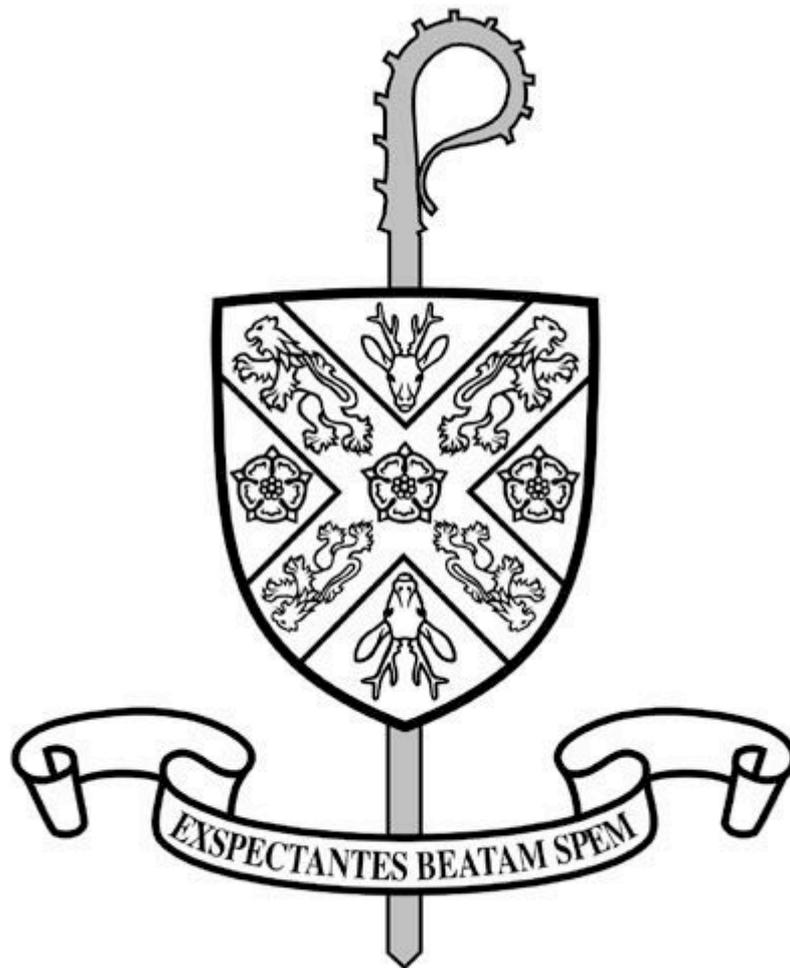


DIOCESE OF MIDDLESBROUGH

‘VALUING THE UNMEASURABLE’



SCHOOL CHAPLAINCY GUIDELINES

FOREWORD

Recently I was at a conference in the diocese and heard a phrase describing our Catholic schools as “Beacons of Hope”. As well as endeavouring to be centres of excellence in education at all levels, they are privileged places where the Gospel can be lived out and its values can permeate every physical space, every curriculum subject, and most importantly, every individual involved in the process. If the school is a beacon of hope then the chaplain, chaplaincy coordinator and chaplaincy team have to be inspirers and encouragers so that the light of hope can burn brightly in a world desperately in need of it.

I welcome these guidelines as a contribution to the means by which we can be free to minister, serve, support, inspire and encourage Catholic Education in the Diocese of Middlesbrough and ensure that our schools are genuine communities of Christian joy and hope.

A handwritten signature in black ink, reading "Terence Patrick Draney". The signature is written in a cursive style with a cross at the beginning.

RT REV T P DRAINEY
BISHOP OF MIDDLESBROUGH

VALUING THE UNMEASURABLE

Often in education we look to be able to measure what we are doing. This can lead us to assume that only the measurable is important. School chaplaincy reminds us that often the most important things are unmeasurable with the tools often used to judge success in education.

The Catholic ethos of a school is a slippery subject. It underpins every part of school life from relationships to school dinners and should be evident in every department of the institution. It is a way of life, not an example. This is why school chaplaincy is vitally important to the life of a school. It is not the 'Catholic Department' nor does the chaplain 'do' so that others 'do not'.

School chaplaincy has developed from provision of the Sacraments and catechesis to include spiritual accompaniment, witness and the clear mission of empowering all people in school to live their faith journey in a way that has its positive effect on others. In short, school chaplaincy provides focus, direction and inspiration for the rest of the school community so that all they do, say and are, continually points to the truth revealed in the person of Jesus Christ.

Our schools are beacons of belief, morality, spirituality and hope. School chaplaincy allows us to place the utmost value upon much which often goes unmeasured. It focuses precisely upon our reason for having faith schools and allows all associated with them to do the same. The presence of God needs to be announced to those who, often, do not realise he is already a part of their lives.

**PART ONE:
THE CONTEXT OF
SCHOOL CHAPLAINCY**

THANK YOU FOR YOUR MINISTRY

Thank you for being a part of the work of school chaplaincy in the Diocese of Middlesbrough. Whatever part you play in the whole, take your first steps with confidence, knowing that you, your gifts, talents and passions are a hugely important part of how many of the people with whom you have daily contact experience the Catholic faith.

School chaplaincy is right at the very heart of why we have Catholic schools. Our schools do not exist simply to educate Catholic children but to proclaim the Good News of Jesus Christ the Son of God and be living witnesses to his presence in the world. Every aspect of school life should have Christ at the centre. Modern day school chaplaincy responds to the demands placed upon schools continually expanding its vision to be able to map the continually changing terrain upon which we minister. More than being the work of just the clergy or religious involved in the life of a school, chaplaincy has embraced the principles of collaborative ministry based upon our common consecration in Baptism.

School chaplains and chaplaincy coordinators are appointed by the Bishop in collaboration with the school governing body. This is a measure of the importance placed upon the role. Chaplains and chaplaincy coordinators share in the teaching office of the Bishop in his role as pastor of the Diocese. He relies on chaplains and chaplaincy coordinators in the same way as he relies on Headteachers and Heads of Religious Education. The specific role they play in their specific setting has a wider effect upon the Catholic life of the whole diocese.

THE VOCATIONAL NATURE OF SCHOOL CHAPLAINCY

As the work of many, school chaplaincy has, at its core, the common priesthood of all the baptised. At baptism we are all consecrated -set aside - for some special task which God has not assigned to another. As Christ, we are anointed Priest, Prophet and King so we share in those roles as we live out our calling. School chaplaincy is a vocation which honours our baptismal gifts.

The Priestly role of a school chaplain or chaplaincy coordinator.

The spiritual life of each individual is of paramount importance. Each encounter Christ had with another person is characterised by his concern for their spiritual well-being. He challenged, taught, accompanied, befriended, forgave and healed, always seeing the need in others and actively addressing it. This he did as an active expression of love. It is this self-emptying love which we hope to emulate.

We minister to those around us when we see a need and respond to it in love - as a priority.

The Prophetic role of a school chaplain or chaplaincy coordinator.

Jesus completes the long line of Old Testament prophets. Through the generations they constantly called people to newness of life, to refocus their vision so that they could live in relationship with God the father and each other. Jesus calls us all into the newness of life lived according to the Good News. Those engaged in the work of school chaplaincy must have their eyes fixed firmly on the Lord and at the same time possess a vision which is broad enough to ensure that no-one is excluded from the invitation into personal encounter with God.

The Chaplain will aim to bring religious awareness and insight to bear on the issues confronting both individuals and the school community. This is the

'prophetic' role, and Chaplains may find themselves both comforting and challenging the community.

The Kingly role of a school chaplain or chaplaincy coordinator.

The origins of the concept of 'pastoral' care lie in the biblical idea of the 'shepherd' or pastor as one who cares for the flock. Within the early Christian community, the idea of Jesus Christ as the 'shepherd' developed, taking its best-known form in the image of the 'good shepherd' of St John's gospel. Christian pastoral ministry derives from this model. Catholic Schools recognise their responsibility to support the person as well as to teach the pupil.

The school Chaplain usually has pastoral responsibility for the whole of the community, rather than (as in the case of pastoral staff) a section of it. The Chaplain's care covers pupils, teachers, school leaders, school non-teaching staff, and the wider school community - notably parents.

BALANCING EXPECTATIONS AND REALITY

Perhaps the biggest challenge facing the chaplain, or chaplaincy coordinator, is the constant work and vigilance required to balance all of the demands of the post against what is actually possible in each unique context. Without doubt, in every school in the diocese there is much work to do. As with every parish in the diocese, regardless of its size or shape, there are people who need pastoral care.

In school the chaplain, chaplaincy co-ordinator and their line manager will constantly need to be mindful of the unique challenge they face in establishing and developing whole school ownership of its Catholic ethos and identity.

Firstly, it is possible that due to the nature of their work, others in the school community adopt a default position which views chaplaincy as ‘another department’ in the school. The danger here is that such a view allows individuals to absent themselves from responsibility for care of the ethos of the school. In fact, the challenge of the chaplaincy team is to allow everyone in the school to see that they have a part to play. So the work of the chaplaincy team becomes a catalyst for all kinds of other endeavours by all kinds of people across the life of the school. In this way, as a community, they ‘evangelise the culture’.

Secondly, the chaplain or chaplaincy coordinator may often fall into the trap of feeling as though they have to be ‘all things to all people’. Certainly, the human reality that is often easier to simply get on and do the job yourself is true. However, the chaplaincy team always adopts a facilitating role, empowering and inspiring other people ahead of supplying neat packages of resources which others can use without pouring any of themselves into the endeavour.

