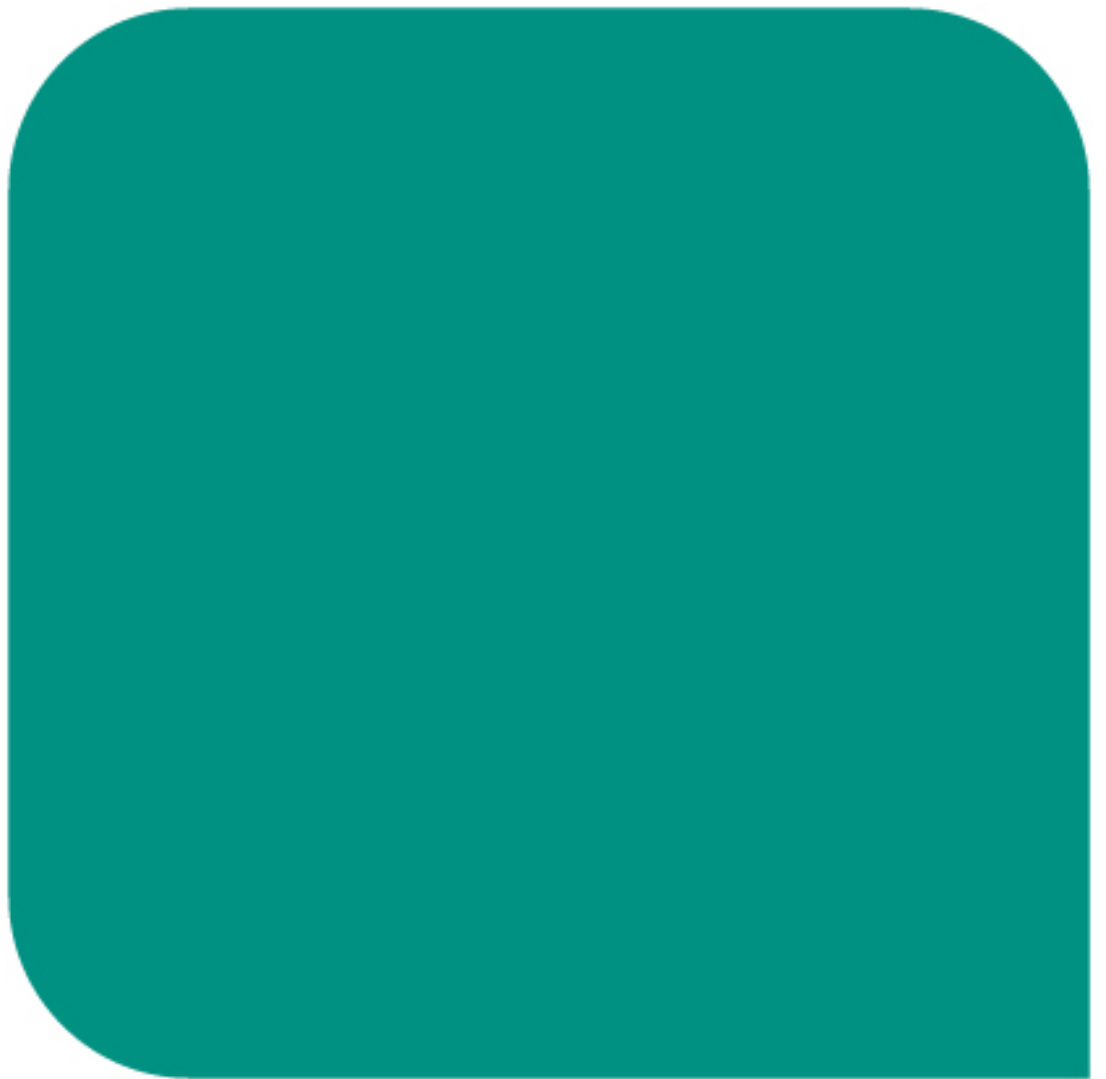




social care
institute for excellence

St Edmundsbury Cathedral independent safeguarding audit (July 2019)



The Social Care Institute for Excellence (SCIE) improves the lives of people who use care services by sharing knowledge about what works.

We are a leading improvement support agency and an independent charity working with adults', families' and children's care and support services across the UK. We also work closely with related services such as health care and housing.

We improve the quality of care and support services for adults and children by:

- identifying and sharing knowledge about what works and what's new
- supporting people who plan, commission, deliver and use services to put that knowledge into practice
- informing, influencing and inspiring the direction of future practice and policy.

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1 INTRODUCTION

1.1 THE AUDIT PROGRAMME

The Social Care Institute for Excellence (SCIE) is conducting an independent audit of the safeguarding arrangements of the cathedrals of the Church of England. This programme of work will see all the Church of England's cathedrals audited between late 2018 and early 2021. It represents an important opportunity to support improvement in safeguarding.

All cathedrals are unique, and differ in significant ways from a diocese. SCIE has drawn on its experience of auditing all 42 Church of England dioceses, and adapted it, using discussions and preliminary meetings with different cathedral chapters, to design an audit methodology fit for cathedrals. We have sought to balance cathedrals' diversity with the need for adequate consistency across the audits, to make the audits comparable, but sufficiently bespoke to support progress in effective and timely safeguarding practice in each separate cathedral.

1.2 ABOUT SCIE

The Social Care Institute for Excellence (SCIE) improves the lives of people who use care services by sharing knowledge about what works. We are a leading improvement support agency and an independent charity working with adults', families' and children's care and support services across the UK. We also work closely with related services such as health care and housing.

Safeguarding is one of our areas of expertise, for both adults and children. We have completed an independent safeguarding audit of diocesan arrangements across the Church of England as well as supporting safeguarding in other faith contexts. We are committed to co-producing our work with people with lived experience of receiving services.

1.3 THE AUDIT PROCESS

1.3.1 SCIE Learning Together and our approach to audit

SCIE has pioneered a particular approach to conducting case reviews and audits in child and adult safeguarding that is collaborative in nature. It is called Learning Together and has proved valuable in the adults' and children's safeguarding fields. It built on work in the engineering and health sectors that has shown that improvement is more likely if remedies target the underlying causes of difficulties, and so use audits and reviews to generate that kind of understanding. So Learning Together involves exploring and sharing understanding of both the causes of problems and the reasons why things go well.

1.3.2 Key principles informing the audit

Drawing on SCIE's Learning Together model, the following principles underpin the approach we take to the audits:

- Working collaboratively: the audits done 'with you, not to you'
- Highlighting areas of good practice as well as problematic issues
- Focusing on understanding the reasons behind inevitable problems in safeguarding
- No surprises: being open and transparent about our focus, methods and findings so nothing comes out of the blue
- Distinguishing between unique local challenges and underlying issues that impact on all or many cathedrals

1.3.3 Supporting improvements

The overarching aim of each audit is to support safeguarding improvements. To this end our goal is to understand the safeguarding progress of each cathedral to date. We set out to move from understanding how things work in each cathedral, to evaluating how well they are working. This includes exploring the reasons behind identified strengths and weaknesses. Our conclusions, will pose questions for the cathedral leadership to consider in attempting to tackle the underlying causes of deficiencies.

SCIE methodology does not conclude findings with recommendations. We instead give the Cathedral questions to consider in relation to the findings, as they decide how best to tackle the issue at hand. This approach is part of the SCIE Learning Together audit methodology. The approach requires those with local knowledge and responsibility for progressing improvement work, to have a key role in deciding what exactly to do to address the findings and to be accountable for their decisions. It has the additional benefit of helping to foster ownership locally of the work to be done to improve safeguarding.

1.3.4 Structure of the report

This report is divided into:

- Introduction
- The findings of the audit presented per theme
- Questions for the Cathedral to consider are listed, where relevant, at the end of each Findings section
- Conclusions of the auditors' findings: what is working well and areas for further development
- An appendix sets out the audit process and any limitations to this audit.

2 CONTEXT

2.1 CONTEXT OF THE CATHEDRAL

The Cathedral is situated in the heart of Bury St Edmunds and contributes greatly to the life of this thriving market town. It has a population of 45,000 and a wide range of businesses including Greene King, Treatt, Seeleys and British Sugar. It is also an attractive tourist destination, drawing in people from surrounding villages, the region and nationally. The surrounding area is rural with many beautiful villages. The nearest towns are Newmarket to the West, Stowmarket to the East, then Haverhill and Sudbury to the South. Bury St Edmunds is equidistant between Cambridge and Ipswich.

The Cathedral is one of the few buildings that remain of the great Abbey of St Edmund. Shut down at the dissolution of the monasteries and torn down by subsequent owners and townsfolk, the Abbey and the Shrine of St Edmund had been one of the major pilgrimage sites in medieval Europe. In 1214 the Barons of England met in secret there and swore to force King John to accept a charter which became Magna Carta. The Cathedral and Diocese were created in 1914 when the existing St James's Church was selected as the seat of the new Bishop of St Edmundsbury and Ipswich. The Cathedral remains a parish church. When the Diocese was created, Suffolk was divided into East Suffolk and West Suffolk. With the Cathedral in Bury St Edmunds, Ipswich was chosen as the home of the Bishop. Both the Bishop and the Cathedral work hard to overcome this unusual geographic separation.

