

Anglican Church of Australia

PROFESSIONAL STANDARDS COMMISSION

MODEL GUIDELINES FOR THE PASTORAL SUPERVISION AND SUPPORT OF KNOWN AND SUSPECTED SEXUAL ABUSERS IN PARISHES

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1 INTRODUCTION

The General Synod in October 2004:

- by resolutions 34/04(c)(ix) and (x) referred to the Professional Standards Commission the preparation of:
 - a model agreement between a known abuser of children or other vulnerable people and church leaders for the involvement of the abuser in the parish or church organisation; and
 - model guidelines and resources for the training, functioning and support of accountability and support groups for known abusers within a parish or church organisation;
- by resolution 35/04(m) recommended that each diocese adopts a system of pastoral support and pastoral supervision of known abusers of children or other vulnerable people within a parish or church organisation that includes:

- the entry into an agreement between the abuser and church leaders for the involvement of the abuser in the parish or church organisation; and
- the establishment of an accountability and support group for the abuser.

These resolutions arose out of the Report of the Child Protection Committee *Making Our Church Safe: A Programme For Action*, which included the following comments which are foundational to this Report:

“Abusers are not beyond the reach of God’s love. Just as much as primary and secondary victims, abusers need to receive from the church community acceptance, love, a place to worship and join in fellowship, and people to provide support in attempting to live faithful lives for Christ.”

These guidelines address the involvement of known and suspected sexual abusers in parishes of the Church. The involvement of suspected sexual abusers in parishes has been considered because it raises the same concerns for the safety of children and vulnerable adults as with known sexual abusers. The issue of the involvement in parishes of persons who commit other types of abuse (emotional, physical and spiritual) is outside the scope of this Report.

In preparing these guidelines we have had regard to systems for the involvement of sexual abusers in parishes used, or being developed, in the Dioceses of Adelaide, Brisbane, Canberra and Goulburn, and Sydney, as well as systems in use in overseas churches. We have also consulted with the Professional Standards’ Directors Network: The Reverend Canon Colin Aiken AOM; Mr Philip Gerber; Mr Brian Hepworth; Ms Claire Lunnay; Mr Rod McLary; Mr Hamish Milne; Mr Tim Ridgway; Ms Cheryl Russell; Ms Claire Sargent; Mr Les Whittle.

From time to time known and suspected sexual abusers have been worshipping and been involved, or wish to worship and be involved, in parishes of the Church. Some sexual abusers, after serving a term of imprisonment or receiving treatment, wish to live a law-abiding life. Not all these sexual abusers appreciate that they may pose a risk to the safety of children and vulnerable adults, and that they need pastoral supervision and support. These guidelines deal with their pastoral supervision and support in the parish context. While many features will be the same, the involvement of sexual abusers within Church organisations other than parishes is outside the scope of this Report.

The effective implementation of these guidelines requires an understanding of both sexual abuse, and the theological issues raised by the involvement of known and suspected sexual abusers in the life of the Church. These issues are dealt with in sections 2 and 3.

These guidelines will need to be adapted to local circumstances, and to comply with any State or Territory legislation applicable to the parish.

Failure to implement a system that is designed to keep children and vulnerable adults safe from the risk of harm from known and suspected sexual abusers may constitute a breach of the duty of care in undertaking parish activities.

2 SEXUAL ABUSE

(a) What is sexual abuse?

The victims of sexual abuse can be adults and children. The expressions **sexual abuse of an adult** and **sexual abuse of a child** are defined in *Faithfulness in Service* (see section 2, Key Terms), the national code for personal behaviour and the practice of pastoral ministry by clergy and church workers, which was adopted by the General Synod in October 2004 (resolution 33/04)(e)) and has been subsequently revised by the Standing Committee.