The chaplaincy team should always work to balance these challenges. It is a matter of constantly ‘taking the temperature’ of school life and responding

in faith in the best way possible. This is based on the solid relationships that the chaplaincy team builds with the whole school community, rather than on a strategy or set of resources. Strategy and resource always flow from perceived need.

Without doubt, the chaplaincy team will always be asked for more. By its very nature, the work of the team crosses boundaries so that 'unsocial' or 'out of school hours' can be a regular part of life. Especially as the team is the catalyst for work to strengthen relationships with the wider community and provide opportunity for the school community to actively take part in the life of the Diocese as well as the universal Church. Here the vocational nature of the role and an ability to say a willing, 'Yes' to the unexpected, is a gift which is balanced by a line manager wise enough to see the benefits for the school community in these activities and guard against burning out the chaplaincy team.

'We see that the task of evangelisation operates within the limits of language and circumstance. It constantly seeks to communicate more effectively the truth of the Gospel in a specific context, without renouncing the truth. A missionary heart makes itself, 'weak with the weak, everything for everyone' (1 Cor 9:22). It never closes itself off, never retreats into its own security, never opts for rigidity or defensiveness. It realises that it has to grow in its own understanding of the Gospel and in discerning the paths of the Spirit, and so it always does what good it can, even if in the process, its shoes get spoiled by the mud of the street.' - Pope Francis, *Evangelii Gaudium* 45

BEING A SCHOOL CHAPLAIN

Being a school chaplain means being a person of faith who is aware of their own need of the presence of Jesus Christ in their life, who is constantly challenged by the Gospel message and supported by the grace of the Holy Spirit. It is this personal relationship with the Trinity and commitment to living faith which breathes life into all other facets of school chaplaincy:

- **Helping** pupils to recognise their need for God and **facilitating** God's self-revelation to them.
- **Helping** all individuals in the school community with their spiritual growth and development, helping them deepen their own spiritual life and relationship with God.
- **Supporting** pupils as they attempt to answer life's problems and **helping** them to shape the questions.
- **Listening** to the concerns of pupils and helping them to deal with them.
- **Spending time** around the school, in the playground and staff-room.
- **Being** a living witness to the Christian way of life.
- **Accompanying** and **sharing** the story of young people at a particular stage of their journey through life.
- Giving **encouragement** where and when it is needed.
- **Knowing** your people-pupils, staff and all who work within and for the school.
- **Being** what you need to be: prophet, presence, bridge-builder.
- **Appreciating** and **enjoying** the happiness and inspiration that young people can give.
- Having the **courage** to try things out and then to **reflect** on failure as well as success.
- **Animating** and empowering active participation in the liturgy.
- **Being open** to the riches of the many traditions of the Catholic Church.
- **Networking** with parishes and clergy.
- **Liaising** with parents and agencies.

CHAPLAINCY AND YOUNG PEOPLE

The work of the chaplaincy team has its effect on the whole school community. It would be a grave mistake should the work of the team ignore any constituent part of the whole. Staff, parents and all others associated with the wider school family are all in the care of the chaplain or chaplaincy coordinator. However, the main call on the time of the chaplaincy team will be dealing with the spiritual wellbeing of the student body.

Speaking in 2010 during his visit to the UK, Pope Benedict XVI spoke to young people about their hopes for the future. He said, 'I ask you not to be content with second best'. Here the Pope was laying out a vision for faith of the highest quality, a vision our ministry should honour.

The work of School Chaplaincy should be informed by the four goals for youth ministry set out in the document, 'Called to a Noble Adventure' published by CYMFed (Catholic Youth Ministry Federation) part of the Bishop's Conference for England and Wales Department for Evangelisation:

Goal A:

Youth ministry fosters the complete personal and spiritual growth of each young person, acknowledging the specific needs of young people in our society.

Goal B:

Youth ministry calls young people to live as disciples of Jesus Christ in our world today, rooted in the living tradition of the Church.

Goal C:

Youth ministry enables young people to participate fully in the life of the Catholic community, recognising the intrinsic value of youth and all that it has to offer the Church.

Goal D:

Youth ministry sends young people out as prophetic witnesses of Christ calling the world and the Church to a renewal of faith, hope and love.

THE FUNCTION OF A SCHOOL CHAPLAIN

The Chaplain should:

- have the ability to initiate and motivate;
- be both sensitive and creative;
- be a good communicator;
- have a sense of humour;
- be organised, energetic and outgoing; have the ability and willingness to delegate; be able to involve others in worship;
- relate easily to staff, pupils, parents, governors and clergy;
- take an interest in, and respond to, educational initiatives;
- have experience of working with young people;
- be creative in facilitating acts of worship;
- demonstrate a willingness to develop the skills needed to work in educational institutions;
- have the courage to plan for leaving.

What does chaplaincy offer to a school?

- A focus for the planning of collective worship.
- A focus for preparing special acts of worship.
- Facilitation for creating a variety of forms of worship.
- A means of making tangible the presence of God in the school.
- The development of a sense of liturgy - one that is modern and relevant to the lives of the pupils.
- A 'critical friend'.
- An agent for creating good links with parishes.
- A distinctive presence in the school.
- A bridge between the school and the communities it serves.
- An oversight of the care and nurture of the whole school community.
- Support for the spiritual and moral development of pupils.
- A guide and support for staff.
- An opportunity to meet the different needs of pupils at different stages of development.

What is the focus of the chaplain's role?

- A spiritual companion.
- A challenging presence in the school.
- A focus for healing and reconciliation.
- A driver of inclusivity.
- An agent of mercy.
- An evangeliser.
- A champion of a universal vision.
- Prayer for the whole school and its communities.
- To have ideas regarding worship, special occasions, liturgies for schools, collective worship, etc.

WORKING AS A SCHOOL CHAPLAIN

Aspects of the role:

- **Pastoral** - care and support for community members – pupils, staff, parents - perhaps especially at times of personal or community crisis;
Liturgical – the planning, organisation, leadership and sharing of prayer and worship within the school community;
Missionary – the public representation and commending of the Christian faith among community members, and the support of members of other faiths;
Spiritual – influencing from the spiritual perspective the life of the school, its curriculum and its decision-making, its routines and provision;
- **Prophetic** – continually prompting the community to be Gospel centred by promoting Christian discipleship - highlighting the good and naming the bad in its corporate life.
- **Purpose:** *The role of the chaplain is to care for all members of the community, in particular to pray with them and to minister to their spiritual needs.*
- **Accountability:** *The chaplain is accountable to the governing body through the head for the performance of his chaplaincy role. The Diocese also has a role through the person of the Bishop.*

SPIRITUALITY OF A SCHOOL CHAPLAIN

A chaplain needs to have a clear picture, as does the school, of the nature and extent of the work to which he or she is called by God.

A sense of vocation lies at the heart of chaplaincy. A vocation is a genuine attempt to respond to the voice of God in your personal life. To be a chaplain is not quite analogous to being a head of English or a pastoral leader or an inclusion manager - though these are equally roles in which people are employed by the school, and may well involve for those in them a sense of undertaking a work for God, as well as for the school. The chaplain's concern is above all with the people in his or her care as people, as children of God, struggling to find their way in life and to walk their own pilgrimage, and needing the support of God's gracious love, whether or not they are themselves people of faith.

The chaplain is above all, a minister of the love of God. His or her task is to be a person who embodies not simply the school's official estimation of religious faith - to be 'the God person' - but someone who embodies also a clear and tangible spirituality. Faith and the life of faith must be visibly present in him or her.

When the chaplain leads worship in the school context, there should be no doubt that this is a person whose own relationship with God is meaningful, and who seeks to lead others in a path he or she knows from experience, rather than just in theory. The life of prayer and worship will be one in which the chaplain is naturally 'at home', and one in which he or she may accompany and guide others without pretension or pretence.

When the chaplain offers counsel or support, this will be an expression of God's love rather than just of sympathetic interest or concern on the part of the chaplain. When the chaplain is sought out by the anxious or the distressed or the bereaved, he or she has to offer not just the affectionate interest and empathy of a fellow human being, but the clear assurance of God's love, ministered and shared.

At the heart of the chaplain's role is the calling to be a person who in some real sense knows God, who walks in faith, and who has an alert, attentive openness to what God might be asking of him or her. In simple terms, the chaplain needs to be a person of genuine spirituality, rooted in prayer, worship and study of the Scriptures.

The chaplain's own personal spirituality - hard to quantify, difficult to weigh, and evidently unmeasurable - is what sustains and enables the whole of his or her ministry.

THE DIOCESAN DIMENSION OF CHAPLAINCY

The distinctive nature of Catholic schools and colleges is found in their striving to be educational communities founded on faith and committed to a Catholic vision of life. The advent of full and part-time chaplains and chaplaincy co-ordinators acknowledges the importance of protecting and nurturing that distinctive nature which should inform and underpin every aspect of school life. With the increasing demands on all involved in education, having someone who works on a different rhythm, and whose priority and focus is the Catholic ethos, often proves hugely beneficial to the community.

There are different models of chaplaincy, but most chaplains will work closely with the RE department and pastoral staff - and many are now working at extended leadership level. Conscious that they alone are not the 'providers' of the ethos (that role belongs to everyone in the school) they are in a unique position to resource, facilitate, support and encourage the mission of the community.

In the light of this chaplains should not sit on the governing body of the school as they need to be able to appropriately challenge even there. The recommendation is that the Chaplain, regardless of salary and experience, should sit on the Senior Leadership Team of the school.