The Cathedral building was enlarged by architect Stephen Dykes Bower in the 1960s. The Tower, part of the Millennium Project, was opened by HRH The Prince of Wales and The Duchess of Cornwall in 2005. New cloisters, chapels and other building works were completed and consecrated in 2009 by the Archbishop of Canterbury. Earlier that year the Cathedral hosted the Royal Maundy. Further major projects were completed in 2010, namely the installation of the vaulted ceiling and the refurbishment of the Cathedral organ. Since then major fabric repairs have included the nave roof, the north and south aisle roofs, and the current restoration of the clerestory windows. Recent fabric improvements include the installation of West End furnishings, as well as opening the Tower to public guided tours.

St Edmundsbury Cathedral maintains a daily round of worship with the Anglican choral tradition at its heart. There is a wide range of special services of celebration, thanksgiving and commemoration, with local groups, national bodies and individuals attending. In recent years the Cathedral has deepened its relationship with the RAF Regiment at RAF Honnington. In addition, there are many secular events such as concerts and art exhibitions. Through the Discovery Centre, the Cathedral provides an educational programme whereby schools visit the Cathedral and the Discovery Centre team links with local schools. Through the InHarmony Music outreach project, the Cathedral is resourcing parish music across the Diocese, helping churches use a breadth of music to develop their mission in the local community. The Cathedral is a principal destination in Suffolk for tourists and pilgrims.

As a young foundation, the Cathedral does not enjoy any historic or large endowments. The Cathedral does own housing for the Clergy, Musicians and Head Verger, as well as some property which is commercially let along the Cathedral's street frontage. Essential income is generated through St Edmundsbury Cathedral Enterprises Limited which is made up of: The Cathedral Shop, the Tourist Information Point, Pilgrim's Kitchen (café/restaurant), and the hire of rooms for external events. In the last five years The Foundation of St Edmund, an independent charity, has been established to create an endowment for the mission and ministry of the Cathedral. The Friends of the Cathedral, the Friends of the Cathedral Choir and the Vestey Trust have provided financial support for many projects as the Cathedral has developed.

2.2 CONTEXTUAL FEATURES RELEVANT TO SAFEGUARDING

The Cathedral Staff comprises the Dean, two Residentiary Canons (the Canon Pastor and the Canon Precentor – the latter currently on sabbatical), a recently appointed curate and 26 lay employees including an administrator, musicians, vergers, administrative/financial staff, events, visits and volunteer staff and children's education. The Cathedral has 300 volunteers contributing to an extensive variety of roles. An average Sunday sees around 320 people attending various services. The Cathedral's parish is a very small area and only part of that is residential, although many regular members of the congregation travel from the area surrounding Bury St. Edmunds to attend services. Bury St Edmunds attracts many tourists, some of whom will attend a Cathedral service during their stay

The Cathedral is open to the public every day from 7am to 6pm, or later during days when there are specific events taking place. Currently there is just one main door into the Cathedral area complex, that remains fully open throughout the day. To get into the actual Cathedral you enter through this door, and then turn right to enter the Cathedral itself through a glass door although during important services when a specific entrance or procession is required, this takes place through the door at the southern end of the building that is opened specifically for those required to enter. A Welcome Post, with a volunteer is placed close by the door. There is always a Verger on duty in the Cathedral. There is no CCTV. Unusually for a Cathedral, they are located directly onto a street, with no area at all separating the pavement from the building.

St. Edmundsbury is one of only four cathedrals that has a Lego Cathedral, this has become an attraction, and fundraising opportunity. This is located quite close to the main door and not far from the Welcomer's Desk.

The Cathedral runs a very successful café (Pilgrim's Kitchen) that is very well used by members of the public for drinks, snacks and lunches. It also caters for smaller Cathedral events. The café was operated by a franchise, but when it was realised how profitable it was, it was taken back under Cathedral control, where profits have increased further. The café is accessed by entering the main open door and proceeding along the cloisters until you arrive there. There is no direct access into the Cathedral from Pilgrim's Kitchen, or vice versa.

The Cathedral also runs a gift shop and a tourist information centre for Bury St Edmunds and the surrounding area. Whilst both have access directly from the street,

they can also be accessed from the main door already mentioned. On entering the main door, turning left gives access to the gift shop, whilst it is opposite the glass door that gives access/exit from the Cathedral. The tourist information centre can also be accessed directly from the gift shop.

There is a paid manager for the gift shop and the tourist information centre, the day-to-day running is undertaken by two paid part-time staff and volunteers. The tourist information centre came under the control of the Cathedral some years ago when Visit Suffolk proposed to close what was the subsidiary tourist information centre for the town. Following negotiations, the centre is now run by volunteers.

The Cathedral space can be rented out for private events, and there is an active programme of concerts during both evening and lunchtimes.

There is no choir school, so all those who sing in the four choirs for children and young people travel by their own means to the Cathedral. The choirs have their own section for rehearsals, robing, plus an office for the Director of Music and the Assistant Director of Music.

The Discovery Centre at the Cathedral has an active programme for schools (mainly, but not exclusively, primary) and plays host to many educational visits throughout the year.

2.3 DESCRIPTION OF THE SAFEGUARDING STRUCTURE (INCLUDING LINKS WITH THE DIOCESE)

The Dean and Chapter are responsible for safeguarding for the Cathedral and its community, for setting strategic plans and reporting these to the Bishop and the Cathedral Council. Safeguarding has not been on the Chapter agenda every month, although it was kept updated about the preparations for the SCIE audit. However, at its last meeting it was agreed that safeguarding will become a standing agenda item. It should also be noted that once a quarter the Chapter reviews the Cathedral's Risk Register, and safeguarding is included in this.

The Dean provides an annual report to the Bishop which includes safeguarding.

The current Dean had been installed in post for 11 months at the time of this audit. It is his first role in a cathedral and within the Diocese, having previously been the incumbent at All Saint's Church in Fulham, London. He sees his role as Dean as quite different from that of being responsible for a parish church: he is responsible for all safeguarding practice in the Cathedral community and is keen for the Cathedral to become an inclusive church that welcomes and values all members of the community. He feels it is important to challenge the culture of deference that exists within the Cathedral community and is already making efforts to do so. The Dean recently preached about safeguarding at a Cathedral service that included the baptism of children into the Church.

There are two Residentiary Canons – the Canon Pastor and the Canon Precentor (the latter is currently on sabbatical), The Canon Pastor is responsible for pastoral care, education, volunteering and visitors. He is also the clergy lead for pastoral care (Priest with Pastoral Charge) and his details are included on notices about

safeguarding. This is covered in the job description for his role. The Canon Precentor is responsible for music and its teaching, the choir and the vergers. A curate had just been ordained before the start of the audit and she has a brief to develop a youth programme.

The role of the Cathedral Safeguarding Officer (CSO) is undertaken by a senior lay member of staff, the Administrator. Safeguarding, and the responsibilities required are clearly covered in the job description, but not in the person specification, for this role. The current postholder has an extensive background in HR, mainly in the private sector, but has no background in safeguarding, although she has received the highest level of safeguarding training provided by the Church.

The Cathedral involves children very closely in its work, and this will be further developed, as already stated, with the recent appointment of a curate who will hold a brief for youth development. There is a very active Junior Church that meets every Sunday, as well as being involved in other activities, and there is also a group of child/youth servers. These areas are considered more closely in section 3.1.3. Safeguarding for the child choristers is described in detail in section 3.1.4. The responsibility for the children's safety and wellbeing is carried by the Director of Music (DoM).

The current Administrator was appointed in 2015. She has responsibility for safe recruitment of all staff along with line managing members of the office staff, and holding the post of Cathedral Safeguarding Officer. She also arranges, with part-time admin support, all the safeguarding training that is required for both staff and volunteers. To promote the message of the importance of safeguarding for everyone she has ensured that all members of staff undertake at least C0 training, even if their role does not relate to children or vulnerable adults.

A new PR, Visits and Volunteer Manager started in post the day before the audit. She has worked at the Cathedral before, in a similar role, and was more recently responsible for the recruitment of volunteers at King's College, Cambridge, before returning to St. Edmundsbury. Volunteers are managed and supported by a volunteer. There is currently little proactive recruitment of volunteers, an area that the new PR, Visits and Volunteer Manager has plans to change. There is also no formal induction at present, but there are plans to introduce this. Most volunteers are now safely recruited, are required to undergo C1 training, and are DBS checked. There is an exception to this in the supervision of members of the choir, which will be covered in more detail in section 3.1.4.

Volunteers play a significant role in the life of the Cathedral. From being Welcomers into the Cathedral building, serving in the shop, being a Duty Chaplain or running Junior Church, their roles are many and varied. From those we met in focus groups there was a consistent message that they understand the importance of safeguarding, welcomed the training they had attended, and felt that there had been more of a focus on safeguarding over the last couple of years.