Sexual abuse of an adult means sexual assault, sexual exploitation or sexual harassment of an adult. **Sexual assault** means any intentional or reckless act, use of force or threat to use force involving some form of sexual activity against an adult without their consent. **Sexual exploitation** refers to any form of sexual contact or invitation to sexual contact with an adult, with whom there is a pastoral or supervisory relationship, whether or not there is consent and regardless of who initiated the contact or invitation. **Sexual harassment** means unwelcome conduct of a sexual nature, whether intended or not, in relation to an adult where the person reasonably feels in all circumstances offended, belittled or threatened. **Sexual abuse of a child** means the use of a child by another person for his or her own sexual stimulation or gratification or for that of others. Examples and clarifications of these expressions are found in *Faithfulness in Service*.

Sexual abuse includes serious criminal offences such as sexual intercourse without consent (rape), indecent assault and possession of child pornography.

(b) Who are sexual abusers?

Sexual abusers come from every social group, irrespective of profession, level of intelligence, educational background, ability, sexual orientation, nationality, religion or race. Most, but not all sexual abusers are male. Many sexual abusers committed their first offence as an adolescent, but not all adolescent abusers go on to become adult abusers. A common stereotype of sexual abusers as outsiders with no connections to families or communities is misleading. The majority of sexual offences against children are committed by individuals known to the child and often to the family.

Current research offers some useful insights into sexual abuse. It indicates that:

- 90% of sexual abusers have experienced or witnessed physical abuse in childhood;
- only 20% of people sexually abused in childhood go on to become sexual abusers as adults;
- there is no higher rate of mental illness recorded among those who commit sexual offences than amongst the general population;
- sexual abusers commonly suffer from a range of paraphilias. A paraphilia is a generic term for any form of deviant sexual behaviour.

(c) What are the characteristics of sexual abusers?

The characteristics of sexual abusers are described in *Faithfulness in Service* (see paragraph 5.17). Sexual abusers commonly follow the following steps leading up to the commission of a sexual offence:

- wanting to offend;
- giving themselves permission;
- creating the opportunity to offend;
- overcoming the victim's resistance.

Wanting to offend

A sexual abuser will have a desire to fulfil an emotional or physical need through some form of sexual misconduct. Some abusers will have a very clear mental image of what it is they want to do and the type of (or actual) person to whom they want to do it. For others it will be much more vague.

Giving themselves permission

Most sexual abusers know that what they want to do is wrong. To proceed they put in place a way of thinking which overcomes their inhibitions and gives permission to carry out the desired act. This distorted cognitive process falls into the following three main categories:

- *Making reprehensible conduct acceptable*: There may be moral justifications ('it's sex education'; 'it will be better for her to learn from me than from a stranger'; 'she's my step daughter not my natural daughter'; 'it was a proper relationship'; 'I was showing him the affection he didn't get at home'); psychological justifications ('it happened because my wife and I weren't getting on'; 'I was drunk at the time'; 'it's because of my own abuse – I can't help it'); mitigating comparisons ('I only touched her, I didn't penetrate her'; 'at least it's not a boy'; 'it won't hurt her'); or euphemistic labelling ('I was only fooling around – it just happened; 'we were only playing');
- *Misconstruing the consequences of the behaviour*. This may involve minimizing the consequences ('the child didn't suffer'; 'I won't do any harm'; 'he didn't say anything so he must have been

enjoying it'; 'I only intend it to be a bit of fun'); or ignoring the consequences ('I don't care').

- *Devaluing or attributing blame to the victim:* This may involve dehumanisation of the victim ('she was a slut') or attribution of blame ('she was asking for it the way she was dressed'; 'she came on to me').

For many sexual abusers this distorted thinking will be accompanied by denial. Through such distorted thinking and the associated denial, sexual abusers overcome their sense of culpability and guilt about past and potential offences and their impact on their victims.

Creating the opportunity to offend

Sexual abusers get into positions which give access to a particular potential victim or range of potential victims. Grooming is one of the means used to create opportunities. **Grooming** is the manipulative cultivation of a relationship in order to initiate or hide sexual abuse of an adult or a child. In the case of child sexual abuse, an offender may groom not only the child, but also the child's parents or guardians, and clergy and church workers. Grooming can take many months or even years, during which the abuser builds a relationship and develops opportunities. Rarely do sexual abusers creating the opportunity to offend draw attention to themselves through anti-social behaviour.