Giving time to recognising the Diocesan nature of the role is not to be overlooked, even when the pressure of daily life is considerable. Those engaged in the work of school chaplaincy across the Diocese should meet regularly with the Diocesan Coordinator of School Chaplaincy and each other for mutual support. They should also work closely together, with the Diocesan Youth Service and MYMission: The Middlesbrough Diocesan Youth Mission Team.

Many chaplains will have come from a background of education or youth ministry; this is not essential, but a love of working with young people is. Chaplains need a good grounding in theology, doctrine and liturgy, have good listening skills and an understanding of the world of education. The priorities

of government initiatives and the priorities of a community committed to a Christian vision of life do not always converge and the chaplain may have to be the 'prophetic voice' of that community, helping managers and governors to hold on to the vision of their mission statement. This cannot be done in isolation and the full support of the diocese and the adoption of a broad vision are vital in this respect.

Together, the Diocesan Coordinator of School Chaplaincy, The Diocesan Education Service, The Diocesan Youth Service and MYMission provide ongoing help and support to schools and chaplaincy teams with appointments, formation and facilitation of such things as staff and student retreats, missions, resources, pilgrimages and all other diocesan elements of school chaplaincy.

The story of the risen Christ appearing among two of his disciples on the road to Emmaus gives chaplains a perfect model of pastoral ministry as they walk beside young people and all those involved in their education and formation, inviting them to a fuller life in Christ. The chaplain must always be present to the whole school community in the name of Christ and the Church and he or she is called to evangelise, befriend, bring reconciliation and healing and, above all, celebrate and affirm the uniqueness of every individual.

Our schools are not some sort of 'fringe activity' within the Catholic community. They are an essential part of the Church's mission to proclaim the Good News of Jesus Christ and that role becomes more important as fewer are hearing that message in their homes or in their parishes. Chaplains play a vital role in sustaining and supporting that mission.

TERMINOLOGY

We all know that in the day to day of school life, regardless of your place in the whole, people will call you, 'the school chaplain.' However, there are some important distinctions which must be made in terminology for the sake of us understanding our roles and allowing for differentiation in terms of responsibilities and working relationships. We should not be hung up on these phrases but we do need to know the subtleties of each.

Chaplain

In our official documentation and in literature which schools produce, only clergy (priests or deacons) are to be referred to as Chaplains.

Senior Chaplain

If there is more than one priest or deacon serving a particular school, one is to be identified as the **Senior Chaplain**.

Chaplaincy Co-ordinator

A layperson in the same role is to be referred to as the Chaplaincy Co-ordinator.

Chaplaincy Worker

Other lay people officially working alongside the Chaplaincy Co-ordinator are to be referred to as Chaplaincy Workers.

Diocesan Coordinator of School Chaplaincy

The person appointed by the Bishop to act for him in overseeing the work of all those engaged in school chaplaincy, offering support and guidance where necessary.

PART TWO
CHAPLAINCY TEAMS

CHAPLAINCY TEAMS

Taking into consideration the demands of fully active chaplaincy ministry, the **team approach** has obvious advantages; it allows for peer support and brings all kinds of talents into the school setting. We in the Diocese of Middlesbrough have an established make-up of those teams, creating consistency across the diocese. Chaplaincy Teams are made up of:

- Senior Chaplain/Chaplaincy Co-ordinator
- Governor representative
- Senior Leadership representative
- Pastoral Care Team representative
- Head of RE
- Head of PSHE
- Staff representative
- Clergy representative
- Young People
- Student representative(s)
- Secretary/minutes taker

The team should meet **termly**. The Diocesan School Chaplaincy Co-ordinator should be included amongst those who receive the minutes of those meetings.

The team forms the **core of the life of the Chaplaincy** and is responsible for it.

Meetings can, of course, be **open to others and/or all**, to encourage and foster relationships between departments and different aspects of the school's life.

The team is **self-governing**. It takes responsibility for the school's chaplaincy policy (which is approved by the Governing Body) and strategy, regularly reviewing its own effectiveness and adherence to good practice.

PROCESS OF APPOINTMENT

The **Principal Chaplain or Chaplaincy Co-ordinator** is appointed by the Bishop in consultation, if said person is a religious, with the religious superior, and with the governors of the school, the head teacher and the Diocesan School Chaplaincy Co-coordinator.

Voluntary workers from outside the school are accepted by the governors and head teacher on the recommendation of the Principal Chaplain or Chaplaincy Co-coordinator.

The **Diocesan School Chaplaincy Co-ordinator**, as the Bishop's representative, should be kept informed at all stages.

Voluntary workers from within the school staff who have already been through a process of appointment by the governors should be accepted by the Principal Chaplain or Chaplaincy Co-ordinator with the agreement of the head teacher. Again, the Diocesan School Chaplaincy Co-ordinator should be kept informed.

Where a school's chaplaincy team consists of entirely voluntary members, one of these should be selected, in consultation with the Diocesan Co-ordinator, as the designated person who will act as a team leader and liaise with the head teacher and the Diocesan Co-ordinator.

The Church sponsored document '*From Guidelines to Good Practice*' and '*Safe from Harm*' published by the Home Office both specify six conditions for the appointment of helpers where young people are concerned:

1. A standard **application form**
2. A **reference**

All clergy should be exempt from this as we may assume that the Bishop of Middlesbrough will act as their referee. Likewise those in religious orders come with the approval of their superior.

3. An interview
4. A DBS and all other appropriate safeguarding checks
5. A period of probation

This period of probation should normally last for six months.

For diocesan clergy this period of probation serves as a time during which they can assess any problems with time commitment, expectations and conflicting interests, and work with the school to resolve such problems.

For lay people, as with the clergy, this period of probation enables their contribution to be assessed, but would also take into account their compatibility with the chaplaincy team and the school system and ethos. This ensures that all chaplaincy work is conducted in sympathy with school and diocesan policy.

6. A job description

Upon appointment, a Senior Chaplain or Chaplaincy Co-ordinator should receive a copy of these *Guidelines*.

INDUCTION

It is for each school/college to draw up their own guidelines for a thorough induction of new Chaplaincy staff, specific to their own needs and requirements.

The following guidelines are given as an indication of the areas which need to be addressed:

1. Tour of buildings

2. Signing in and out process

3. Introductions:

- Head teacher
- Senior Leadership
- RE staff
- Heads of Departments
- Secretarial staff
- Site staff
- Head boy/girl
- Student council
- Whole staff

4. How the school/college works:

- Who to contact for what
- Timetable
- Diary of events
- Classroom/school etiquette
- Current issues
- Pressures on staff from external agencies
- Home/school support networks

5. The RE & PSHE departments:

- Policies
- Syllabi
- Relationship with Chaplaincy and whole school/college issues

6. School/College policies:

- Equal opportunities
- Health and safety
- Staff development
- Rules and disciplinary procedures
- Admissions

7. Parish/home/school/ college partnership:

- Links with local parishes and community
- Sacraments/sacramental programmes
- Links with LEA and Diocesan agencies

8. Governing body:

- Composition
- Responsibilities

GOOD PRACTICE

Good practice is about, “... **protecting our leaders/helpers from harm as well as children and young people**. People in various ministries with children and young people will go to great lengths to help those with whom they work. We have a responsibility to ensure that our leaders are aware of and follow guidelines for best practice” (*Guidelines to Good Practice, Catholic Youth Services*, 1995, p. 2).

The Children’s Act 1989 requires that parents should be informed and their permission sought when a child requests help or is felt to be in need of support. It is the Senior Teacher responsible for Pastoral Care or his/her delegate who makes the necessary contacts. Chaplaincy should not, therefore, as a rule, act independently where listening support is concerned.

Inevitably, when offering listening/pastoral support, those working in chaplaincy may find themselves in one to one situations with pupils. This should always take place in a **safe environment**, with other staff or colleagues near at hand. **Common sense** and **appropriate behaviour** are essential in all contacts with children and young people.

Chaplains, “... **should think and act carefully about taking risks** and about situations which could lead to difficulties or embarrassment, accusations or temptation ... [Chaplains] need to remember that good practice is to protect themselves as well as children and young people” (*Guidelines to Good Practice, Catholic Youth Services*, 1995, p. 6).

The **chaplaincy team should work in harmony with the pastoral care team**, leasing closely with the staff responsible for pastoral care.

In our work with children and young people the degree of **confidentiality** is governed by the need to protect the child.

Chaplaincy teams should follow guidelines for teachers on confidentiality, child abuse procedures and appropriate meeting places.

In the context of Catholic education and chaplaincy provision, only the **sacrament of Reconciliation** offers **absolute confidentiality**. No other team member should offer the promise of such confidentiality under any circumstances.

Outside the sacrament of Reconciliation, before a young person makes any disclosure, he/she must be made aware that the Chaplain will keep all confidences unless he has 'reasonable cause to suspect that the pupil is suffering, or is likely to suffer significant harm' (Children's Act 1989, part 5, para 43, section 1a).

The young person must also be made aware from the outset that the **Chaplain is not their sole source of support**, but **operates in partnership** with their **Head of Year** and **Head of Pastoral Support**, to whom any information giving cause for concern could be relayed in confidence, always with the young person's prior knowledge and assent. The young person should know that this person might need to seek help from or refer the pupil to another service.

Except in the case of child protection issues, personal information, including name, address, biographical details and any other information which might lead to the pupil being identified must be treated with absolute confidence.