Safeguarding advice, casework and training are provided to the Cathedral by the Diocese, by their Diocesan Safeguarding Advisor (DSA) and their trainer. At the time of the audit both posts had very recently become vacant, although replacements had been appointed with the successful candidates working out notice periods (during

the drafting of the report the auditors were told the new DSA would be starting on 23 July 2019). Although no training was taking place during this gap, there was interim cover for the DSA. There is no contract or memorandum of understanding in place between the Cathedral and the Diocese for the provision of any of the services relating to safeguarding (most importantly that of the DSA and for the processing of DBS checks). This is an area that requires some attention, as it was apparent from our audits of casework that there was some lack of clarity about where the role of the DSA started and finished when it came to some aspects of casework (in particular the monitoring of safeguarding agreements). Some formal documents defining what the Diocese will provide, and, in turn, what the Cathedral can expect, would assist in greater clarity and enable monitoring (perhaps annually) to ensure the agreed standards are met.

There had been no regular scheduled meeting between the DSA and the CSO, missing the opportunity for a more collaborative relationship, although the CSO was very clear that the DSA had been very accessible and responsive to any queries or issues that arose.

The Cathedral's relationship with the Diocesan Safeguarding Advisory Group (DSAG) is discussed in detail in section 5.4.

The safeguarding audit of the Diocese carried out in spring 2016 identified some areas where closer working relationships had been required between the Cathedral and the Diocese. An action plan was subsequently put into place for which all actions have been achieved. The accessibility and knowledge of the former DSA was widely commented on, as was the quality of the training.

2.4 WHO WAS SEEN IN THIS AUDIT?

A full list of those seen is given in the Appendix.

2.4.1 Any limitations to audit

At the time of the audit there was no DSA or trainer in post, although both roles had been appointed to. The DSA had very kindly agreed to meet with us during the audit, but this offer was withdrawn after he was advised not to. We understand this was on the grounds that he would no longer be an employee of the Diocese. Of great help, and much appreciated, was a telephone call that we had with him on his last day at work (which was before we came onsite to commence the audit). However, this did mean that several queries that came up from case files audited (particularly regarding the threshold for risk assessments and the conduct of safeguarding agreements) could not be clarified directly with the DSA as at the time we spoke with him on the telephone we had not had sight of the files.

We were also not able to speak with the trainer as the post was not covered at the time of the audit, although an appointment to the role has been made

Although we had a conversation with the Head Verger it was shorter than expected due to confusion about timing, a meeting running late and the need for her to prepare for a service. Although our meeting was useful it was unfortunate that we did not have enough time to explore her crucial role in Cathedral life in greater detail.

In advance of the audit we were told that, due to the distance between the Cathedral and the Bishop's Office (50-mile round trip), we could only view any Blue Files by travelling to their location, as they could not be brought to us. The time constraints of the audit meant that travelling to the Bishop's Office was simply not possible. This issue needs to be dealt with at a national level before a similar situation arises again.

In the event there were no Blue Files with safeguarding content for the auditors to read.

Nevertheless, with two recent clergy appointments to the Cathedral (the Dean and the Curate), it would have assisted the audit to have seen these Blue Files to check for Safer Recruitment processes for these key staff (and members of the clergy) in the Cathedral.

3 FINDINGS – PRACTICE

3.1 SAFE ACTIVITIES AND WORKING PRACTICES

3.1.1 Precincts and buildings

Description

St Edmundsbury Cathedral is located just outside the main city centre area. Behind the Cathedral is Abbey Gardens, which originates from the time when there was an abbey in that location. There is one main door in and out of the Cathedral that leads directly onto the pavement, which is the one primarily used by visitors and members of the public. There are also other, less used entry points, including:

- a side door that is used solely for entrance during significant services
- the Great West Doors, again used for entry during significant services
- a wooden door in the cloisters near to the Pilgrims Kitchen which, whilst not a signed entry point, may be used by those members of the public that know the Cathedral well.

Whilst the Cathedral has a small close, it is behind the Cathedral and leads off from the former abbey ruins. These ruins have been converted into housing that is available on the private market. They are Grade 1 listed by Historic England. Bell ringing takes place in the bell tower, which is separate from the Cathedral, divided by a footpath.

In the main body of the Cathedral, the policy is to have a Welcomer on duty, plus another volunteer to oversee the Lego Cathedral, which is close by. There is always a vergers on duty, and usually a chaplain. The Welcomer has an electronic 'button' available on the desk that they can ring should they need assistance from a vergers. The auditors heard that this worked well and that the vergers were responsive and were always available when needed. There is no CCTV in the Cathedral except in the treasury and the car park.

Welcomers have information and contact numbers for local services should a vulnerable person come into the Cathedral. Whilst there are some notices about safeguarding, which include the contact details of the CSO and the Canon Pastor, at present they do not stand out in any way from other notices, and we felt that they could easily be missed.

We were told that there is always a vergers on duty in the building and that they are very responsive and reactive if their assistance is ever required. Vergers have the responsibility to open and close the building at the start and end of the day. The volunteers that we spoke to spoke very highly of the support that they got from the team of vergers.

The Cathedral building itself is open in its design, with no 'hidden' areas. However, there is no CCTV to observe areas not in the direct sight of anyone working or volunteering within the building.

Unusually, the bell tower is totally separate from the Cathedral building, although the bell-ringing team feel very much part of the Cathedral community. This is because several of the bell ringers worship at the Cathedral and also hold other roles there. At present there are no child bell ringers.

Any formal groups of children who visit the Cathedral remain the responsibility of the group leaders who bring them. The safeguarding procedures of their school/organisation remain relevant during the duration of their visit. We were told by staff from the Discovery Centre that despite this being made clear, there continue to be times when they need to intervene to ensure the children are supervised safely.

Concerts and other musical events also take place in the Cathedral. For any visiting choirs there is a Visiting Choirs Safeguarding Form that makes it clear that safeguarding of any children remains the responsibility of the choir, and requires all choirs to declare that they are not bringing any adults that are known to pose a risk to children or vulnerable adults. It also provides information about the safeguarding leads in the Cathedral.

Very few vulnerable adults use the Cathedral as a temporary place of refuge, and only occasionally. Those who are homeless and/or in need of sustenance will be offered a hot drink and food or pastoral support by the vergers or wardens that are on duty. Visitors who may have a mental illness are able to visit and leave at a time ready for them. It may be that with the increasing implementation of the Cathedral's inclusivity policy that the number of adults who may be deemed as vulnerable in some way will increase. This will mean that volunteers and the verger team may need increased training and knowledge in dealing with the issues that this will present.

A small group of young people have sometimes caused disruption in the Cathedral – from calling out during a service, playing with the light board or attempting to steal the collection box. Various approaches have been tried to deal with this and it seems that this behavior has drawn to a close on its own.

Analysis

Staff and volunteers showed a high level of commitment to the Cathedral being a safe place for all who visit and worship. There was a real sense that the vergers undertake their role in an efficient and responsive manner.

The introduction of CCTV would enable a more immediate overview of the building which would assist in being reassured that all is well.

Messages about safeguarding are conveyed via safeguarding posters in the Cathedral, but they are not particularly prominent and eye catching, and could easily be missed. It is important that this information is given a prominent position where it can easily be seen by both children and vulnerable adults.

The auditors would suggest that with the implementation of the inclusivity policy, this may well attract a wider range of vulnerable adults to visit and worship at the Cathedral, meaning that those who work and volunteer there will need to be skilled up to be better practiced and experienced at meaningfully engaging with such

people. However, the Cathedral wardens are all trained in Safeguarding to C2 level, and first aid trained.

Questions for the Cathedral to consider:

- Consider introducing CCTV in the Cathedral
- Consider what skills and knowledge staff and volunteers will require with the full implementation of the inclusivity policy – consider appointing an inclusivity champion

3.1.2 Vulnerable adults

Description

Although vulnerable adults both use the Cathedral and are represented in its congregation, the Cathedral as an environment does not seem to attract the same numbers of homeless people, those with mental health or addiction problems as many other cathedrals located in a similar central position. Welcomers and the verger do hold lists of organisations and services which can assist with vulnerable adults should someone visit the Cathedral who requires some level of support or advice. Those who need sustenance will be given food and a hot drink by the verger's team. In addition, the Cathedral has a very active pastoral care team of volunteers who visit (in the main) those who are elderly, have mental health issues and/or are disabled.

The team have all been safely recruited and trained and undertake visits, or, for those able to, give communion to people at home. The team is led by the Pastoral Support Coordinator, who is a volunteer. It was made clear to us by the Canon Pastor (who has responsibility for this service) that their ability to assist in many areas in a practical way is limited as they are visitors from the Cathedral and not the next of kin. Communication following visits is undertaken via a secure email system, to ensure there is a basic record of the general welfare of those being visited. In terms of health and safety of the volunteer visitors, they send a text to the Pastoral Support Coordinator both before and after a visit to ensure everyone is safe and well. There is a very comprehensive Pastoral Handbook to support the work of the team that also covers safeguarding.

Determining the threshold between pastoral care and the need for safeguarding can be a challenge. The Canon Pastor told us that if he has any sense there is a safeguarding issue, he will discuss this with the DSA.

Members of the clergy at the Cathedral also all have connections with many local community groups and organisations that serve vulnerable adults. Services are taken in several local care homes, and there are links to local homelessness groups and services for drug rehabilitation.