Grooming can be undertaken in a variety of ways. It may involve deliberately engaging in activities in which potential victims are participating (such as scouts, youth ministry or sporting teams); entering specific employment giving access to children (such as teaching or the Christian ministry); targeting vulnerable children and their families (by developing trust through purchasing gifts or providing babysitting; by undermining parents' trust in their child through accusations of lying).

Grooming also occurs through increasing sexualisation of apparently innocent activities. Over time physical contact, cuddles and kisses of the victim, photographs and videos taken of the victim, and material on the internet shown to the victim, will become increasingly sexual.

Overcoming the victim's resistance

Physical strength and size, violence and the threat of violence, and grooming are used by sexual abusers in overcoming their victim's resistance. In many cases sexual abusers use much more subtle techniques. For example, a child may learn to accept sexual touching and eventually penetration as 'normal'; children may be told that they will be responsible for the break-up of the family if they report their abuse; the standing of the abuser may suggest that no-one would believe the victim if the abuse was disclosed. For an adult victim emotional as well as physical conditioning by the abuser may create a willingness for the victim to participate in the abuse for the fear of losing the 'relationship' or 'friendship'.

(d) What is the risk of sexual abusers re-offending?

Evidence about re-offending is mixed. It suggests that treatment reduces the likelihood of re-offending, but for many it does not. Factors that reduce the risk of re-offending include the establishment of a social network and the avoidance of situations involving contact with children.

3 THEOLOGICAL ISSUES

(a) Sexual abusers and sin

Sexual abusers are commonly referred to in the community by pejorative labels: ‘child molester’; ‘creep’; ‘deviant’; ‘monster’; ‘pervert’; ‘predator’; ‘rock spider’. No sexual abuser, regardless of what they have done, can be wholly described by one of these labels. A principle of doctrine of the Church is that all “offend in many things” and all who “say they have no sin, deceive themselves” (see *The Articles of Religion*, article XV). For the Church to provide pastoral supervision and support of sexual abusers it is essential that, without minimising their abuse and its effects, they are seen and treated as human beings made in God’s image and deserving of God’s love.

(b) Conversion and forgiveness

In *Making Our Church Safe: A Programme For Action* the Child Protection Committee made the following remarks:

“At a theological level, it must be recognised that Christian conversion does not cure the propensity or the temptation to abuse. Forgiveness does not mean forgetting what the abuser has done, treating the abuser as wholly reformed and cancelling the abuser’s obligations. Rather forgiveness should encourage the abuser to take responsibility for the damage caused and to make reparation where possible. Participation in the life of the church does not confer any right to hold office.”

It needs to be emphasised that sexual abusers, who are involved in a parish and seeking to follow Jesus Christ, should be accepted as the recipients of God’s forgiveness. However, that forgiveness does not mean immunity from temptation to re-offend or the removal of all barriers to the exercise of ministry.

A Christian congregation can be one of the few places where sexual abusers can mix with a welcoming community. The sexual abuser’s journey to rebuild their lives and restore relationships (with their family, friends and neighbours) will be long and hard. The forgiveness and grace of God, mediated with strict supervision and clear guidelines through a parish, can be a vital part of that journey.

4 PASTORAL SUPERVISION AND SUPPORT OF KNOWN AND SUSPECTED SEXUAL ABUSERS

Clear boundaries are required where known or suspected sexual abusers are involved in a parish both to protect children and vulnerable adults, and to lessen the possibility of the abuser being wrongly accused of abuse or being tempted to abuse. The establishment of clear boundaries will require the following elements:

- the identification of sexual abusers;
- the identification of the parish or congregation;
- the establishment of boundaries for the involvement of the abuser in the parish;
- the communication of information about the abuser within the parish;
- the provision of pastoral supervision and support of the abuser within the parish.

(a) The identification of sexual abusers

A **known sexual abuser** is:

- a person who has pleaded guilty to, has been convicted of, or has admitted to having committed, a sexual criminal offence; or
- a person who has been disciplined as a church worker within the Church because of, or who has been refused ordination, employment or appointment in the Church because of an adverse risk assessment arising from, sexual misconduct; or
- a person who has been disciplined by another organisation for sexual misconduct.