It is ideal for a Chaplaincy to keep a **Chaplaincy Support Record**, logging details of support given.

The Chaplaincy team member's role as **listener, helper, befriender**, is to offer emotional and spiritual support and to provide practical support, information and advice when required.

The principal **motivation** must always be the **well-being** of the young person.

The obligation to, “... **do what is reasonable in all circumstances of the case for the purpose of safeguarding or promoting the child’s welfare...**” (Children’s Act 1989, part 1, para 3, section 5) is the basis of the principle of

‘Duty of Care’ and as such demands compliance with child protection and safeguarding requirements. The requirements as set out by the Diocese of Middlesbrough are clearly set out in this document.

Supervision is a vital element where work is discussed and reviewed and plans are made. It offers those working in Chaplaincy some kind of challenge, helps set priorities and aims, and helps give some direction to their work and assists in the evaluation of it.

The **Chaplain/Chaplaincy Co-ordinator is responsible to the Head teacher on a day to day basis**. It is therefore up to the Head teacher to provide for this supervision, wither personally or though another member of the Senior Leadership Team.

Supervision is concerned with:

- The **purpose** of Chaplaincy
- Setting **aims** and **objectives**
- **Evaluating** and **assessing**
- **Managing** tasks and **workloads**
- **Relationships** within the team and with the school/college
- **Feelings, morale** and the **well-being** of Chaplains/Chaplaincy Co-ordinators
- **Training** needs
- **Exploring** current **issues**
- The **development** of effective Chaplaincy

Support is about helping and encouraging the Chaplain/Chaplaincy Co-ordinator in a sometimes difficult and lonely job, in order that he/she remains happy and effective in his/her role and is able to cope with pressures which may arise.

Support is having someone:

- To **talk** to
- Who will **listen** and understand
- To **explore** new ideas with
- To talk through **problems** with
- Who **encourages** and **praises** you
- Who takes an **active interest** in your progress
- Who offers **practical support**
- Who is **concerned** about your peace of mind
- Who is readily **available**

The Diocesan School Chaplaincy Co-ordinator is ready to offer support on an individual basis if those working in Chaplaincy have a particular problem they wish to discuss.

LISTENING

It is **not** the remit of the Chaplaincy to offer a **professional counseling** service. Anyone requiring counseling is referred to a professional counselor by the pastoral care team. It is the responsibility of the individual school to ensure professional practice in this area, in accordance with LEA directives.

However, much successful support work with individual pupils happens in our schools through Chaplaincy. At the heart of this work is a healthy, trusting relationship between the Chaplain/Chaplaincy Co-ordinator and the young person which enables personal healing and growth to occur.

Catholic Chaplaincy operates within the Catholic ethos of the school and Catholic values which underpin that ethos. It is within that context that we talk about the active listening which lies at the heart of much Chaplaincy work with our young people.

What does active listening mean?

- It means enabling not just young people, but all members of the school community to share their feelings.
- It means providing members of the school community with the opportunity to talk to someone who is part of that community and who understands its working practices, its pressures, etc.
- It means being non-directional except where common sense dictates it and where a spiritual perspective is appropriate.
- It means encouraging members of the school community to listen and communicate effectively with each other and with their families.

Active listening focuses your attention on what a person has to say in words, actions and feelings. Listening actively and acknowledging what is being said is very difficult, but an obvious need. It enables you to understand a person's perceptions, feel their emotions and hear what they are trying to say

What does active listening involve?

Attending:

It does not mean looking at someone with merely apparent attention, while one's mind is focused on an entirely different issue.

Empathy:

It means being actively involved in trying to put oneself in another's shoes; trying to feel some of their emotional reactions to a situation; to be one with them for a moment.

Non-judgmental:

To understand is not necessarily to approve, but it does involve respect. From understanding comes a greater tolerance, less impatience and a better capacity for effective help.

Tips for good listening:

- Good **eye contact** and attentive body language
- '**Phatic**' responses; the occasional use of 'mmm' or 'I see' or 'yes' shows the speaker that you are still with them
- **Limit your own talking**; you cannot talk and listen at the same time
- **Reflecting back** a word or phrase that someone has said will encourage them to elaborate and say more
- If you don't understand something, **ask**
- **Avoid jumping to conclusions**; give people the benefit of the doubt
- Try **not to get irritated** by what someone says
- Try **not to get distracted**
- **Focus** on what the person is saying

- **Don't interrupt;** let the person finish; wait; a pause in the conversation doesn't necessarily mean that the speaker has finished
- Use **silence;** it can encourage someone to carry on talking

Blocks to good listening

- **Evaluating** what is being said
- **Preparing** your **reply** & feeling that you must come to a decision about what is being said
 - **Selective listening;** hearing only what you want to hear
 - Being **hurried** or listening on the run
 - **Interruptions**
 - Having something to say; **taking time** away from the **speaker**
 - **Day dreaming;** having other things on your mind
 - **Disagreeing** with the speaker's point of view
 - **Seeing the other person as different** from yourself – culturally, socially, etc
 - Allowing the speaker's words to **side-track** you into thinking about your own experiences
- **Fidgeting;** inattentive body language

SAMPLE JOB DESCRIPTION

The job description which follows was introduced in September 2010 for use in all schools in the Diocese of Middlesbrough.

DIOCESE OF MIDDLESBROUGH SCHOOL CHAPLAIN: JOB DESCRIPTION

School:

Title: Chaplain / Chaplaincy Co-ordinator

Hours: Salary:

The Chaplain/Chaplaincy Co-ordinator will:

General

- Be part of the whole school community
- Help people recognise God's love for them and their need of God
- Be available to the whole school community through unstructured but accounted time in school

Administration

- Be responsible for the Chaplaincy Policy of the school; keeping it up to date and being instrumental in its implementation
 - Lead and develop the Chaplaincy Team and to maintain its membership in accordance with diocesan policy
 - Chair termly meetings of the Chaplaincy Team, set the agenda, arrange for minutes to be taken and distributed
 - With the support of the school in terms of time and finance, attend the termly diocesan School Chaplaincy meeting and take part in the ongoing formation and retreats organised by the Diocese as part of these meetings

Material

- Ensure the maintenance of Chaplaincy offices/rooms/chapels

Worship & Spirituality

- Lead, where appropriate, liturgical events in school and to animate and develop the liturgical life of the school
 - Make arrangements for the celebration of the sacraments in school, liaising with clergy of the local deanery or, if the school is connected to one local parish, the Parish Priest, and developing good relationships
 - Lead the school community in prayer and to animate and develop the spiritual life of the school
 - Support staff and students in their daily worship
 - Help, when appropriate, with the planning, delivery and development of retreats and missions in school

Curriculum

- Be involved, where appropriate and where directed, in the curriculum

Links

- Establish and develop links with local schools and parishes
- Liaise with the Diocese and encourage and develop the school's involvement in the life of the diocese.

Personal development

- Enhance personal development through appropriate training
- Provide for their own spiritual needs by means of spiritual direction, retreats, etc

Accountability

- The Chaplain/Chaplaincy Co-ordinator is appointed by the Bishop and exercises ministry with his authority. He/she is therefore ultimately accountable to the Bishop.
- As this ministry is exercised within the school community, he/she is accountable on a day-to-day basis to the Head teacher.
- Report to the Governing Body at least on an annual basis.
- Advise, where appropriate, the Governing Body and senior leadership team, on the Catholic ethos of the school, it's distinctive Christian character, the spiritual development of pupils, liturgy and ways of putting the school's mission statement into practice.

Roles/duties specific to the Chaplain at this school include:

Signed:

Chair, Governing Body

Date: _____

Signed:

Head teacher

Date:

PART THREE
APPENDICES

APPENDIX I - SAFEGUARDING

As an employee of the school, in cases of Safeguarding/Child Protection, the policy of the school should be followed. In cases which fall outside the remit of the school, the Diocesan policy and guidelines should be followed. These follow. Working in a school which is part of the Diocese of Middlesbrough would suggest that a knowledge of the diocesan system and policy would be beneficial in any case.

WHAT IS SAFEGUARDING?

Every human being has a value and dignity which we as Catholics acknowledge as coming directly from God's creation of male and female in his own image and likeness. This implies a duty to value all people and therefore to support them and protect them from harm.

In the Catholic Church this is demonstrated by the provision of carefully planned activities for children, young people and adults; supporting families under stress; caring for those hurt by abuse in the past; ministering to and managing those who have caused harm.

It is because of these varied ministries that we need to provide a safe environment for all which promotes and supports their wellbeing. This will include carefully selecting and appointing those who work with children, young people or vulnerable adults and responding robustly where concerns arise.

The main Government guidance setting out duties and responsibilities for all agencies and organisations who work with Children and Families is 'Working Together to Safeguard Children' which was published by the Department for Education and Skills in April, 2006; it provides guidance under the Children Acts 1989 and 2004.

'Working Together to Safeguard Children' refers directly to Faith Communities and sets out the responsibilities and expectations of all

churches and faith communities in safeguarding children and promoting their welfare.

It recognises that churches provide a wide range of services for children; and that religious leaders, staff and volunteers have an important role in safeguarding and supporting children and families.

Children may be in need of protection from abuse or maltreatment in their own home or in other environments including the church itself. Wherever a child is at risk or concerns are raised about a child, all adults have a duty to act to safeguard that child and promote his or her welfare.

The need to safeguard children is not confined to any particular age group or groups in the community and all concerns should be responded to equally, always bearing in mind that the welfare of the child is paramount.