Domestic abuse did not appear to be an issue that many people felt could potentially affect many women within the Cathedral community

Living in a time when hate crimes against many communities are on the increase it is

particularly important that a very clear message is sent out that there will be a warm welcome at the Cathedral. This includes, in particular, the LGBTQ+ and black communities in Suffolk, following on from some statements made in the media.

Analysis

The pastoral work of the Cathedral with vulnerable adults appears to be strong and well managed. This takes place via the Cathedral's pastoral care team who visit people in their homes. There is a good awareness that the volunteers are not the next of kin. Volunteers are also monitored well to ensure that they have safely carried out a pastoral visit, by texting the Pastoral Support Coordinator.

Records and outcomes of visits are on record via emails that are exchanged when required through a secure email system. However, in a situation when information on a person needed to be found, this would be a challenge as all emails are saved in date order, rather than citing the name of the person. We felt it would be helpful to consider ways information could be kept in a more accessible fashion.

Domestic abuse will inevitably affect a number of people within the Cathedral community and awareness of this does need to be strengthened to enable support to be offered to those who need it.

With the introduction of the Inclusivity Policy, it is important to ensure that members of the local LGBTQ+ community feel reassured that they are welcomed in the Cathedral. This observation is made alongside the increase in hate crimes across the country over the past few years, and specifically hate crime targeted against this community.

Questions for the Cathedral to consider:

- Explore methods of record keeping by the Pastoral Team to ensure records and information can be more easily retrieved whenever required
- Consider the best way to both raise awareness about the incidence of domestic abuse and how those from the Cathedral community who are victims can be best supported
- How to welcome LGBTQ+ and black members of the community in Suffolk to the Cathedral, in light of the Inclusivity Policy, and rise (nationally) in hate crimes towards members of these communities

3.1.3 Children

Description

This section is about children who come to St. Edmundsbury Cathedral in various capacities other than as choir members. Choir children are considered in section 3.1.4 below.

Children play a very active role in Cathedral life and are included in a wide range of activities. Of note this also includes children with special and additional needs. The

auditors were pleased to observe that this group of children are not just included but also actively encouraged to take part, as we met several children with such needs in the various focus groups that we held, and observations that we made.

Junior Church is seen as an important part of Cathedral life. It is organised and managed by a volunteer who is a former headteacher of a primary school. In the past Junior Church has struggled to continue with few children and not enough volunteers, but we understand that just before the arrival of the current Dean, those running Junior Church and parents met and decided to persist in making a go of it, and it has been very successful. There are two types of volunteers who run Junior Church – a leader who will plan and lead a Junior Church Session, and helpers, who support the running. Children aged 3–13 years attend, an age range which children and volunteers told us was not problematic in any way. Some of the older children also take part in other activities outside of the Cathedral-based sessions, such as an overnight sleep-in at the Cathedral to show support to homeless people and taking part in a local fair about the environment.

We were told by the children of Junior Church that they feel both safe and included in Cathedral life. They explained that at the end of Junior Church they rejoin the main service and the Dean (Joe, as they call him) encourages them to show whatever they may have made to the congregation. We were also told that Junior Church activities are included in the notices given out during services, as well as in any news or information sheets.

We met with a group of children who act as servers at the Cathedral. All were very enthusiastic about the role that they undertake. They cover four services on a Sunday, alongside adult servers. They robe in the Verger's office, with the adult servers, but robes are put on over clothing and no personal garments are removed. They said that they felt safe, and that they were part of a community. They identified the Head Verger as the person that they would speak to if they were concerned about anything, mentioning that she was always present.

The Discovery Centre hosts visits from school children. Most groups who visit are from primary schools but there are some groups from secondary schools. Visits usually last for most of the day, with children arriving around 10am and leaving at around 2. There are also shorter afternoon visits lasting between 1pm–3pm. Much of what the Discovery Centre offers is based around the school curriculum. There are two paid staff who run the centre, and the lead role also has responsibilities working with parish churches, as her role is part funded by the Diocese. When schools book a visit they are sent a letter of confirmation together with a risk assessment that clearly states that the Cathedral is a public building and therefore pupils need to be supervised at all times.

Analysis

The Cathedral is remarkable for the quality and strength of children's participation. Not only do children play an active role in Cathedral life, but the fact that they were clear that they felt safe and were listened too is very positive. This includes children who have special and additional needs, and credit must be given to the Cathedral for including them on an equal basis with children who do not have such needs.

The children we met all identified who they would speak to at the Cathedral if they were concerned about their protection and safety. Whilst this is positive, there were some children who did not seem to be aware of the designated safeguarding leads, so named other key people within the Cathedral staff as people they would approach.

Many of the children (as did the adults) talked of the Cathedral being a community where everyone knew everyone. Whilst this has many positives, there also needs to be awareness by all that there is nothing wrong with speaking out if you have a concern, even if you know the person well. Familiarity can mean that there is a reluctance to believe bad things about people, and this is an environment that those who groom and abuse children can thrive in. This is not to say that this is going on at St Edmundsbury, but caution is needed and an awareness of the potential negatives that can arise from this overall positive sense of community.

Questions for the Cathedral to consider:

- How can all children involved in Cathedral life be made aware of who the lead people are for safeguarding in the Cathedral?
- How to ensure that the positive sense of a Cathedral community does not mean that there is automatic trust of adults by children simply because they are part of the community

3.1.4 Choir

Description

The music department is led by the Director of Music (DoM) (who has been in post for 22 years), supported by the Canon Precentor. The other staff in the music department are the Assistant Director of Music, music teacher, organ scholar and chorister supervisor. The DoM is a trained teacher who also held several music roles in other cathedrals before coming to St Edmundsbury. He sees himself as a teacher first and foremost.

There are four choirs that involve children at St Edmundsbury. Two of these include girls – the St Cecilia Juniors (for girls aged 6–12), and the St Cecilia Chorale for girls in year 8 and above, and boys whose voices have broken. For the boys there is the Colts (aged 3– 8) and the main Cathedral choir when they reach 8 years old. The DoM said that in recent years it has been a challenge to recruit children to the choirs. He feels this may be due to the changes in lifestyle for modern families, which mean rehearsals before and after school, plus performances, are difficult to manage when both parents are working. The other reason put forward has been a change in the education model for children in Suffolk, whereby there was a primary, middle and senior school system until a few years ago. It is now a primary and secondary school system. The DoM said that they had a very good relationship with their nearest middle school from where many of their choristers came, and whose age range fitted in well with the choir. With the change to primary and secondary structure this link is not so robust.

The Colts rehearse on Tuesday afternoons after school and on Friday mornings, the

St Cecilia Juniors on a Wednesday afternoon after school, and the St Cecilia Chorale also on Wednesdays. The boys' choir rehearses Tuesday, Wednesday and Thursday mornings (8am–8.30am), and sing on Thursday and Friday evenings and Sundays. Whilst the chorister supervisor supervises the children during the services that they perform in and during most afternoon rehearsals, the morning rehearsals are supervised by a rota of parents. Whilst we were told by some of the parents who are part of this rota that this works well, it is nevertheless informal and they are not volunteers with the appropriate DBS checks or safeguarding training. St Cecilia Chorale's rehearsals on a Wednesday afternoon are not supervised.

Parents/carers are expected to bring their children directly to the Choir Rehearsal Room and collect them from there afterwards. Older children make their way on their own.

Lay clerks sing with the choir for boys aged 8 and older. They are DBS checked and undergo safeguarding training. They are issued with an agreement that they must sign, and this also includes expectations about safeguarding and appropriate behaviour. There is a very comprehensive Choir Handbook issued to all parents/carers and children in the choir that outlines expectations and includes a section on safeguarding.

Every two years the choir undertakes a singing visit abroad. They have sung in Spain, Portugal and Italy. There are four or five children per adult, and volunteers are not used as the employed choir staff all travel. Only a small number of lay clerks go on these trips. There is also a summer holiday camping trip to Norfolk each year. This does not involve singing, and parents accompany as volunteers and have been DBS checked.

We observed two choir practices and spoke with three parents. The children we observed at these practices clearly enjoyed what they were doing, with the DoM very engaged with the children. The parents that we met with were full of enthusiasm about the singing that their children did and had no concerns about their safety. Whilst we did not have a specific focus group for children and young people in the choir, we met several choristers in other focus groups that children took part in. All expressed enjoyment at being in the choir and all felt their welfare was the top priority for the adults involved with the choir.

Analysis

It is positive that both children and parents feel that the welfare and safety of children is a priority for those involved in the running of the choirs. There is a good Choir Handbook that is user friendly and covers safeguarding. Lay clerks are also DBS checked and undertake safeguarding training and must sign an agreement that includes safeguarding and appropriate behaviour.

We did have concerns about the chaperoning arrangements for the choirs. The Choir Supervisor only works 12 hours a week and does not cover any of the morning rehearsals. These are covered by a rota of parents who have not undergone any checks or training. This is not to criticise any of those involved, as it is excellent that they have arranged it and keep it going between themselves. However, these arrangements do need to be formalised and those participating recognised as

volunteers. We were subsequently advised that a process is now being implemented to check and train parent chaperones, ready for the new term in September

Questions for the Cathedral to consider

- Review the chaperoning arrangements for the choirs to ensure the children are cared for by adults who have been appropriately recruited, checked and trained for the role

3.1.5 Bell ringing

Description

The Cathedral bells are in a bell tower outside the main Cathedral building. Currently, only adults take part in bell ringing, but that does not preclude children from taking part. Those who bell ring are closely connected with the Cathedral as most are also members of the congregation.