A **suspected sexual abuser** is:

- a person who is currently charged with a sexual criminal offence; or
- a church worker against whom allegations of sexual misconduct are currently being dealt with under Church disciplinary procedures; or
- a person who is considered to be a risk to the safety of children and/or vulnerable adults because of an adverse risk assessment relating to sexual misconduct.

The minister and person or persons responsible for safe ministry within a parish should exercise care in the identification of known and suspected sexual abusers. Information can be derived from many different sources: the abuser; friends or relatives of the abuser; victims or their friends and family; the media; government authorities such as the police or parole board; members of the parish; diocesan officers; anonymous sources.

It is essential that accurate information be obtained as to the identity of the abuser and the sexual criminal offences and/or sexual misconduct

that the abuser has, or is alleged to have, committed. The identification of an abuser must not be based solely on rumour or innuendo.

In the case of a church worker who has been disciplined for, or who is alleged to have committed, sexual misconduct, information should be sought from the Director of Professional Standards of the diocese in which the sexual misconduct occurred. An assessment of the risk of a person sexually abusing children and/or vulnerable adults requires an investigation of all relevant circumstances and should be undertaken in consultation with the Director of Professional Standards of the diocese. The risk assessment, once completed, should be documented.

(b) The identification of the parish or congregation

Where a known or suspected sexual abuser is seeking new or continued involvement in the parish, it will be necessary for the minister and person or persons responsible for safe ministry within the parish to ascertain the attitude of the parish to this proposed involvement. This issue should be discussed with the leaders of the children's ministry and the parish council. It will be helpful to involve the Director of Professional Standards of the diocese in these discussions.

A parish should not feel bound to agree to the involvement of a known or suspected sexual abuser. This will be especially so where clergy or church workers of the parish have engaged in sexual abuse, or where members of the parish have experienced sexual abuse. Where the parish does not agree, the Director of Professional Standards should be approached to find a suitable parish for the involvement of the abuser.

Where possible, the involvement of a sexual abuser in a parish should be limited to a congregation which has no children or vulnerable adults. This will be impossible in some situations, such as in rural areas where there is only one parish within a reasonable distance of the abuser's home.

(c) The establishment of boundaries for the involvement of the sexual abuser within the parish

Where a known or suspected sexual abuser is seeking new or continued involvement in the parish, and the parish agrees to that involvement, it will be necessary for the minister and person or persons responsible for safe ministry within the parish to discuss and reach agreement with the abuser on the terms of their involvement. This process will need to be undertaken with sensitivity. Consultation with the Director of Professional Standards of the diocese is strongly recommended before the initial meeting with the abuser. If applicable, the minister or a person responsible for safe ministry within the parish should, with the permission of the abuser, speak to the probation or parole officer. Consideration should also be given to the church building, and parish property and activities, to identify potential risks that will need to be raised in the meeting with the abuser.

An initial meeting should take place between the abuser, parish representatives, and if possible, a diocesan representative. The presence of a diocesan representative will help to ensure that diocesan concerns can be taken into account. The diocesan representative may be the Director of Professional Standards of the diocese. At this meeting it will be important to obtain acknowledgements:

- from the abuser and the parish representatives that they are committed to the physical, emotional and spiritual welfare and safety of all people involved in the parish;
- from the abuser that they will voluntarily limit their involvement in the parish so as to ensure they are not a risk to the welfare and safety of others, and are not subjected to the temptation to abuse;
- from the parish representatives that they are committed to provide pastoral supervision and support to the abuser.

