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# St German's Cathedral, Isle of Man

## Independent Safeguarding Audit

October 2021



THE CHURCH  
OF ENGLAND





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## About SCIE

The Social Care Institute for Excellence improves the lives of people of all ages by co-producing, sharing, and supporting the use of the best available knowledge and evidence about what works in practice. We are a leading improvement support agency and an independent charity working with organisations that support adults, families and children 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

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### 1.1 THE AUDIT PROGRAMME

- 1.1.1** The Social Care Institute for Excellence (SCIE) is delighted to have been asked to provide an independent audit of the safeguarding arrangements of the cathedrals of the Church of England.
- 1.1.2** This programme of work will see three cathedral audits in 2018, 16 in 2019, four in 2020, 17 in 2021 and a final three early in 2022. There are 43 in total. It represents a significant investment in cathedrals and an important opportunity to support improvement in safeguarding.
- 1.1.3** 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. Cathedral representatives will play a key role in adapting the audit framework to their particular cathedral context. Only in this way will we achieve bespoke audits that are right for each place respectively. Bespoke audits will in turn optimise the usefulness of the audit process and outputs to supporting progress in effective and timely safeguarding practice. We look forward to working with you to this end.

### 1.2 THE AUDIT PROCESS

#### **SCIE Learning Together and our approach to audit**

- 1.2.1** 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 is 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.

#### **Key principles informing the audit**

- 1.2.2** 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

## Supporting improvements

- 1.2.3** 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.
- 1.2.4** 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.

## The process

- 1.2.5** The process will involve reviewing documentation as well as talking to key people, including focus groups. Further details are provided in the Appendix.
- 1.2.6** The site visit will be either three days or 2.5 days. Cathedrals have been selected for the three-day audit to provide a broad base, or on the scale of an operation and/or where concerns may have been raised in the past for the cathedral.

## 1.3 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

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### 2.1 CONTEXT OF THE CATHEDRAL

- 2.1.1** The Cathedral sits within the Diocese of Sodor and Man, which covers only the Isle of Man. The population of the Isle of Man is about 83,000, of whom 36,000 live in or near the capital, Douglas.
- 2.1.2** The Cathedral itself sits in Peel, a fishing port and seaside resort of about 5,000 people. It was built in the 1880s but did not become a cathedral until 1980. Until 2011, the Bishop of Sodor and Man also held the office of Dean and the Vicar of St German's was the Sub-Dean. The Cathedral continues to be a parish church and the Dean is parish priest to four further churches in the Western Mission area of the Diocese. At the time of the audit, he was also Acting Archdeacon as the post was vacant.
- 2.1.3** The Isle of Man was traditionally a farming and fishing community but changed significantly in the latter part of the 20<sup>th</sup> century. Insurance and online gambling now contribute 17% each to the economy. The island is a low-tax economy and that attracts some people to re-locate. In the 2016 island census, half the population was island-born, a further 40% were born in the UK and only 3.5% were born outside the EU.
- 2.1.4** St German's Cathedral is financially self-supporting and, unlike every cathedral in England, derives no income from the Church Commissioners. The Dean is indirectly paid via the 'parish share' – i.e. the congregational giving. In this sense, the Cathedral has much in common with congregations in the Diocese of Europe. The Cathedral does benefit from individual philanthropy, which is a significant income stream.
- 2.1.5** The Isle of Man is a self-governing British Crown Dependency and has its own legislative framework. The Diocese of Sodor and Man and its clergy are subject to the Canons of the Church of England. The various Measures, Rules and Guidelines issued by General Synod do not always automatically apply to the Isle of Man and some are discretionary. All have to be adapted before they can be adopted, a procedure which involves the Diocese's own Legislative Committee, its Diocesan Synod and the Ecclesiastical Committee of Tynwald.

### 2.2 CONTEXTUAL FEATURES RELEVANT TO SAFEGUARDING

- 2.2.1** The Cathedral building is mostly open-plan, with good lines of sight. The Director of Music explained that there are two areas which raise concern, being less readily visible. One is a short corridor to the only lavatory that also has an external door to the garden which is locked during services. The other is a passage to the vicar's vestry, behind the choir stalls and next to the organ.
- 2.2.2** The Cathedral has a main entrance which includes a lobby between two sets of glass doors. The door to the bell tower is in the lobby. There is a further entrance on the south side of the Cathedral, which is open all day, as well as the door by the lavatory.
- 2.2.3** The Cathedral used to be adjacent to a large field which has, over recent years, been gradually transformed into a series of interactive gardens which tell the story of the birth and growth of Christianity on the Isle of Man as well as providing an art trail. The intention is that the gardens become a tourist attraction and encourage people to visit the Cathedral at the same time.