All bell ringers are DBS checked and have undertaken safeguarding training. The bell captain has undertaken C3 safeguarding training. There would never be a situation where a child was on their own with an adult in the bell tower as there always has to be more than two adults present – no one is allowed to be in the bell tower on their own and nothing is done on a one-to-one basis. During our conversation with the bell tower captain, he told us that there are no clearly definable vulnerable adults who are bell ringers at present, but that senior bell ringers always keep an eye open for any adult who may be troubled in some way, not least as this could present a health and safety issue too.

The Dean is keen to promote bell ringing, and at his installation the Cathedral bell ringers rang with the bell ringers from the Dean's former parish church. He has also led prayers in the bell tower.

The Canon Precentor chairs the annual meeting for the bell ringers.

A pre-visit questionnaire has recently been adopted to be completed by visiting bell tower captains that includes safeguarding and asks for details of any member who may be the subject of safeguarding concerns.

Analysis

There are no children in the Cathedral bell-ringing team at present. However, there are clear procedures in place (including covering visiting bell-ringing groups) should this situation ever arise. Bell ringers have also been appropriately checked and trained for the event that children could join the bell-ringing group.

Questions for the Cathedral to consider:

- N/A

3.2 CASEWORK (INCLUDING INFORMATION SHARING)

When safeguarding concerns are raised, a timely response is needed to make sense of the situation, assess any risk and decide if any action needs to be taken, including whether statutory services need to be informed. In a Cathedral context, this includes helping to distinguish whether there are safeguarding elements to the situations of people receiving pastoral support.

Description

Safeguarding advice and casework is undertaken on behalf of the Cathedral by the DSA who is based in the diocesan office, sited some distance away in Ipswich, although we understand the former post-holder would regularly visit the Cathedral offices. The last post-holder left this role in early June, with the newly appointed DSA coming into post shortly. A safeguarding consultant is covering the role in the interim.

We heard from the DSA, CSO and the Priest with Pastoral Charge that there was a very good working relationship between them. Whilst all take notes during discussions about possible situations that may reach the threshold for safeguarding, there is no common recording system that allows for such notes, and any decision/s made as a result, to be retained.

A case list shared with us showed that there have been 13 cases involving the Cathedral over the last three years. Of these cases we were given seven to audit, of which we audited five. Casework records are kept at the diocesan office; the only records kept by the Cathedral are those where there is currently a safeguarding agreement in place.

The main relevant guidance used in managing safeguarding cases is **Practice Guidance: Responding to, assessing and managing safeguarding concerns or allegations against church officers** (also including those that may pose a known risk to children, young people or vulnerable adults within a Christian congregation or community). (Church of England, 2017)
(<https://www.churchofengland.org/sites/default/files/2017-12/Responding%20PG%20V2.pdf>)

A safeguarding agreement is in place for one of the cases that we audited (another one we audited finished in May 2019). We did not see any evidence of risk assessments undertaken (even one undertaken by a statutory agency) that informed the safeguarding agreements. The safeguarding agreements were signed only by the person of concern and the CSO, and no monitoring is undertaken in between reviews of the agreements. This is contrary to safeguarding guidance (section 7.2, *Assessing and managing risk*).

Relevant and appropriate liaison with partner agencies was noted to have taken place in the cases that we audited.

With one of the safeguarding agreements there was some confusion about whether it was still current. When we investigated this further it had indeed ceased on the date that the relevant statutory order finished. There was no evidence of any risk assessment that assessed, in the church context, whether this person might still

pose a risk to children in the Cathedral community the day following the end of his statutory order (section 7.1, *Introduction*). The auditors raised this with the Director of Strategic Planning and Communications, who had line managed the former DSA. He said that as safeguarding agreements are voluntary, they have no legal basis against which they can be enforced. In addition, he said, that if courts or statutory authorities assess the individual to no longer require an order then there are no grounds for continuing the safeguarding agreement. The auditors feel there is a lack of understanding between the threshold for criminal intervention (which is being suggested is required before a risk assessment/safeguarding agreement can be put in place) and the threshold for children's safeguarding, which is a lower threshold.

The safeguarding agreements we saw did not follow the model templates for such agreements in the current guidance.

There is no formal written agreement between the Diocese and the Cathedral regarding safeguarding and what the Diocese will deliver, and how. Such an agreement would assist in bringing greater clarity about responsibilities and expectations.

Analysis

Those involved in overseeing safeguarding at St Edmundsbury Cathedral reported working well together and having a good relationship with the DSA. This is clearly very positive, although with a new DSA coming into post soon, it will be crucial for this relationship to be re-built, supported by some urgent work around record keeping: what is retained in a way that the key people can all access it, and how this can be achieved. Good and accessible record keeping (on a need-to-know basis) is crucial to good quality safeguarding.

Assessment of risk, which informs planning (which, in the church context is a safeguarding agreement), which is then monitored and kept under review (should risk either decrease or increase) is at the core of managing safeguarding situations. Concerns have been expressed above about the lack of risk assessments, the monitoring of safeguarding agreements and their quality. In both these cases an urgent review is required of these cases to minimise the risk to children of the Cathedral community. If the relevant Church of England guidance is followed this will assist in resolving the current concerns (*section 7, Practice Guidance: Responding to, assessing and managing safeguarding concerns or allegations against church officers (also including those that may pose a known risk to children, young people or vulnerable adults within a Christian congregation or community)*).

There appears to be a possible confusion by those in the Diocese delivering the safeguarding service to the Cathedral about the threshold for safeguarding, and in turn, the need for safeguarding agreements in the church context. If the threshold being used for intervention, risk assessment and safeguarding agreements is that of a criminal legal threshold (beyond all reasonable doubt), then this is incorrect. The threshold for such intervention in children's safeguarding (represented in the legal system by Family Law, informed by various Children Acts), is 'on the balance of probabilities'. Indeed, this threshold is represented by the final sentence of *7.1 Introduction*. Furthermore, in using the criminal threshold, this focuses on the offender, rather than need of the children/children in the church or Cathedral

community to be safeguarded.

A formal agreement about the delivery of a safeguarding service would assist in a greater clarity of responsibility and expectations between the Cathedral and the Diocese. This may assist specifically in the area of the monitoring of safeguarding agreements.

Questions for the Cathedral to consider:

- Introducing a record-keeping system that all relevant people can access and input into when required
- Reviewing the identified cases in line with the relevant Church of England guidance
- Formulating an agreement between the Cathedral and the Diocese about the delivery of a safeguarding service by the Diocese
- The Cathedral (and the Diocese) to ensure relevant guidance is followed for the risk assessment and formulation of any necessary safeguarding agreements of anyone who may pose a known risk to children, young people or vulnerable adults within the Cathedral community (currently section 7 *Practice Guidance: Responding to, assessing and managing safeguarding concerns or allegations against church officers (also including those that may pose a known risk to children, young people or vulnerable adults within a Christian congregation or community)*)

3.3 CDM

The auditors saw **and heard of** no cases involving the use of the Clergy Disciplinary Measure.

3.4 TRAINING

Safeguarding training is an essential activity for establishing safeguarding awareness and confidence throughout the Cathedral. It requires good quality content, based on up-to-date national guidance and policies, with relevant case studies, engaging and relevant to the audience. It also requires strategic planning to identify priority groups for training, details the training needs/requirements of people in different roles, and an implementation plan for training over time that tracks what training has been provided.

The Diocesan Trainer, who had provided training for the Cathedral, has recently left. A replacement has been appointed but is not yet in post. Following a restructuring of the Diocesan Safeguarding Team, the training post has been reduced by 20 hours a week. This is alongside an increase in DSA hours by one day per week, plus the introduction of more time efficient systems and processes that free up more of the safeguarding administrators time.

Clergy

Senior members of clergy have all been trained to C4 level in safeguarding training. More junior members of the clergy have been trained to C3.

Staff

All lay staff are required to undertake training, including those who have no role with children or vulnerable adults. Depending on their roles, additional training is undertaken if required (for example, the Administrator, who is the CSO trained to C4 level).

Volunteers

All volunteers are expected to undertake safeguarding training (at least C0). There is a very robust system in place for following up on long-standing volunteers to ensure they do this too, and there remains a very small number not trained. Judging on the outcome of this exercise so far, most not trained are likely to have left their volunteering roles or passed away. There is a spreadsheet in place to monitor training and when it will need to be refreshed.

Quality of content

Training is delivered by a trainer in line with the safeguarding programme developed by the National Safeguarding Team. Some specific short training courses, such as that on domestic abuse have been incorporated into the main training modules.

Both staff and volunteers spoke very highly of the training that they had received. Everyone said that they had not only learnt something, they had learnt about safeguarding in the cathedral/church context. Even those who had received safeguarding training in a separate professional context all said they had still found the training of use.

We were told that training took place in the office with one-to-one support for those who struggled with the online packages.