In all research and in reviews where a child has died or been seriously injured as a result of abuse, the same messages to all organisations come back time and again – namely, the importance of adults responding promptly to concerns, listening to children with respect and most importantly, communicating effectively with one another within and between organisations and agencies.

All churches and faith communities are expected to have in place arrangements which include: Procedures to respond to and report concerns

Codes of practice

Safe recruitment procedures

In the same way arrangements must be in place to respond to concerns about any form of abuse or maltreatment of a vulnerable adult.

The principles contained in ‘No Secrets’ (DoH 2000) and ‘Safeguarding Adults: A National Framework for Good Practice (ADSS 2005)’ must be followed with the acknowledgement that the Catholic Church in England and Wales must not act alone but in partnership with all other agencies to combat the abuse of vulnerable adults.

Child The term “child” is used to include all children and young people up to the age of 18. Someone who has not yet had their 18th birthday.

Safeguarding and promoting the welfare of children is defined as:
Protecting children from maltreatment;
Preventing impairment of children’s health and development;
Ensuring that children are growing up with safe and effective care;
Enabling children to have optimum life chances and enter adulthood successfully.

Child Protection Is a part of safeguarding and refers to the activities undertaken to protect specific children who are suffering or are at risk of suffering Significant Harm.

Significant Harm ‘Harm’ means ill-treatment or the impairment of health or development, including for example, impairment suffered from seeing or hearing the ill-treatment of another;
‘Development’ means physical, intellectual, emotional, social or behavioural development;
‘Health’ means physical or mental health; and
‘Ill-treatment’ includes sexual abuse and forms of ill-treatment which are not physical.

Child Abuse and Neglect Are forms of maltreatment of a child. Somebody may abuse or neglect a child by inflicting harm, or by failing to act to prevent harm. Children may be abused in a family or in an institutional or community setting, by those known to them or, more rarely, by a stranger. They may be abused by an adult or adults, or another child or children.

Physical abuse May involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating, or otherwise causing physical harm to a child. Physical harm may also be caused when a parent or carer fabricates the symptoms of, or deliberately induces, illness in a child.

Emotional abuse Is the persistent emotional maltreatment of a child such as to cause severe and persistent adverse effects on the child's emotional development. It may involve conveying to children that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person. It may feature age and developmentally inappropriate expectations being imposed on children. It may involve seeing or hearing the ill-treatment of another. It may involve serious bullying, causing children frequently to feel frightened or in danger, or the exploitation or corruption of children.

Sexual abuse Involves forcing or enticing a child or young person to take part in sexual activities, including prostitution, whether or not the child is aware of what is happening. The activities may involve physical contact, including penetrative e.g. rape, buggery or oral sex or non-penetrative acts. They may include non-contact activities, such as involving children in looking at, or in the production of, sexual online images and photos, watching sexual activities, or encouraging children to behave in sexually inappropriate ways.

We are becoming increasingly aware of the offence of viewing or downloading abusive images of children from the Internet. This is not a "victimless" crime but is both evidence of abuse taking place and is a criminal offence. It should be referred on in all cases.

Neglect Is the persistent failure to meet a child's basic physical and/or psychological needs, likely to result in the serious impairment of the child's health or development. Neglect may occur during pregnancy as a result of maternal substance abuse. Once a child is born, or at any age, neglect may involve a parent or carer failing to:

- provide adequate food, clothing and shelter (including exclusion from home or abandonment);
- protect a child from physical and emotional harm or danger;
- ensure adequate supervision (including the use of inadequate carers);
- ensure access to appropriate medical care or treatment.

The above definitions are from Working Together to Safeguard Children 2006. Domestic Violence This term is used to describe the physical, sexual or emotional

(including verbal and financial) abuse between adults who are or have been intimate partners or family members, regardless of gender or sexuality. This form of abuse affects both the victim, who by the very nature of the offence is a vulnerable adult in this context, and any children in the household. In 2005, the Adoption and Children Act 2002 extended the legal definition of harming children to include harm suffered by seeing or hearing ill-treatment of others, especially in the home.

Vulnerable Adult A vulnerable adult is a person aged 18 or over, *'who is or may be in need of community care services by reason of mental or other disability, age or illness; and who is or may be unable to take care of him or herself, or unable to protect him or herself against significant harm or exploitation.'* (*Who decides*)

Section 2 'No Secrets', Department of Health and the Home Office (2000).

The Safeguarding Vulnerable Groups Act 2006 defines a vulnerable adult as follows:

'A person is vulnerable in the context of the setting in which they are situated or the service they receive as follows;

...those in residential accommodation provided in connection with care or...nursing or in receipt of domiciliary care services;

...those receiving health care;

...those in lawful custody or under the supervision of a probation officer;

...those receiving a welfare service of a prescribed description or direct payments from a social services authority;

...those receiving services, or taking part in activities, aimed at people with disabilities or special needs because of their age or state of health;

...those who need assistance in the conduct of their affairs.

A person's level of vulnerability may increase or decrease according to the circumstances they experience at any given time. Vulnerable adults could include people with:

- learning or physical disabilities;
- a sensory impairment;
- mental health needs;
- who are HIV positive;
- substance misuse needs;
- dementia.

'Abuse is a violation of a person's human and civil rights by another person or persons' ('No Secrets', DoH 2000).

'Abuse may consist of a single act or repeated acts. It may be physical, verbal or psychological, it may be an act of neglect or an omission to act or it may occur when a vulnerable person is persuaded to enter into a financial or sexual transaction to which he or she has not consented or cannot consent. Abuse can occur in any relationship and may result in significant harm to or exploitation of the person subjected to it.'
(*'No Secrets', DoH 2000*).

A consensus has emerged identifying the following main different forms of abuse:

Physical abuse Including hitting, slapping, pushing, kicking, misuse of medication, restraint, or inappropriate sanctions.

Sexual abuse Including rape and sexual assault or sexual acts to which the vulnerable adult has not consented, or could not consent or was pressured into consenting.

Psychological abuse Including emotional abuse, threats of harm or abandonment, deprivation of contact, humiliation, blaming, controlling, intimidation, coercion, harassment, verbal abuse, isolation or withdrawal from services or supportive networks.

Financial or material Abuse

Theft, fraud, exploitation, pressure in connection with wills, property or inheritance or financial transactions, or the misuse or misappropriation of property, possessions or benefits.

Neglect and acts of omission Including ignoring medical or physical care needs

Failure to provide access to appropriate health, social care or educational services, the withholding of the necessities of life, such as medication, adequate nutrition and heating.

Discriminatory abuse Including racist, sexist, that based on a person's disability, and other forms of harassment, slurs or similar treatment.

Any or all of these types of abuse may be perpetrated as the result of deliberate intent, negligence or ignorance.

Neglect and poor professional practice also need to be taken into account. This may take the form of isolated incidents of poor or unsatisfactory professional practice, at one end of the spectrum, through to pervasive ill treatment or gross misconduct at the other. Repeated instances of poor care may be an indication of more serious problems and this is sometimes referred to as institutional abuse.

Who may be the abuser? Vulnerable adult(s) may be abused by a wide range of people, including relatives and family members, professional staff,

paid care workers, volunteers, other service users, neighbours, friends and associates, people who deliberately exploit vulnerable people and strangers.

Applying these definitions to different circumstances may not always be easy. Many situations may involve combinations of these elements. If there is difficulty in defining a situation this should be discussed with the Safeguarding Officer/Advisor/Coordinator. Religious Safeguarding Coordinators will link and consult with their Diocesan colleagues as appropriate

ACCEPTABLE BEHAVIOUR

Dignity

Most of us take for granted our right to safety and security and sacredness of our own personal space. When someone ignores that and uses it for their own ends, we feel that infringement and usually feel it deeply. When someone takes advantage of another in an abusive way, their personal privacy has been seriously invaded. If a child, young person or vulnerable adult is the victim, it is so much worse.

The diocese adopted the following policy statement recommended in A Programme for

Action by Lord Nolan:

“The Church recognises the personal dignity and rights of children towards whom it has a special responsibility. The Church, and individual members of it, undertake to take all appropriate steps to maintain a safe environment for all and to practice fully and positively Christ’s Ministry towards children, young people and vulnerable adults. The Church authorities will liaise closely with statutory agencies to ensure that any allegations of abuse are promptly and properly investigated and where appropriate, survivors supported and perpetrators held to account.”

There are some basic principles of acceptable behaviour which will help us to achieve a safe environment and minimise situations where children, young people or vulnerable adults could be at risk.

Properly appointed adults must supervise children.

When caring for vulnerable adults, the government document 'No Secrets' provides guidance in relation to the main categories of abuse that are suffered, which will help in making decisions and determining our behaviour. The types of abuse are:

- Physical (ill treatment, failure to provide care);
- Psychological (humiliation, intimidation, indifference);
- Sexual;
- Financial or material abuse (exploitation/theft);
- Neglect (deliberate withholding of care/support);
- Discriminatory (race, gender, age religion).

Abuse can either be deliberate, or the result of ignorance, lack of training, knowledge or understanding.

Acceptable behaviour is based upon respect of:

- Dignity (individual's);
- Integrity (right to choose);
- Privacy (awareness of boundaries)
-

ALWAYS:

- Operate within the Church's principles and guidance and any particular procedures of the Diocese, Religious Congregation, Parish or Club.
- Treat everyone equally and with respect – show no favouritism. Avoid being drawn into inappropriate attention-seeking behaviour e.g. tantrums and crushes.