After obtaining these acknowledgments, it will be necessary to discuss with the abuser, and for the abuser to accept, terms for involvement in the parish which may include:

- to only attend specified worship services and other authorised activities;
- to sit apart from children and designated adults at specified worship services and other authorised activities;
- to stay away from areas of the parish property where children and designated adults meet;
- to decline offers of hospitality where there are children and designated adults;
- to never be alone with children and designated adults in specified worship services and other authorised activities;
- to never work with children and designated adults in authorised activities;
- to not be part of a parish activity that includes children and designated adults;
- to not attend any parish activity or camp where children and designated adults may be present, and which requires participants to stay overnight;
- to not accept nomination for election to any leadership role in the parish;
- to meet regularly with designated support persons;
- to enter and leave the parish property by a designated route;
- to only use the toilet facilities on the parish property when accompanied by a designated support person;
- to accept directions from designated parish representatives when attending specified worship services and other authorised activities;
- if a member of the clergy, to not wear any clerical clothing or accessory, and not to use a title used by clergy;
- to agree that certain people will need to be informed of their history;

- to agree that if they move to another church, that the leaders of that church may be informed of the agreement; and
- to agree that if there is failure to comply with the terms of the agreement they may be banned from attending worship services and other parish activities, and that in such circumstances the parish representatives may inform specified persons such as the probation or parole officer and people involved in the parish.

Where agreement is reached with the abuser, it should be formalised by entry into a Memorandum of Understanding which is signed by the abuser, the parish representatives, and, if applicable, by the diocesan representative. A template of a Memorandum of Understanding is **Appendix A**. The terms of this Memorandum of Understanding will need to be adapted to take into account the particular circumstances.

Where agreement is not reached, or the abuser refuses to cooperate, then, following consultation with the Director of Professional Standards of the diocese, a letter should be sent by the minister and person or persons responsible for safe ministry in the parish to the known or suspected sexual abuser setting out the terms for their involvement in the parish, and the consequences if they fail to abide by these terms. A copy of the letter should be sent to the Director of Professional Standards of the diocese.

(d) The communication of information about the sexual abuser within the parish

The persons within the parish to whom information about the abuser should be communicated will depend upon whether the person is a known sexual abuser or a suspected sexual abuser. Before making any communication of information the minister should consult with the Director of Professional Standards of the diocese. Emotive communications must be avoided so as to minimise the risk that the abuser may be hounded out of the parish (to the detriment of the abuser and the greater danger of other children and vulnerable adults in the community and neighbouring parishes).

Details about a known sexual abuser and for their involvement in the parish should be communicated to the members of the parish. Communication of information to the members of the parish is important because parents are entitled to make an informed choice as to whether they wish to withdraw their children from the worship service or parish activities which the abuser is authorised to attend. Where practicable the communication of information should take place at a parish meeting. It is recommended that a statement be read to the meeting. It will be essential to involve the Director of Professional Standards of the diocese in the preparation of the statement. Great care will need to be taken when answering questions. It will be helpful to have the Director of Professional Standards present so that the members of the parish can be provided with accurate information and be reassured that proper steps have been taken to protect children and vulnerable adults from the risk of

harm from the abuser. After the initial communication, details about a known sexual abuser and for their involvement in the parish should be communicated to new members of the parish. Depending on the numbers, involved this may be able to be done on a one to one basis.

Details about a suspected sexual abuser and for their involvement in the parish should be communicated on a 'need to know' basis with the parish council and those in leadership roles in children's, young people's and mixed aged activities. Communication of information to the members of the parish is inappropriate as there will have been no finding of sexual abuse made against the person. Great care will need to be taken when answering questions. There should be no gossiping or breaching of agreed boundaries of confidentiality.

If there is a variation to the terms of involvement in the parish of the abuser, or the abuser ceases to be involved in the parish, these details should be communicated to the persons who previously received information about the abuser.

(e) The provision of pastoral supervision and support of the sexual abuser within the parish

Many sexual abusers are lonely and isolated before offending, and leave prison or treatment having lost whatever small circle of social contacts they had before. The provision of pastoral supervision and support of the abuser within the parish:

- will help them to reintegrate into the community; and
- will reduce the risk of them re-offending, and thereby increase protection for the community.

A small group should be set up for an initial term of one year consisting of four to six persons, to provide pastoral supervision and support of the abuser. The membership of the group will probably need to change regularly. It will be helpful for each member to have an agreed term for their involvement. Members of the group, and the group as a whole, will need to meet regularly with the abuser. Initially, meetings should be held at least monthly.