Strategic training programme and delivery plan

There is a Diocesan Safeguarding Training Strategy 2017–2020 in place with clear ambition about the delivery of safeguarding training, what will be delivered and to whom. Targets for the Cathedral are included in some, but not all areas (such as for volunteers).

Analysis

Virtually all those that required safeguarding training at the Cathedral have been in receipt of it. Lay members of staff who may not work directly with children or vulnerable adults have also been trained. This is very positive in terms of delivering the message that safeguarding is everyone's responsibility.

There was excellent feedback about the quality of safeguarding training by virtually

everyone that we met. We heard also that the training was adapted, when required, to the Cathedral context, and support offered to those who struggled with online training. This means that safeguarding training is seen as relevant and not a process that people just must go through.

Although reassurances were given that the Diocesan Safeguarding Team capacity has not been reduced overall, we were still concerned at a possible impact that the reduction in hours for this post could have, especially as clearly safeguarding training has been so successfully received by those who required it within the Cathedral.

Questions for the Cathedral to consider:

- Monitoring the reduction in hours of the new safeguarding trainer, either via Chapter and/or the DSAP, to ensure there is no negative impact on the delivery of safeguarding training for the Cathedral community
- Review Diocesan Safeguarding Training Strategy 2017–2020 from the perspective of the needs of the Cathedral

3.5 SAFER RECRUITMENT

Description

Safer Recruitment of staff (lay and clergy) and volunteers is central to safeguarding. The Church of England has guidance in place in order that this can take place.

The auditors read five HR files, all for paid staff. They were all consistent with the requirements of Safer Recruitment and showed a distinct improvement when compared to an older recruitment file.

Safeguarding, and the expectations around DBS check and training is covered in the handbook for staff induction, as well as in the volunteer's agreement and handbook. Volunteers are also issued with an informative safeguarding card that they can keep in their pocket/bag

Paid staff and volunteers receive an induction. It was acknowledged that the inclusion of health and safety was needed for volunteers and this is in the process of being introduced. We were also told that there is not, at present, any proactive recruitment of volunteers, but rather people put themselves forward and self-select the area they wish to work in. There are plans by the new PR, Visits and Volunteer Manager to address this.

Any central record keeping?

HR records are paper files and held securely in the Cathedral, apart from Blue Files which are in the Bishop's Office in Ipswich.

Other Cathedral staff and volunteer appointments

As above

DBS

National guidance is adhered to in relation to which posts require DBS checks. A spreadsheet is maintained and monitored by the Administrator.

Analysis

Safer Recruitment is in place at St Edmundsbury Cathedral, although further work is required concerning recruitment of volunteers, placing them in an appropriate area of the Cathedral's work, and providing an induction.

Questions for the Cathedral to consider:

- N/A

4 FINDINGS – ORGANISATIONAL SUPPORTS

4.1 POLICY, PROCEDURES AND GUIDANCE

Description

The Cathedral has adopted all the diocesan safeguarding policies and guidance, which, in turn, are those of the Church of England. There is a link to these on the Cathedral website,

In 2017 the Cathedral adopted its Vision and Strategy document. This makes no comment about safeguarding.

The Cathedral has its own Health and Safety, Lone Working, Complaints and Whistleblowing policies.

Under the Code of Conduct issued to all staff, the expectation that risk assessments are undertaken for all those involved in doing activities with children is clearly set out,

The Cathedral has developed some very helpful and useful handbooks for use by various groups within the Cathedral, such as the Pastoral Handbook, the Volunteer Handbook and the Choir Handbook. All include safeguarding within them.

Volunteers have also been issued with a safeguarding card which gives contact information about the Priest with Charge of Pastoral Care and the CSO, as well as useful bullet points about safeguarding issues.

There is a photography policy in place, with notices placed at key points throughout the Cathedral. The volunteers we spoke to were also aware of the policy.

There are safeguarding notices in place, providing details of who to contact if you are concerned about a child or a vulnerable adult. However, the auditors felt that they were not very eye-catching and tended to be placed in amongst other notices of a similar format.

Analysis

Aside from using the Church of England safeguarding procedures, St Edmundsbury Cathedral has also incorporated safeguarding into other key documents that contribute to Cathedral life (Volunteer Handbook etc). This helps to embed the message that safeguarding is everyone's responsibility.

It is unfortunate that safeguarding was not included in the 2017 Vision and Strategy document, as this could give the message that safeguarding is one of the visions for the Cathedral.

Whilst there are information notices around the Cathedral about safeguarding, an opportunity is lost, as they tend to merge into the other notices that are on display. To make them more eye-catching and prominent should not be a difficult task.

Questions for the Cathedral to consider:

- Revising the 2017 Vision and Strategy document to include safeguarding in a prominent way
- How to place the safeguarding information sheets in more prominent positions within the Cathedral and how they can be made more eye-catching

4.2 CATHEDRAL SAFEGUARDING ADVISER AND THEIR SUPERVISION & MANAGEMENT

Description

The responsibilities of the CSA are undertaken by the DSA. The DSA left his post in early June. He came from a police background that included several years working in a child protection unit. He had also delivered some safeguarding training. The auditors understand the new DSA (we believe to be starting in late July 2019) comes from a probation background. The role is currently being covered by a safeguarding consultant, but his background and previous experience are not known to us.

Under the recent restructuring of the safeguarding team in the Diocese the DSA post has been increased from four to five days per week. The previous DSA was in receipt of external professional supervision, and was line managed by the Director of Strategic Planning and Communications. With the recent restructuring line management will move to the Diocesan Secretary.

There is also a post for a trainer. The person in this role left in May. This post is currently not covered but an appointment has been made to it, although for 20 hours per week less than previously.

Both the former DSA himself, and the safeguarding leads at the Cathedral described a sound working relationship. The former DSA said that the Cathedral leads were efficient, raised the right queries and were committed to their safeguarding roles. He saw the Cathedral as now having an 'open door' to its shared safeguarding responsibilities. Likewise, the CSO and the Canon Pastor described the DSA as responsive, giving clear guidance and very approachable. Consultation with the DSA was on a case-by-case basis with no regular meetings arranged.

Analysis

There was a very good working relationship between the former DSA and the Cathedral leads for safeguarding. It will be crucial that this is continued over to the new DSA, as well as the new trainer. As two key people have left at the same time, care will need to be taken to rebuild the strong relationships that existed before, although this situation can also mean opportunities for thinking about systems and processes that can lead to stronger governance.

Questions for the Cathedral to consider:

- Strengthening the advisory role that the DSA could have with the Cathedral by having regular (for example) quarterly meetings with the Cathedral safeguarding leads

4.3 RECORDING SYSTEMS AND IT SOLUTIONS

Description

All casework files are held in the Diocese by its safeguarding team. The CSO does not have access to these.

The only documents kept by the CSO are the safeguarding agreements that are in place.

The Pastoral Care Team uses a secure email system between themselves. However, it was explained to us that if particular information needed to be retrieved it would be necessary to know the date of the relevant email before anything could be found about an individual's circumstances.

Electronic spreadsheets of persons trained and DBS checked are kept securely by the Administrator.

Analysis

Whilst there is a clear challenge for security and GDPR, it is essential that those in the Cathedral on a 'need-to-know' basis (i.e. the Dean, CSO, Canon Pastor) have access to the safeguarding records of those in the Cathedral community for whom there are concerns should there be an emergency situation when the diocesan office is closed. Whilst appreciating that many dioceses have been awaiting the introduction of an electronic database by the National Safeguarding Team, perhaps the setting up of a secure shared folder could be considered (as an example). Whilst the records kept by the Pastoral Care Team would need to be compliant with GDPR, similar considerations could be made.

Questions for the cathedral to consider:

- Developing secure shared electronic folders (or similar) in order that the Diocese can share safeguarding case information with those that need to have it in the Cathedral. Something similar, but separate could be considered for the Pastoral Care Team.

5 FINDINGS – LEADERSHIP AND ACCOUNTABILITY

5.1 QUALITY ASSURANCE

A safe organisation needs constant feedback loops about what is going well and where there are difficulties in relation to safeguarding, and this should drive ongoing cycles of learning and improvement. Potential sources of data are numerous, including independent scrutiny. They need to be tied into strategic plans and supporting accountability.

Description

There are several mechanisms and forums in place that can quality assure the safeguarding work of the Cathedral.

The role of the Cathedral Council is limited to ‘advise and recommend’ to the Chapter, but it is independently chaired. Safeguarding has not been on the agenda, but is now going to be added.

The Cathedral Chapter is the governing body of the Cathedral and directs and oversees the administration of the Cathedral. It is chaired by the Dean. Safeguarding has not been on the agenda of their meetings, aside from the preparation for this audit, but the last meeting decided to have it as a standing agenda item from now on.

The Cathedral is represented by the CSO on the Diocesan Safeguarding Advisory Panel. The Panel has a role in having a level of oversight in safeguarding at the Cathedral, including quality assurance.

The former DSA had independent supervision, which is a form of quality assurance.