**2.2.4** In the Diocesan audit, the Bishop drew attention to the fact that the diocesan structure is much flatter than would be the case in the UK, and the same is true for the Cathedral. The only full-time salaried posts are the Dean and the Director of Music. There is a very high dependency on some who are paid for some of their working hours and volunteer for the rest or who work on a wholly voluntary basis. This is discussed further at 2.3.1 below.

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

- 2.3.1** The Dean of St German's, as the lead figure in all aspects of the Cathedral life, carries the ultimate responsibility for safeguarding. Supporting him in his role is a much smaller number of clergy and staff than would usually be the case. There is no Chief Executive/Chief Operating Officer post, no full-time salaried directors of departments (other than music) and no verger team. The Cathedral has no residentiary canons. There are canons but all are parish priests elsewhere on the island and have no dedicated role or time at the Cathedral.
- 2.3.2** The Dean is supported by the Cathedral Curate, a three-year position that is paid as a 0.5 post although the current curate voluntarily works full-time. The departmental heads (paid and voluntary) form an Executive Staff Team that meets weekly to ensure the smooth operation of the Cathedral.
- 2.3.3** In addition to the Dean and Curate, there are three further paid posts. The Cathedral Administrator is paid for eight hours a week and the Cemetery Clerk for 10 hours a week and a self-employed cleaner six hours a week. Beyond this, all roles are filled by volunteers including the Dean's PA.
- 2.3.4** In terms of safeguarding, the Dean and Cathedral are supported by the Diocesan Safeguarding Support Officer (DSSO) and the Ecumenical Safeguarding Adviser (ESA). The DSSO is paid for eight hours a week and focuses on training and supporting parish safeguarding officers, including the Cathedral Safeguarding Officer (CSO). The ESA is a full-time post jointly funded by the Diocese, the Roman Catholic Church, the Methodist Church and Living Hope, an evangelical church. This is discussed further in section 4.2.
- 2.3.5** The governance of the Cathedral is both unique and complex. 'Cathedral Isle of Man' is made up of a number of related legal entities.
- 2.3.6** As a parish church the Cathedral is part of the parish of the West Coast whose governing body is the Parochial Church Council (PCC). The PCC is made up of the Cathedral Dean and local ministers (two of the five parish churches which make up the parish are led by Readers, rather than clergy), representatives from each of the parish churches and from the Synod, about 35 members in total. The PCC meets four times a year to agree policy, direction, budget and plans.
- 2.3.7** Much of the business of the PCC is delegated to local church councils and the Local Cathedral Council (LCC). Recently, the LCC has been organised on the lines advocated by the Cathedral Working Group that has reviewed the governance of the cathedrals of the Church of England. In the interim it is called the LCC/Chapter. The new Cathedrals Measure was passed by General Synod in November 2020, and the Cathedral has asked the Diocesan Registrar to draw up legislation to bring the Cathedral in line with cathedrals in England in so far as Manx legislation permits.
- 2.3.8** The LCC/Chapter is chaired by the Dean and includes a senior member of clergy from

the Cathedral, a Chapter Canon, three members of the congregation including one of the two wardens, and a clerk. One seat is unfilled at present: the Bishop's appointment. The LCC/Chapter includes a former project manager for major infrastructure projects who leads on the Cathedral re-ordering project.

- 2.3.9** The LCC/Chapter meets four times a year and has focused recently on the plans to redevelop the Cathedral and the adjacent hall, safeguarding and safer recruitment, diocesan plans and ecological ambitions.
- 2.3.10** In addition, there are two independent trusts: the Cathedral Quarter Trust and the Music and Arts Foundation. Both are registered charities on the Isle of Man.
- 2.3.11** The Cathedral Quarter Trust (CQT) has a brief to aid the Cathedral in developing its infrastructure and ensuring planned maintenance of the Cathedral together with its associated buildings and land. There are currently four trustees, (there needs to be a minimum of three and a maximum of six) which includes the Dean as an ex-officio member.
- 2.3.12** The St German's Cathedral Foundation for Music and the Arts (FMA) has as its primary focus the development of Music and the Arts at the Cathedral, but has the secondary brief to develop both across the island. For the present the focus is music and the Anglican choral tradition at the Cathedral. There are seven trustees (there needs to be a minimum of six and a maximum of 10, which includes the Dean).
- 2.3.13** The three organisations work together as 'Cathedral Isle of Man'. A memorandum of understanding was drawn up jointly by all three and is reviewed annually. It has moral force but creates no legal obligations. To date, it has not been signed by one of the three.

## 2.4 WHO WAS SEEN IN THE AUDIT

- 2.4.1** The audit involved reviewing documentation and talking to people at the heart of safeguarding in the Cathedral, including the fieldwork aspect of the audit which was conducted over two days. Further details are provided in the appendix.