It is not necessary that the volunteers for the small group have had any experience in dealing with sexual abusers. However, it is essential that the group members satisfy diocesan and parish criteria for the selection of volunteers and receive training which should consist of the following elements:

- overview of the criminal justice system in relation to sexual abuse;
- understanding sexuality and sexual deviation;
- sexual abuse from the victim, abuser and community perspectives;
- the needs of sexual abusers and their supporters;
- risk factors and relapse prevention strategies;

- group dynamics and the functions of the group; and
- self care of the members of the group.

This training should be provided by persons who are experienced in dealing with sexual abusers. Where a person with appropriate expertise is not known, the Director of Professional Standards of the diocese should be approached for assistance.

When the group first meets with the abuser they should make a contract, including commitments to openness within the group, confidentiality beyond it and consensus decision making.

At meetings members should check how the abuser is going, and whether the abuser has particular issues as to their involvement in the parish. The group should evaluate whether the abuser has complied with each of the terms of the Memorandum of Understanding or the letter setting out the terms for the abuser's involvement in the parish. It is crucial that the group knows at what point to inform the police, or the probation or parole officer, about a problem.

It will also be necessary to ensure that the parish insurance extends to group members in carrying out their pastoral supervision and support of the abuser.

Formal and informal support should be provided to the members of the small group. Formal support might extend to group supervision by a counsellor or similarly qualified professional, especially in the event of any difficulty arising. Informal support should include regular enquiries by the minister and the parish council, and prayer.

Where a parish is considering the establishment of a group to provide pastoral supervision and support of an abuser, consultation with the Director of Professional Standards of the diocese is strongly recommended.

5 RESOURCES

Faithfulness in Service, the Church's national code for personal behaviour and the practice of pastoral ministry by clergy and church workers, can be found on the General Synod website at <http://www.anglican.org.au/docs/PSCFISrevMar06.pdf>

Sexual abuse and related theological issues are thoroughly considered in Patrick Parkinson (2003) *Child Sexual Abuse and the Churches*, 2nd ed., (Sydney: Aquila Press).

Dale Tolliday, Director of Cedar Cottage, the New South Wales Health Department's service for parents who have sexually abused their children delivered the keynote address *Where to for Abusers?* at *Safe as Churches? II*, a national ecumenical consultation on Sexual Misconduct and Abuse in Australian Churches at Canberra on 8-10 September 2005. A copy of this address in print or audio form can be ordered from the

National Council of Churches in Australia whose contact details can be found on its website at <http://www.ncca.org.au/>

Chaplains who serve in any correctional institution in the diocese may be able to provide assistance in the establishment of pastoral supervision and support of sexual abusers in the parish. Contact details for any such chaplains can be obtained through the Registrar or the Director of Professional Standards of the diocese.

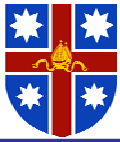
Kairos Prison Ministry Australia, which is an interdenominational Christian prison ministry, may also be able to provide assistance in the establishment of pastoral supervision and support of sexual abusers in the parish. Contact details can be found on its website at http://members.optusnet.com.au/~kairospm/contact_new.htm

Prison Fellowship Australia, which is an interdenominational Christian prison ministry, may also be able to provide assistance in the establishment of pastoral supervision and support of sexual abusers in the parish. Contact details can be found on its website at <http://www.pfi.org.au/pfa/contact/>

The Supervision and Pastoral Care of Offenders is distance learning programme containing five hours of DVD material produced by the interdenominational English organisation Churches' Child Protection Advisory Service. The programme examines issues related to sex offending and includes understanding patterns of sex offending behaviour, risk assessment and written contracts, and the treatment, pastoral care and support of sex offenders in a church setting. It can be purchased for £49.95 (including postage) from Churches' Child Protection Advisory Service, PO Box 133, Swanley, Kent, BR8 7UQ, United Kingdom. The CCPAS email address is info@ccpas.co.uk

15 December 2006

PROFESSIONAL STANDARDS COMMISSION



Anglican Church of Australia

APPENDIX A

DIocese OF [INSERT NAME]

MEMORANDUM OF UNDERSTANDING REGARDING THE INVOLVEMENT OF [INSERT NAME] IN THE PARISH OF [INSERT NAME]

1 PARTIES

The parties who agree to this Memorandum of Understanding (**Memorandum**) are:

[INSERT NAME] (**Parishioner**)

[INSERT NAMES] representing the Parish of [INSERT NAME] (**Parish Representatives** and **Parish** respectively)

[INSERT NAME] representing the Diocese of [INSERT NAME] of the Anglican Church of Australia (**Diocesan Representative**, **Diocese** and **Church** respectively).