Analysis

Chapter is required (as specified in section 5.2 of **Key roles and responsibilities of church office holders and bodies practice guidance**, Church of England, 2017) to review safeguarding progress annually (<https://www.churchofengland.org/sites/default/files/2017-11/Key%20Roles%20and%20Responsibilities%20of%20Church%20Office%20Holders%20and%20Bodies%20Practice%20Guidance.pdf>)

In order to do so, it requires evidence of safeguarding activity and impact on a regular basis. Therefore, it is positive that safeguarding is now a standing agenda item at Chapter meetings. A safeguarding sub-group of Chapter may assist in overseeing this matter, and, in turn, reporting to Chapter.

Within any organisation the feedback of users is crucial in understanding their sense of how the organisation is doing. The Cathedral already has a strong children’s voice and representation, so capturing this to get a sense of how safe they feel within the Cathedral would be a useful form of quality assurance.

As the DSAP also has a quality assurance role, this is covered under section 5.4.

Questions for the Cathedral to consider:

- Further developing the Chapter's role in both monitoring and promoting safeguarding within the Cathedral community, in line with section 5.2 of Key Roles and Responsibilities of Church Office Holders and Bodies Practice Guidance 2017
- Forming a Chapter sub-group on safeguarding, in order to assist the above point.
- How can the whole Cathedral community, particularly children and young people, be included in feedback about safeguarding?

5.2 COMPLAINTS ABOUT THE SAFEGUARDING SERVICE

Description

The Cathedral's Complaints Policy is available on its website.

This Complaints Policy does not specifically cover how to make a complaint about the safeguarding service, just who to speak to if someone has a safeguarding concern.

Analysis

It is important that anyone who may come into contact with the Safeguarding Team (in its widest sense) has the opportunity to complain and for their complaint to be dealt with in a fair and objective way. The current Cathedral Complaints Policy needs to incorporate this.

Questions for the Cathedral to consider:

- The need to develop a complaints process that relates to safeguarding, to be incorporated in the main complaints procedure

5.3 WHISTLEBLOWING

Description

Whilst there is a Whistleblowing Policy in place (and it is mentioned in the staff induction handbook), it does not contain any information about external whistleblowing organisations should a member of staff feel unable to raise their concern internally.

The Whistleblowing Policy is not on the Cathedral website, and although referred to in the induction handbook, it is not clear where it is available.

Analysis

Effective whistleblowing procedures enable workers to raise concerns about a range of behaviours (sexual abuse, bullying, fraud etc.) without the fear that their disclosures will lead to any harassment or negative impact on their personal work role/environment. It is for this reason that it is important that a Whistleblowing Policy contains contact details for national whistleblowing organisations, should members of staff not feel able to raise them internally. Similarly, such a policy by its very nature, should be easily accessible to staff

Questions for the Cathedral to consider:

- Updating the Whistleblowing Policy with contact information of external whistleblowing organisations, and ways in which the policy can be accessible to staff

5.4 DIOCESAN SAFEGUARDING ADVISORY PANEL

Based on the national guidance in **Key roles and responsibilities of church office holders and bodies practice guidance** for Diocesan Safeguarding Advisory Panels (<https://www.churchofengland.org/sites/default/files/2017-11/Key%20Roles%20and%20Responsibilities%20of%20Church%20Office%20Holders%20and%20Bodies%20Practice%20Guidance.pdf>), the Panel should fulfil a key role in bringing independence and safeguarding expertise to its oversight role and should be expected to contribute to a strategic plan.

Description

There is a Diocesan Safeguarding Advisory Panel (DSAP) of which the CSO is a member. It has an independent chair who is a retired senior police officer with experience of safeguarding in his professional role. There is good external representation on DSAP with the local authority Children's Services, Police and Adults' Safeguarding Board all being active members.

The DSAP meets once per quarter and receives a report from the DSA about current casework activity. If there are any cases of significance or of possible national interest, the Chair said he would expect the Panel to be kept updated on these.

The Chair explained that the DSA's casework report is, in effect, the only quality assurance that DSAP undertakes. He said that the Panel had a very lengthy discussion about the best way to undertake quality assurance and that it did consider setting up a quality assurance sub-group. However, it decided against this, due to the amount of time commitment needed for such a group. The Panel has had very good buy-in from some key partners, and is reluctant to 'overload' them with extra tasks.

Analysis

The CSO is a member of the DSAP and plays an active role in its function. This is a good way of linking the Cathedral into the body with the strategic oversight of

safeguarding within the Diocese. Whilst this is positive as far as it goes, much has been lost in the lack of attention given to safeguarding by the Chapter (until now). In the future, with safeguarding a standing item on Chapter agenda, and the consideration put forward under section 5.1 of a safeguarding sub-committee for Chapter, then the activity of the DSAP could be fed back into key Cathedral bodies.

Whilst there are understandable reasons for not having closer quality assurance mechanisms, the DSAP does have a role to play in satisfying itself that required standards are being met in casework.

Questions for the Cathedral to consider:

- See first point in **Questions for the Cathedral to consider** in section 5.1
- How DSAP can undertake a clear quality assurance role in casework, in order that it, and the Cathedral, can consider any information and themes arising such as the relevant guidance not being followed

5.5 LEADERSHIP AND MANAGEMENT

Safeguarding can only begin to be embedded within the Cathedral if the leadership and management (both theological and on an operational level), ensure it is at the centre of everything that they do.

Safeguarding leadership falls in the first instance to the Dean, in that he leads on all aspects of life in the Cathedral. However, safeguarding leadership takes various forms – strategic, operational and theological/spiritual – with different people taking different roles. How these roles are understood, and how they fit together, can influence how well led the safeguarding function is.

5.5.1 Theological leadership

The remit for theological leadership in relation to safeguarding is clearly always with the clergy and especially with the Dean of the Cathedral. This is extremely valuable in helping congregations and clergy to understand why safeguarding is a priority and intrinsic to the beliefs of the Church of England. This aspect of the leadership role is the foundation for the culture of the Church and is critical in terms of making it a safe place for children and vulnerable adults.

5.5.2 Strategic leadership

Description

Strategic leadership for safeguarding in the Cathedral lies with the Dean and Chapter. The new Dean has been in his role since July 2018. He is determined for the Cathedral to be outward-looking and to welcome all. To this end he has actively continued an Inclusive Cathedral Policy (introduced in 2017), which is committed to welcoming all members of the community to the Cathedral whether to worship, visit or attend an event, as well as for its staff volunteers and congregation to represent all sections of the local community.

The Dean has also introduced his '5 a day': culture, financial stability, buildings, good relationships (internally and externally) and worship. Staff would need to bear these in mind as they undertake all their roles and responsibilities.

Safeguarding is not specifically mentioned in either strategy.

Before the Dean came into post, in 2017, the Vision and Strategy document was adopted, with no mention of safeguarding. It is not clear to the auditors who this was aimed at.

Safeguarding is also not covered in the profile of requirements for Chapter members.

The commitment to safeguarding is clear in operational documentation, conversations we had with clergy, staff and volunteers, as well as members of the congregation and other volunteers that we met in focus groups. However, it is not so obviously present in strategic policies and documentation.

Analysis

The Dean provides a strong lead for the Cathedral community. There is potential for the Chapter and the Cathedral clergy to give more attention to safeguarding, particularly if consideration is given to forming a safeguarding sub-group. It would also assist if it is made clear to Chapter members/potential Chapter members in their role profile that safeguarding is part of their responsibilities (and this was added in subsequent to our audit). With the Dean's vision to open out the Cathedral to all sections of the community, it would be a 'quick fix' to add in some sections on safeguarding – which will give reassurance that both children and adults should be able to feel safe within the Cathedral community. This would be with particular regard to the LGBTQ+ community who may feel (see section 3.1.2) that the Cathedral community does not welcome them. Similarly, with '5 a day', safeguarding could easily be incorporated here. This would support and strengthen the strategic leadership of the Dean, other Cathedral clergy and Chapter.

Questions for the Cathedral to consider:

- How to incorporate safeguarding into the Inclusivity Policy and '5 a day'
- Incorporating safeguarding into Chapter member's role profile
- How might the Chapter and Cathedral clergy's strategic leadership role be strengthened? The auditors have suggested the establishment of a safeguarding sub-group, incorporating safeguarding into key strategies etc

5.5.3 Operational leadership and management

Description

The CSO is the Cathedral Administrator. The auditors were told by all parties concerned that she had a strong working relationship with the recently departed DSA. She (and therefore the Cathedral) is further linked into the Diocesan safeguarding arrangements through her membership of the DSAP.

The CSO has been responsible for introducing safeguarding training for all Cathedral staff and volunteers, even if their roles are not directly involved with children and vulnerable adults. She has in place a robust system for ensuring all volunteers have training, and good monitoring systems for this training, as well as DBS checks.

The lead for pastoral care at the Cathedral is the Canon Pastor. Although his name appears on the safeguarding posters in the Cathedral as a point of contact, and he has discussed cases with the DSA that have been raised with him, his title does not include safeguarding.

However, there were many people in focus groups who did name him as someone they would approach if they had a safeguarding concern, particularly at weekends, when the CSO does not work.

Although there is no formal agreement between the Diocese and the Cathedral, it is the DSA's responsibility to provide advice and casework. As identified in **Questions for the Cathedral to consider** in section 3.2, a formal agreement would assist in strengthening the operational management of safeguarding.

