www.myagedcare.gov.au/financial-and-legal/elder-abuse-concerns>
- 1800respect <https://www.1800respect.org.au/violence-and-abuse/sexual-assault-and-violence>

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prevent respond recover