2 PURPOSE

The purpose of this Memorandum is to state the conditions upon which the Parishioner can be involved in the Parish.

3 ACKNOWLEDGEMENTS

3.1 The parties are committed to the physical, emotional and spiritual welfare and safety of all people involved in the Parish.

3.2 The Parishioner [**DELETE INAPPROPRIATE WORDS** has made admissions concerning/been charged with an offence involving/pleaded guilty to/been convicted of a sexual criminal offence/has been disciplined as a church worker within the Church because of/has been refused ordination, employment or appointment in the Church because of an adverse risk assessment arising from/ has been disciplined by another organisation for/is a church worker against whom allegations of sexual misconduct are currently being dealt with under Church disciplinary procedures/is a person who is considered to be a risk to the safety of children and/or vulnerable adults because of an adverse risk assessment relating to/sexual misconduct].

3.3 The Parishioner [**DELETE INAPPROPRIATE WORDS** has been worshipping and been involved/wishes to worship and be involved] in the Parish.

3.4 In order to ensure the physical, emotional and spiritual welfare and safety of all people involved in the Parish, and to enable the Parishioner to worship and be involved in the Parish, the parties freely commit themselves to abide by the provisions of this Memorandum.

4 COMMITMENT OF THE PARISHIONER TO THE PARISH

4.1 The Parishioner will only attend the worship service at **[INSERT NAME OF CHURCH]** at **[INSERT TIME AND DAY]** and other worship services agreed to by the Parish Representatives.

4.2 The Parishioner will not visit any property of the Parish except for specified worship services and for other activities authorised by the Parish Representatives.

4.3 The Parishioner will enter and leave the property of the Parish for specified services and other authorised activities by the route designated by the Parish Representatives, and stay away from areas of the property where children **[IF APPLICABLE INSERT and THE NAME OF ANY DESIGNATED ADULTS]** are present.

4.4 The Parishioner will sit in **[INSERT NAME OF CHURCH]** and at other authorised activities where directed by one of the Parish Representatives and will not sit in the vicinity of, or be alone with, children **[IF APPLICABLE INSERT and THE NAME OF ANY DESIGNATED ADULTS]**.

4.5 The Parishioner will only use the toilet facilities on the property of the Parish when accompanied by a Parish Representative or a person specified in clause 5.3 below.

4.6 The Parishioner will comply with all reasonable directions given by a Parish Representative or a person specified in clause 5.3 below at specified worship services and other authorised activities for the purpose of ensuring the welfare and safety of any person or persons.

4.7 The Parishioner will not participate in any Parish activity or camp where children **[IF APPLICABLE INSERT and THE NAME OF ANY DESIGNATED ADULTS]** may be present.

4.8 The Parishioner will not accept nomination for election for, or undertake, any leadership role in the Parish.

4.9 The Parishioner will meet regularly, and as requested, with the person or persons specified in clause 5.3 below and any other person undertaking pastoral supervision and support of him/her.

4.10 The Parishioner understands that if any person makes a complaint against him/her of abusive behaviour towards or with a child or adult, it will be immediately reported to the Director of Professional Standards of

the Diocese and the Diocesan Representative, and may be reported to the police and child protection authority.

- 4.11 The Parishioner agrees if he/she is a member of the clergy not to wear any clerical clothing or accessory at any Parish activity or to call himself by a title used by a member of the clergy (eg Reverend) in any communication with a person involved in the Parish.