- Engage and interact appropriately with children, young people and vulnerable adults and allow them to talk about any concerns they may have. Physical contact must be both age appropriate and touch related to the person's needs, not the worker's.
- Challenge unacceptable behaviour and provide an example of good conduct you wish others to follow – an environment which allows bullying, inappropriate shouting or any form of discrimination is unacceptable.
- Respect the sacred dignity of every individual and their right to personal privacy.
- Recognise that particular care is required in moments when you are discussing sensitive issues or involved in caring for children, young people or vulnerable adults i.e. maintain appropriate boundaries.
- Avoid situations that compromise your relationship with children, young people or the vulnerable and are unacceptable within a relationship of trust. This rule should apply to all such behaviours, including those which would not constitute an illegal act. (Keep everything in public.)
- Ensure that a **minimum** of two leaders is always present, maintaining the gender balance of the group. In larger groups/clubs the following supervision ratios should be adhered to:
 - 1 adult to every 3 children under 5
 - 1 adult to every 6 children aged 5-8
 - 1 adult to every 10-15 children aged 8–11
 - 1 adult to every 15-20 children aged over 11

NEVER:

- Engage in inappropriate behaviour or contact with children, young people or vulnerable adults – physical, verbal or sexual. (Avoid any physical activity which is, or can be construed as, sexual, aggressive or threatening.)

- Discuss topics or use vocabulary with children and young people which could not be used comfortably in the presence of parents or another adult, whether writing, phoning, email or internet.
- Arrange an overnight trip with a child or young person without ensuring that another approved person will be present and that appropriate consent is in place.
- Take a chance when common sense suggests another more prudent approach.
- Physically, emotionally or sexually abuse or exploit (including financially) anyone.

RESPONDING TO ALLEGATIONS

Where information about an allegation or a concern becomes known to a person within the Church, then action must be taken to inform the Police or Social Services as appropriate so that children, young people and vulnerable adults are not put at continued risk and a proper investigation may take place.

1. KEY PRINCIPLES

- If any person reasonably suspects that a child, young person or vulnerable adult is being, has been or is likely to be abused, they must take action. To do nothing is not an option.
- The actions of those who first handle allegations and concerns are most important. They could dictate the effectiveness of a subsequent enquiry.
- Under no circumstances should the alleged abuser be alerted at this stage, either

directly or indirectly. Important evidence may be lost.

- The aim of the process which follows is to reach a point where the fullest possible

information has been gathered. Formal investigations will be carried out by the Police or Social Services. It is only with the benefit of complete information that vulnerable people may be protected through careful assessment of risk, based on fact and professional judgement.

- The guiding principles for any person in receipt of information about a concern or

an allegation should be:

LISTEN - RECORD - REFER

- Sometimes information will be in the form of observations made by the person recording the allegation or concern.

a. LISTEN

- Where information is given in person, listen and accept what is said seriously. Do

not pre-judge, rationalise, dismiss or minimise. Do not make judgemental statements about any person involved.

- Be aware that a person's ability to recount his or her concern or allegation will

depend on age, culture, nationality and upon any disability which may affect use of language and range of vocabulary. Do not suggest words, but use theirs.

- Adopt a listening style which is compassionate, calm and reassuring. If the

information given to you shocks, disgusts or distresses you, do not allow these

feelings to show. If you do, you may inadvertently dissuade the person from giving any further information.

- Do not promise total confidentiality. If this is proposed as a condition of giving

information about possible abuse, such confidence must be refused.

- Do not make promises about future events.

- Explain what will happen next. Indicate who will be made aware of the information which has been given by them. Leave contact details of yourself and any other appropriate person in case the referrer needs to ask questions later.

- An adult who provides information should be encouraged to share their information, where appropriate with the Statutory Authorities. Support should be offered in doing so. If they refuse, explain that you will have to take advice from the Safeguarding Coordinator.

b. RECORD

- Whenever possible and practical, take notes during the conversation. Always ask permission to do this and explain the importance of recording all information. If it is not appropriate, make a written record as soon as possible afterwards, if possible by the end of the day.

- Use the Safeguarding Incident/Concern Report Form – it will help you obtain the relevant information. The record should be signed and dated by the author. Wherever possible the speaker's own words should be used. It is important to include full details of referrals to Police or Social Services.

- All original records, including rough notes, should be passed to the Safeguarding Coordinator by noon the next working day.

c. REFER

- See flowchart (fig 1).
- The overriding principle of referral is as follows: 'If somebody believes that a child, young person or vulnerable adult may be suffering, or may be at risk of suffering significant harm, then s/he should always refer his or her concerns to the local authority social services department. In addition to the social services department, the Police have powers to intervene in these circumstances.'

2. CONCERN OR ALLEGATION

- Where a concern exists that a child, young person or vulnerable adult may be

being abused, may have been abused or be at risk of abuse, such a concern must initially be treated in the same way as an allegation.

- Refer the concern/allegation to the Safeguarding Coordinator/Safeguarding

Officer promptly so that further action may be considered. If a child, young person or vulnerable adult is at immediate risk, a referral must be made to the Statutory Authorities and then the Safeguarding Coordinator/Officer must be informed.

- Do not alert the alleged abuser, either directly or indirectly.
- Where a referral is made to the Statutory Authorities by a person other than the

Safeguarding Coordinator or Safeguarding Officer, all information must be passed to the Safeguarding Coordinator/Safeguarding Officer by noon the next working day and followed up in writing.

3. CONFIDENTIALITY AND INFORMATION SHARING

- All information connected with a child, young person or vulnerable adult enquiry

is confidential within the multi-agency network. No information should be shared with any person who does not need to know for the purposes of protecting children, young people or vulnerable adults and facilitating the conducting of an effective investigation.

- Consider: Does the person **NEED** to know the information?
Does the person need to know **ALL** the information? Does the person need to know the information **NOW**?

Record what information has been provided and to whom, with reasons.

ROLE OF A LOCAL SAFEGUARDING REPRESENTATIVE WHERE A CONCERN OR ALLEGATION HAS BEEN MADE?

- The Local Safeguarding Representative will follow the procedures above whenever they receive information about a concern or allegation.
 - Some Local Safeguarding Representatives may be child protection professionals and may be tempted to initiate investigative action because of their knowledge and expertise. Such blurring of boundaries between roles should be carefully avoided. The Local Safeguarding Representative does not have an investigative role, and should follow the above procedure.
 - The Local Safeguarding Representative may be requested to assist the Safeguarding Coordinator/Safeguarding Officer with any practical matters.
 - The Local Safeguarding Representative must not take on the role of support person to a victim or survivor of abuse, to his or her family or to an alleged abuser. The role of support person is independent of the Safeguarding structure.

SAFE RECRUITMENT

Over the years we have been blessed by the huge number of dedicated and talented volunteers and employed people – parents and single people, priests and religious – who have given a tremendous amount to the children, young people and the vulnerable in our parishes. Our churches and parish organisations are helping people every day.

Very few parishes have professionally qualified paid workers. We rely more and more on willing and conscientious volunteers to nurture and lead our young and care for our vulnerable people. We know from hard experience that it's not always easy to find volunteers. When we have people who will readily volunteer and can find the time to do so, we tend to assume they are trustworthy – and the vast majority are. Regrettably, we know that child sex offenders and individuals who wish to have access to children, young people or vulnerable adults for their own purposes will seek to operate in organisations, including church communities, where they believe their behaviour will not be identified.

Sadly, it is simplistic to assume that everyone shares the same high values or has appropriate respect for individuals. We have to recognise, that safeguards we naturally assume and take for granted, need to be deliberately put in place and checked – otherwise we may not be protecting the most easily influenced in our communities as effectively as we think we are. Sadly, even in the best run organisations, it has been known for children, young people or vulnerable adults to be physically, emotionally, sexually or financially abused.

Therefore, conscious of the need for safe recruitment, supervision and support of workers and for developing best practice for direct work with children, young people and vulnerable adults, the following principles are in place.

Any person seeking an appointment to a post that involves contact with children, young people or vulnerable adults, must comply fully with the appointment procedures, these are:-

Treat all potential staff/ volunteers as job applicants.

Anyone who is asked or wishes to work with children, young people or vulnerable adults, whether in a paid or voluntary capacity, whether full or part time, must as a first step complete a “Standard Application Form”, a copy of which is in the parish pack. The application must include:

- A statement of personal details, full name, date of birth and address together with the applicant's signature.
- An original of a formal document that confirms the personal details.

For example

a passport or driving licence.

- A resumé of previous experience of relevant work, if any.
- Permission to contact in writing or in person, two named referees.
- Details of any convictions, including those "spent" under the

Rehabilitation of

Offenders Act 1974, in the form of a Confidential Declaration. (CDF)

The contents

of the CDF will only be seen by the Safeguarding Co-ordinator/Officer or a person who has a legitimate entitlement.

- A signed agreement to undertake a disclosure enquiry with the

Criminal Records

Bureau, in the event that the person is to be offered the appointment.

Obtain references from people who have knowledge of the person's experience.

In normal practice two written references should be taken up from two adults who know the applicant well. At least one of these references should be from an adult who has experienced the applicant working with children/young people/vulnerable adults. The Parish Priest, the Parish Safeguarding Representative or any other person involved in the interviewing and appointing the applicant may not be a referee, nor should they be a member of the group the person is applying to join.

- When requesting references it is important to state explicitly that the job/role is with children, young people or vulnerable adults and the referee must be asked to comment specifically on the applicant's suitability for such work.