As the CSO is a member of lay staff, and no documentation is held at the Cathedral (aside from the safeguarding agreements), it could easily be possible for not only the Canon Pastor, but also other relevant members of the clergy, to be totally unaware of members of the Cathedral community who are subject of safeguarding agreements and/or are of concern. This was of concern to the auditors as a weakness in safeguarding arrangements.

Until now, the loop from operational management of safeguarding into the strategic/governance arrangements has been weak. With safeguarding now a standing item on the Chapter agenda, this will be improved, although the auditors suggest this could be further strengthened by the introduction of a safeguarding sub-group for Chapter.

Analysis

Whilst there are many strengths to the operational leadership and management (good relationship between former DSA and CSO, undertaking/monitoring of DBS checks and training, strong pastoral care team etc), there is room to strengthen this further and to link better with the strategic leadership.

With the CSO being a member of lay staff and the lack of safeguarding information held at the Cathedral, it is concerning that key members of the clergy may not know of safeguarding situations within their Cathedral community. As already stated, this is of some concern and is a weakness in the operational management of safeguarding in the Cathedral. It also leaves the CSO somewhat isolated in her important role, which goes against good safeguarding practice where risks should be shared on a need-to-know basis and not sit with one person (as it does at present). The resolution to this will need to be considered in several areas: record keeping and where this is located, a system for the record keeping, who should have access, **Questions for the Cathedral to consider** suggested in section 5.5.2 etc. Further issues about risk assessments, decision-making, and safeguarding agreements are covered in section 3.2.

Whilst many that we met in the Cathedral community were able to identify that the Canon Pastor was someone they could approach about safeguarding concerns, the auditors felt that his title as the lead for pastoral care could be confusing as it does not include safeguarding. We felt that including safeguarding in his title would give a clear message about the importance of this issue.

Questions for the Cathedral to consider:

- Reconsider the title of the Canon Pastor as the lead for pastoral care, to include safeguarding
- See also **Questions for the Cathedral to consider** in sections 3.2, 4.3, and 5.5.2

5.5.4 Culture

All cathedrals should strive for an open, learning culture where safeguarding is a shared responsibility, albeit supported by experts, and which encourages people to highlight any concerns about how things are working so they can be addressed. It represents a necessary and challenging aspect of the leadership role of the Dean and Chapter.

Description

The self-assessment forms completed by several key members of the Cathedral community stated that they had concerns that some older members of the community did not really understand the importance of safeguarding. We also heard from many people that everyone knew everyone else and that this engendered a high level of trust. None of this is unusual within the Church, and, indeed, a strong sense of trust and community, brings cohesion and a sense of belonging. However, from a safeguarding perspective it is in this kind of environment that those who want to abuse children or vulnerable adults can seek to groom the vulnerable, their families and the Cathedral into thinking them trustworthy and not capable of committing harm. The Dean himself spoke of a culture of deference at the Cathedral and he felt that this needed to be challenged.

However, alongside this we also met a very unified voice that much had moved forward regarding safeguarding in recent years. People spoke of safeguarding being taken seriously, being well briefed on it, receiving good training that was relevant to their role in the Cathedral and being aware of who they could speak to if they had concerns. This was supported by the significant input of children and young people into this audit, including those with special needs.

Leadership and strategic management are crucial in leading cultural change, and as identified in section 5.5.2, Chapter is just starting to take a more proactive role in this by including safeguarding on its agenda.

Overall, we found that there has been clear and identifiable progress with safeguarding, but this needs to continue and be led by the strategic leadership.

Analysis

In holding onto the positives of a Cathedral community where there is trust and everybody knows everybody, the culture of safeguarding needs to become further embedded by an understanding that, at times needing to ‘think the unthinkable’ (i.e. known and trusted adults abusing children and vulnerable adults) is as important as trust.

With the launching of the Inclusivity Policy in 2017, there should be greater numbers of people joining the Cathedral community, meaning that the need to have a robust safeguarding culture established will be even more important. The need to safeguard children and vulnerable adults within the Cathedral community needs to be central and made clear wherever and whenever it is required. From Chapter including safeguarding at its meeting, through to safeguarding being included in all strategies and policies, and having eye-catching and prominent safeguarding posters in the Cathedral, all contribute to a sound and consistent message about safeguarding being at the centre of Cathedral life and everybody’s responsibility.

Questions for the Cathedral to consider:

- How to incorporate the “thinking the unthinkable” into the positive culture of a sense of community, trust and everybody knowing everybody
- See also **Questions for the Cathedral to consider** in sections 5.5.2 and 5.5.3

6 CONCLUSIONS

Areas requiring further consideration:

- There is no contract or other formal agreement in place about the delivery of a safeguarding service and advice between the Diocese and the Cathedral
- The 2017 Vision and Strategy document doesn't mention safeguarding
- Some issues with the casework, risk assessments, monitoring of safeguarding agreements and sharing of records about cases, possibly due to a confusion about thresholds
- The message about safeguarding needs to be emphasised more heavily, an example being safeguarding only recently being included on Chapter agenda, not appearing in key documents, such as the 2017 Vision and Strategy, Inclusivity policy etc
- No mention of safeguarding in the Chapter role profile (although this was addressed post audit)
- Lack of Safer Recruitment and clarity of parents rota in the morning for overseeing and supervising children/young people in the choir – they do not appear to be formally and safely recruited volunteers. Whilst this is being addressed post edit, supervision is still required for the St Cecelia's Chorale.

Areas of strength we found:

- High-quality safeguarding training where people say they learnt a lot and supporting people to get trained if they struggled with elements of this
- Children are at the centre of Cathedral activity, with a range of activities for them to be involved in, and played an active part within the audit
- Inclusivity of children with special needs was noticeable
- Despite the demands of choir membership, the children and young people enjoyed their time involved in this, felt safe and knew who to speak to if concerned. This was the same with the choir parents
- Discovery Centre delivers an exciting programme and the staff are very clear about lines of responsibility and will challenge teachers when they feel appropriate oversight of the children is not being maintained
- Safe Recruitment is of a high standard, with clear improvements made in recent years
- DBS and training for volunteers very well managed with a good process for following up on those who have not had training/need it updating
- DSA was widely described as being available, knowledgeable and supportive
- Pastoral handbook is thorough and comprehensive, with inbuilt safeguards to ensure volunteers are safe whilst undertaking visits
- New visits and volunteer manager who has clear plans and ambition about moving volunteering towards greater clarity about the volunteer role and expectations

- DBS process works very efficiently and is well monitored
- Bell ringers are closely integrated with the Cathedral community
- Volunteers and staff talked of feeling much better informed about safeguarding since the Administrator has been in post
- Job descriptions all contain expectations about safeguarding

APPENDIX: REVIEW PROCESS

DATA COLLECTION

Information provided to auditors

In advance of the audit, St Edmundsbury Cathedral sent the following documentation:

- Self-assessment summary (for this audit)
- Description of Cathedral context
- Diocesan Safeguarding Action Plan
- Cathedral Risk Register
- Job description of the Dean, Canon Pastor, Canon Precentor, Administrator, DoM, PR, Visits and Volunteer Manager and Chapter Role Profile
- JD of DSA and Trainer
- Staffing structure chart
- Complaints Policy
- Whistleblowing Policy
- Induction Handbook
- Photography Policy
- Handbooks for the Choir, Pastoral Care Team and Volunteers
- Bell Tower and Visiting Choir Safeguarding Forms
- Dignity at Work policy
- Inclusivity Policy
- Volunteer Agreement and Lay Clerks Agreement
- Minutes of last three meetings of Chapter and DSAP
- DSAP Constitution and Terms of Reference
- Diocesan Training Plan
- List of training undertaken by Cathedral staff and volunteers
- Safeguarding information card

Participation of members of the Cathedral

During the audit, a Learning Together session was held at the start and end of the site visit, to discuss St Edmundsbury Cathedral's safeguarding self-audit, and the auditors' initial findings. The auditors were taken on a tour of relevant parts of the Cathedral and precincts, and observed the rehearsals of two choirs

Conversations were held with the following (most individually, some including two people):

- Dean
- Former Diocesan Safeguarding Officer (by telephone)/email exchange with Director of Strategic Planning and Communications

- Canon Pastor
- Pastoral Support Coordinator
- Administrator
- Safeguarding Administrative Assistant
- Head Verger
- PR, Visits and Volunteers Manager
- Volunteer Volunteer's Manager
- Chapter Lead for GDPR
- Independent Chair of the Diocesan Safeguarding Advisory Group (by telephone)
- Director of Music
- Choir Chaperone
- Tower Captain
- Education Officer
- Discovery Centre Office Manager
- Junior Church Leader

Focus groups were held with:

- Choir parents
- Junior Church
- Young Servers
- Volunteers
- Members of the congregation
- Observation of two choir rehearsals

We are extremely grateful to all who attended these groups, who very kindly gave up their time, participated positively, and made a valuable contribution to our understanding of safeguarding in the Cathedral.

The audit: what records / files were examined?

Five casefiles out of a possible seven were audited. We also reviewed five HR files for lay staff

After the audit

Members of staff, clergy, and volunteers were extremely responsive to our requests for either clarification or additional information, mainly via email. We are grateful for their help and patience.

Limitations of audit

As above in sections 2.4.2–2.4.5.