5 COMMITMENT OF THE PARISH TO THE PARISHIONER

- 5.1 The Parish accepts the Parishioner as a member of the Parish community, and encourages him/her to use these gifts appropriately in the Parish.
- 5.2 The Parish commits itself to provide pastoral supervision and support of the Parishioner and not to place the Parishioner in any situation where he/she may be alone with children **[IF APPLICABLE INSERT and THE NAME OF ANY DESIGNATED ADULTS]**.
- 5.3 The Parish Representatives appoint **[INSERT NAME/NAMES]** to provide pastoral supervision and support of the Parishioner.

6 DISCLOSURE

- 6.1 This Memorandum will be kept confidential except as set out herein.
- 6.2 The Parishioner understands that the Parish Representatives will disclose this Memorandum:
- 6.2.1 to the minister of the Parish;
 - 6.2.2 to any person undertaking the role of Parish Representative;
 - 6.2.3 to the person or persons specified in clause 5.3 above and any other person undertaking pastoral supervision and support of him/her;
 - 6.2.4 to persons responsible for the welfare and safety of children and/or vulnerable adults involved in Parish activities;
 - 6.2.5 to **[INSERT WHERE THE PARISHIONER IS A KNOWN SEXUAL ABUSER the members of the Parish OR WHERE THE PARISHIONER IS A SUSPECTED SEXUAL ABUSER THE APPLICABLE CATEGORIES OF PERSONS]**; and
 - 6.2.6 the Director of Professional Standards of the Diocese.
- 6.3 The Parishioner understands that the Parish Representatives, the Diocesan Representative and/ or the Director of Professional Standards of the Diocese may disclose this Memorandum:

- 6.3.1 to any person, whether or not a member of the Parish, where they reasonably consider that it is necessary to ensure the welfare and safety of any person or persons; and
- 6.3.2 where the Parishioner wishes to be involved, or becomes involved, in another parish of the Diocese or another diocese of the Church, to the person or persons responsible for the welfare and safety of children and/or vulnerable adults in that parish or diocese.
- 6.4 The Parishioner understands that if he or she breaches any provision of this Memorandum the Parish Representatives may disclose this Memorandum and its breach to any person involved in the Parish, the Diocesan Representative and the Director of Professional Standards of the Diocese.
- 6.5 The disclosure to the Director of Professional Standards of the Diocese shall be made by sending the original Memorandum. The disclosure otherwise authorised by this clause may be made orally or by provision of a copy of the Memorandum.

7 CESSATION OF INVOLVEMENT OF THE PARISHIONER IN THE PARISH

- 7.1 If the Parishioner ceases to be involved in the Parish and wishes to be involved in another parish of the Diocese or another diocese of the Church he/she will notify the Diocesan Representative or the Director of Professional Standards of the Diocese.
- 7.2 If the Parishioner breaches any provision of this Memorandum he/she will no longer participate in any Parish activity unless a Memorandum in similar terms is entered into.
- 7.3 If the Parishioner ceases to be involved in the Parish for whatever reason or breaches any provision of this Memorandum this Memorandum will cease to be in force and the Parish Representatives:
 - 7.3.1 will notify the Diocesan Representative and the Director of Professional Standards of the Diocese; and
 - 7.3.2 where they reasonably suspect that the Parishioner wishes to be involved, or has become involved, in an organisation in which children and/or vulnerable adults are involved, may notify the person or persons exercising leadership in that organisation.

8 REVIEW

- 8.1 This Memorandum will be reviewed in the event that the Parishioner is acquitted of the charges or allegations of a sexual criminal offence/sexual misconduct.
- 8.2 This Memorandum may be reviewed by the parties from time to time, and must be reviewed every year.
- 8.3 Any agreement reached in any review, including a variation to this Memorandum, must be recorded in writing, dated and signed by all parties and the original varied Memorandum will be sent to the Director of Professional Standards of the Diocese.

Dated:

.....
Parishioner

.....
Parish Representatives

.....
Diocesan Representative

DISTRIBUTION:

- Parishioner
- Minister of the Parish
- Parish Representatives
- Diocesan Representative
- Director of Professional Standards (original)
- Persons undertaking pastoral supervision and support of the Parishioner