- If anything in the references gives rise to doubts about the applicant's suitability

for work with children/young people/vulnerable adults, albeit in vague or

ambiguous terms, the referee should be contacted to discuss the matter further.

Explore the applicant's experience of working with or contact with children, young people or vulnerable adults in an interview.

All applicants for paid and voluntary work with children/young people/vulnerable adults must be interviewed before being appointed. The interview might normally be conducted by the Parish Priest, Group Leader and the Parish Safeguarding Representative. As to the degree of formality of the interview, the interviewers should

bear in mind the nature of the post/ role, the level of responsibility it carries, whether the post is paid or not and the maturity and experience of the applicant.

The interviewers should explore and discuss the applicant's previous work experience, if any, with children/young people/vulnerable adults, the applicant's understanding of their role in safeguarding practice and their commitment to it. Any responses that give cause for concern must be explored further until there is no doubt as to the applicant's suitability.

Ascertain whether the applicant has any previous convictions for relevant offences.

Applicants should be told clearly and informed by application form that the position whether paid or voluntary is an exception to the normal workings of the Rehabilitation of Offenders Act 1974. Normally offences are "spent", after a period of time; therefore the ex-offender can state lawfully that they have no criminal record. There are many exceptions to this, including those who seek to work and have contact with people who are under 18 years old. In this situation ALL previous convictions must be disclosed voluntarily whether the post is a paid one or a voluntary one via a confidential declaration (CDF). Therefore to work with children, all convictions, bind over orders and cautions must be informed by a Criminal Records Bureau check.

- When the Parish Priest and the Parish Safeguarding Representative wish to appoint a person to work with children, young people or vulnerable adults, there must be a Criminal Records Bureau (CRB) check. The following procedure must be followed in all cases:

- See flowchart (fig 2)

- ~ The applicant for the job/role must fill in the Disclosure Application Form. The

Parish Priest or Parish Safeguarding Representative should assist the applicant if that is necessary.

- ~ Relevant and acceptable forms of identity must be produced.

- ~ After the Safeguarding Coordinator or Officer has signed the Disclosure

Application Form it will be sent to the CRB.

- ~ The results of the CRB check will be sent direct to both the applicant for the job/

role and the Safeguarding Officer.

- ~ The applicant keeps their copy of the CRB results.

- ~ The Safeguarding Coordinator/Officer will examine the CRB results and will give

the Parish Safeguarding Representative confirmation that the applicant has been cleared for appointment. Similarly if there are any concerns these will be expressed to the Parish Safeguarding Representative and clearance will be denied.

- ~ The Safeguarding Coordinator/Officer's copy of the CRB result will be recorded

onto the CSAS National Database and then destroyed in accordance with CRB

guidelines.

Post Appointment.

Vigilance does not end with the appointment. Therefore all appointments should be subject to continued monitoring.

Ensure all staff/volunteers receive training in the risk of abuse.

All those working with children and vulnerable adults must receive appropriate training in awareness and best practice. The diocese undertakes to facilitate appropriate training. The level of training required will vary depending upon the level of responsibility of the role undertaken.

Ensure all staff/volunteers are aware of the guidelines regarding allegations of abuse.

A summary of the procedures on how to respond to a specific allegation or suspicion of abuse are found in this document. It is essential that all who work with children and vulnerable adults have a sound knowledge of these procedures. This must form part of the ongoing awareness training and supervision of those who are appointed to work with children and vulnerable adults.

DIOCESAN SAFEGUARDING STRUCTURE

I BISHOP I

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DIOCESAN SAFEGUARDING COMMISSION

Chair: Ms Carole Moffat

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Membership

Safeguarding Co-ordinator

I Risk Assessment I Crisis Policies & Deputy Safeguarding

Group Management Procedures Co-ordinator
Team
Group Representatives from
Police, Social Services,
Probation Service,
Safeguarding Co-ordinator 3 Vicariate Reps,
Communications Officer,
Rev John Steel
Trustee, Youth Manager, Ampleforth Safeguarding Co-ordinator

Deputy Safeguarding Administration

Rev Ken Senior

Jenny Dowson & Patti Wiczorek

t I I I I I I

Parish Safeguarding

Representative

RESOURCES

Children

NSPCC www.nspcc.org.uk

NSPCC helpline 0808 800 5000

Childline www.childline.org.uk

0800 1111

Barnardos www.barnardos.org.uk

020 8550 8822

NCH www.nch.org.uk

0845 7626 579

Vulnerable Adults

Department of Health www.dh.gov.uk

Commission for Social Care Inspection www.csci.gov.uk

Action on Elder Abuse www.elderabuse.org.uk

0808 808 8141

Age Concern www.ageconcern.org.uk

Free phone information line 0800 00 99 66

Help the Aged www.helptheaged.org.uk

MENCAP www.mencap.org.uk

Helpline 0808 808 1111

Care and Social Services Inspectorate, 01443 848450

WALES (CSSIW) cssiw@wales.org.uk

Action for Advocacy www.actionforadvocacy.org.uk

Equality and Human Rights Commission

www.equalityhumanrights.com

Main telephone number for England 0845 604 6610

Main telephone number for Wales 0845 604 8810

MIND info line 0845 766 0163 www.mind.org.uk

Samaritans www.samaritans.org.uk

08457 90 90 90

APPENDIX II - GLOSSARY

Active Ministry

Those Clergy and Religious (both men and women) who are currently working with the general public in any capacity whatever, whether paid or voluntary.

Administer the sacraments

To deliver the sacraments which are the seven ceremonies instituted by Christ and used in the Church to bring people into contact with God in different ways i.e. Baptism; Confirmation or Penance for example.

Apostolate

The ministry or work of an apostle. A term covering all kinds/areas of work and endeavour for the service of God; the Church and the good of people. Aims to spread the Gospel and promote the work and mission of the Church.

Apostolic

Referring to the 12 apostles chosen by Jesus.

Apostolic work

See Apostolate.

Blemished (Disclosure)

A Disclosure Certificate which lists criminal conviction information for the applicant.

Canon law

The juridical system of the Catholic Church.

Catechesis

Fundamental form of religious education.

Catechist

One who engages in religious instruction.

CDF

Confidential Declaration Form – a form completed & signed by the CRB Disclosure applicant and passed under separate & confidential cover to the person responsible for the recruitment process/decision. The CDF provides the opportunity for the individual to voluntarily disclose criminal conviction information.

Children's liturgy

The teaching of ritual prayer of the Church in a separate service specifically for children.

Clergy

Those chosen by God to serve Him and His people, set aside by ordination and with various duties and responsibilities.

Clerical attire The official robes and dress for members of Clergy.

Communion (Holy)

The act of receiving and consuming the Body and Blood of Christ under the form of the consecrated host and the consecrated wine, usually at mass.

Competent Religious Superior

The name given to the person responsible for a particular group of religious members living together. Has some authority in terms of the day to day life of the religious group.

Confession

The admission of guilt and asking forgiveness for sins, the necessary precondition for receiving Absolution in the Sacrament of Penance.

Confirmation

The anointing on the forehead of Christians to ratify their baptism and strengthen them for their work as Christians. Normally, the minister of the sacrament is a Bishop.

Counter-Signatory

A person within a Registered Body who is registered with the CRB to countersign applications and receive the Disclosure.

Covenant of care

An agreement between those (Clergy/Religious or Parishioners who wish to remain in the Parish) alleged to have committed abuse AND the Commission and the Bishop/Congregation Leader.

These written agreements are to ensure public protection and over the course of time they may be altered to take account of changes in the circumstances of individuals.

Deacon

A man ordained to serve and assist the Church however not with the same status or authority as a priest.

Disclosure

The term that is used to describe the service provided by the CRB and the document issued to the applicant and Registered Body when a CRB check has been completed.

Ecumenically

Based on “ecumenism” – the movement which began in earnest after the Second Vatican Council promoting or tending toward worldwide Christian unity or cooperation.

Eucharist

The sacrament of the Body and Blood of Jesus Christ under the form of bread and wine, consecrated at Mass by the priest who represents Christ to his Church.

Ex officio

By virtue of office or position; 'by right of office'. Often used when someone holds one position by virtue of holding another.

Extern sister

A member of an enclosed, contemplative community of women whose role is to interact with the outside world e.g. shopping, attending to visitors.

Gospel values

The fundamental teachings of Christ and therefore the values of the Church, as expressed in the Gospels.

Habit

The distinctive garb of a member of a Religious order.

Holy See

The Pope, as Bishop of Rome, occupies the See of Rome, which has primacy over all other Christian Churches; it is traditionally called the Holy See to mark this. This term can also refer to the various administrative offices which assist the Pope in different ways.

Host

The consecrated Eucharist in the form of bread.

Laity

Or Lay people, the majority of members of the Church who are not set aside as clergy.

Major superior

The person elected to be responsible for the whole congregation wherever they are in the world. This person is often based outside the UK and holds ultimate responsibility for the Congregation and its members.

Mass

The central act of Catholic worship, in which, after the reading of Scripture and prayers, the priest consecrates the bread and wine to become the Eucharist.

Novice

A novice is one who has been accepted by a Religious Order, who is given the opportunity to discern his or her vocation, and experiences the spirituality and work of that Order or Congregation.

Ordinary

Diocesan bishops, religious superiors and certain other diocesan authorities with jurisdiction over the clergy in a specific geographical area, or the members of a religious.

Paramountcy Principle

Parents, Local Authorities and the courts have a duty to safeguard the welfare of children and in legal proceedings it is the best interests of the child that are the primary consideration when determining what action should be taken.

Pastoral care

Support offered by the Church including counselling or emotional support.

Penance

The acceptance that one has sinned, and the firm resolve to make a fresh start, best expressed in the Sacrament of Penance or Reconciliation, Confession.

Pilgrimage

A long “Quest” journey or “Search” search of great “Moral” moral significance. Sometimes, it is a journey to a sacred place or “Shrine” shrine of importance to a person's “Belief” beliefs and “Faith” faith.

Postulant

One asking for admission into a “Monastery” religious order, both before actual admission and for the length of time proceeding their admission into the “Novitiate” novitiate. It is also used to describe the ecclesiastical status of a person who has discerned a call to the priesthood and received parish and diocesan endorsement (see also seminarian). The candidate retains postulant status throughout seminary, until ordination to the transitional diaconate takes place.

Presbytery

The house where the parish priest and curate lives, often adjacent to the parish church.

Province

An area of territory consisting of several dioceses, headed by an Archbishop OR name given to sub- divisions of a Congregation usually on a geographical basis.

Provincial and provincel

Name given to the person responsible for the members of a congregation within a particular geographical territory holds authority within their geographical remit.

Reconciliation

Process of making up differences, forgiving and being forgiven. Refers also to the Sacrament of Reconciliation or of Penance, also known as Confession.

Religious superior

Name given to the person responsible for a particular group of religious members living together. Has some authority but only in terms of the day to day life of the group.

Retreat

A retreat can either be a time of “Solitude” solitude or a “Community” community experience. Some retreats are held in “Silence” silence, and on others there may be a great deal of conversation, depending on the understanding and accepted practices of the host facility and/or the participant(s). Retreats are often conducted at rural or remote locations, either privately, or at a retreat centre such as a “Monastery” monastery.

Sacramental practice

The way the sacraments are celebrated.

Sacramental seal

The seal by which a confessor is bound to keep secret all that is said to him. The priest cannot insist that such secrecy binds the penitent, who has the right to speak outside the confessional, especially if the penitent considers what was said has gone beyond the requirement of sacramental practice.

Seal of the confessional

The absolute confidentiality for “Catholic” Catholic “Priest” priests, of anything that they learn from “Penitent” penitents during the course of confession.

Seminarian

A student for the priesthood, attending a Seminary.

Support facilitator

A person appointed to be responsible for identifying the support needs of either a person affected by abuse or a person accused of committing abuse. This person ensures that the support needs of all involved in each case are addressed.

Temporarily professed

A member of a religious congregation who has completed the novitiate stage of formation but has not yet made final or perpetual vows. Usually during temporary profession a religious applies to renew their vows each year. This period of formation can be from 3 to 9 years in duration.

Testimonial of suitability Diocesan Clergy from outside the territory of the Bishops' Conference of England and Wales, who will be engaging in public active ministry in any Diocese within the territory of the Bishops' Conference of England and Wales, will require the prior permission of the Diocesan Bishop to undertake that ministry. Permission will only be granted if the Diocesan Bishop obtains satisfactory written confirmation from the individual's own Bishop that he is a cleric in good standing and that there are no concerns, allegations or criminal convictions relating to any sexual misconduct with children or vulnerable adults.

Ordained Religious who will be engaging in public active ministry in any Diocese within the territory of the Bishops' Conference of England and Wales may do so with the permission of their Congregational Leader provided that they are attached to a Province whose territory includes all or part of the territory of the Bishops' Conference of England and Wales. Permission will only be granted if the Congregational Leader is satisfied that the individual is in good standing and that there are no concerns, allegations or criminal convictions relating to any sexual misconduct with children or vulnerable adults.

Religious who are attached to a Province whose territory is outside the territory of the Bishops' Conference of England and Wales, and who will be engaging in public active ministry in any Diocese within the territory of the Bishops' Conference of England and Wales, will require written confirmation from the Congregational Leader with jurisdiction in England and Wales that the individual has permission to exercise ministry from his/her own Congregational Leader, that he/she is in good standing and

that there are no concerns, allegations or criminal convictions relating to any sexual misconduct with children or vulnerable adults.

The penitent

A repentant sinner (also known as confessant) accuses himself of his sins to an ordained priest (known as confessor). The priest may then offer advice and imposes a particular penance to be performed. The penitent then prays an “Act of Contrition” Act of Contrition, the priest administers “Absolution (religious)” absolution, thus formally forgiving the penitent of his sins, and finally sends him out with words of dismissal.

APPENDIX III - SECTION 48 INSPECTION GUIDELINES

GUIDANCE FOR INSPECTORS

INTRODUCTION

Inspection should set out to check whether what a school does is effective and has a positive impact, matched against agreed principles and practice, as laid out below and in the diocesan guidance documents, of what we wish to achieve across the diocese. It should not set out simply to check whether a particular model is in place, however well that model may have been shown to work in other schools.

It is thus important, in reading what is described below, to distinguish between what are considered to be desired outcomes; and what may be considered effective ways to achieve those outcomes. If a school can achieve the desired outcomes by other ways, then that is fine. It allows schools to be creative and innovative in their approaches and adds to the bank of good practice to which other schools can turn.

PRINCIPLES

The chaplaincy **function** should be central to the life of the school, not marginalized down a narrow “liturgy/music” avenue. It should play its part in the pastoral life of the school, “walking alongside” pupils and staff. It should support the development of the Catholic life of the school through the whole curriculum.

Effective **induction** is essential so that the chaplain, or chaplaincy team, fully understands how the school works; and so that everybody understands and appreciates the full extent of the chaplaincy role.

WHAT DOES SCHOOL CHAPLAINCY SET OUT TO ACHIEVE?

- School chaplaincy helps to develop and maintain a school ethos based on Catholic principles and values; and plays its part in delivering the school's mission statement;

- School chaplaincy ensures that appropriate and relevant opportunities are taken for worship, reflection and spiritual growth for the whole school community;

- School chaplaincy ensures that individuals (pupils, staff and governors)

who need an “active listener” will have that opportunity, preferably with somebody who is not seen intrinsically as part of the school hierarchy’ but who nevertheless has clear lines of responsibility and communication into that hierarchy;

- School chaplaincy creates and maintains good links with the school's parish(es) and involves the local clergy in the life of the school through visits and worship;

- School chaplaincy ensures that a coherent approach to all matters concerning the Catholic Life of the school is in place – that Christ and his teachings and actions permeate the whole life of the school. This implies good liaison with the senior leadership team, the pastoral care team, the RE and PSHE departments in large schools; and with all the staff in smaller schools.

EXAMPLES OF GOOD PRACTICE IN ACHIEVING THESE OUTCOMES: SECONDARY SCHOOLS

It is likely that the approach to chaplaincy will need a reasonable level of structure to be successful in a secondary school. In all secondary schools there should be a post of chaplain, with a clear job description covering the issues laid out above, addressing lines of accountability, supervision and support; and expressing very clearly how confidentiality will work. The chaplain needs to be accorded due status, with clear links to the senior leadership.

It is useful if the school is clear about how the team structure works: is there a senior chaplain (a priest and team leader), chaplaincy coordinator (a lay person), chaplaincy workers or team members?

There should be in place a Chaplaincy team, led by the senior chaplain or chaplaincy coordinator. This will generally consist of:

- A member of the senior leadership;
- A staff representative;
- Pupil representatives;
- A governor representative;
- The heads of department of RE and PSHE;
- A member of the pastoral care team;
- A member of the local clergy.

In this way, the chaplain can link in to all the parts of the school through the regular meetings of this team.

The chaplain should have an office base, allowing for space where private meetings and discussions can be held.

SOME HELPFUL QUESTIONS FOR SECONDARY SCHOOLS

- Is there a person who can be identified as chaplain, with a clear job description, and central to the school's distinctive nature?
- Does the chaplain lead a representative chaplaincy team?
- Does the chaplain have a decent space in which to carry out private meetings and discussions?
- Are there effective links across the school, especially with senior leadership, the RE and PSHE departments, and the pastoral care team?
- Is there evidence to support effectiveness e.g. own budget, development plan, evaluation of the work of the chaplain, report to governors...?
- How well are the desired outcomes achieved?

EXAMPLES OF GOOD PRACTICE IN ACHIEVING THESE OUTCOMES: PRIMARY SCHOOLS

It is not usually practical to have a full-time chaplain in primary school, although it may be possible for a group of primary schools to share a chaplain; but the same principles apply.

The functions of the chaplain may well be spread amongst several individuals from within the school, or from the parish. Leadership may be carried out by, for example, the subject leader for RE or a member of the senior leadership team. The functions of chaplaincy should be coordinated or there is a danger that they will be "ad hoc" or inconsistent. The essential thing is: are the desired outcomes achieved?

SOME HELPFUL QUESTIONS FOR PRIMARY SCHOOLS

- Is priority given to religious display in the school, in classrooms, possibly related to the current RE topic or feast day/festival?
- Is religious display a focus for the classroom/school? Is it used as part of the life of the school?
- Are there effective links between parish (es) and school?
- How is the chaplaincy function fulfilled within the school? Is it effective?
- How well are the desired outcomes achieved?

CONCLUSION

The desired outcomes of chaplaincy are very closely associated with the ethos and distinctive nature of the Catholic school. Well developed chaplaincy is likely to make a significant contribution but remember to judge the outcomes and not the model.

These brief inspection guidelines should be read in conjunction with the diocesan document *Guidelines for School Chaplaincy*.