## 2.5 LIMITATIONS OF THE AUDIT

- 2.5.1** This audit was conducted entirely online. This was a mutually agreed decision based on the continuing uncertainty around travel due to COVID-19 and the fact that, unlike English cathedrals, all the auditors' expenses and travel costs would have been borne by the Cathedral. Both the auditors had conducted the diocesan safeguarding audit in late 2017 so had an understanding of the differences between the Isle of Man and the UK.
- 2.5.2** No focus groups were held during this audit and instead surveys were made available for both adults (staff, congregants, volunteers and parents of choristers) and children. These were analysed by the audit team and findings explored and referenced throughout conversations. Thirty-seven adults and 11 children (all choristers) responded to the survey. Surveys nevertheless limited the depth of knowledge that could be gained from participants and this was further limited by the inability to hold follow-up discussions with respondents.
- 2.5.3** The auditors were not able to observe a choir rehearsal or to see people visiting the Cathedral. The Cathedral website includes a virtual tour of the Cathedral and the Director of Music provided a virtual tour of the bell tower and the song school, while talking the auditors through the overall geography and layout of the site.

- 2.5.4** There was no Cathedral-based casework to be seen at the time of the audit, including risk assessments and safeguarding agreements. Due to the audit being virtual, it was not possible to see and review staff or volunteers to check safer recruitment and the auditors relied instead on being talked through the process.

## 3. FINDINGS – PRACTICE

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### 3.1 SAFE ACTIVITIES AND WORKING PRACTICES

#### Precincts and buildings

- 3.1.1** There are significant challenges to running a place of worship that welcomes large numbers of worshippers each week, receives several thousand visitors a year and is open to the public, some of whom may be vulnerable themselves, or a possible risk to others. A prominent public building like a cathedral is also vulnerable to external threats. The commitment of the Dean and Chapter to make the cathedral a public space as well as a place of worship means that a consistent balance must always be maintained between being open and welcoming and ensuring safety and security.

#### *Description*

- 3.1.2** As described in section 2.2 above, the Cathedral is largely open plan. It is much smaller than most English cathedrals and lacks an ambulatory behind the main altar. There are no precincts as such, but rather access to a series of gardens beside the Cathedral. A few metres from the Cathedral lies the Corrin Hall, the equivalent of a parish/church hall.
- 3.1.3** The Cathedral is always open to visitors during the day. There is no verger team (although there is a volunteer verger for processional duties at large, formal services). There is normally a team of volunteers to welcome visitors during core hours during the summer months, but since the pandemic visitor numbers have been low. It is hoped that as people feel more free to travel again and the development of the gardens and, in the future, a café on site, will lead to greater numbers.
- 3.1.4** The Cathedral is well covered by CCTV cameras but, in the absence of a verger team, there is no one whose job it is to monitor them. There are plans to have two permanent screens: one for the Cathedral Administrator to monitor and one for the Director of Music. Both would be only able to do so on a very ad-hoc basis so CCTV remains a deterrent and a potential source of evidence rather than a live means of knowing what is happening.
- 3.1.5** The Cathedral has ambitious plans to change and improve the fabric and layout of the building, and will be closed for about six months in 2022. In tandem, there are plans to redevelop the Corrin Hall which was described as not fit for purpose.
- 3.1.6** The auditors heard that, during the winter months, the area around the Cathedral can be dark, particularly the access pathway from Atholl Street to the Cathedral which has no lighting.

#### *Analysis*

- 3.1.7** The fact that the Cathedral is open and unmanned much of the day is an area of risk.
- 3.1.8** The Cathedral is rightly ambitious to attract more visitors and, given that tourism is not a major source of income on the island, many visitors will be local. Since the pandemic, there has been no impetus for a developed infrastructure to manage visits. While there is CCTV this is not proactively monitored, but rather reactive to incidents. The Cathedral will wish to have a reputation as a safe place to visit and has asked its suppliers to rig up monitors in the Music and General office.

### Questions for the Cathedral to consider

- If visitor numbers increase as planned, how can the Cathedral make sure that it is a safe place to visit?

## Children

This section is about children who come to the Cathedral in various capacities. It does not cover choristers, or children who bell ring, who are referred to in section 3.2.

### Description

- 3.1.9** There has been no Sunday School at the Cathedral for some time, due to the small numbers of children who attend. There is a Children's Corner in a side aisle of the Cathedral and the Curate prepares an alternative to the sermon during the Sunday Eucharist. She has produced a permission slip which allows for the fact that one or two children attend with a grandparent.
- 3.1.10** At present, there is one child server, the son of the organist. As such he is always accompanied by one or both parents.
- 3.1.11** Some school visits take place, usually GCSE students who remain the responsibility of their school. Sometimes Cubs or Scouts come as part of the Faith badge and they also remain the responsibility of their leaders.

### Analysis

- 3.1.12** At present, children's activities are at a low level and the auditors had no concerns about safeguarding risks. However, there may be children in the future who wish to be servers and the story told in the gardens may attract school or other groups. It would make sense to prepare ahead so that policies and procedures are in place.

### Questions for the Cathedral to consider

- How can the Cathedral make sure that new activities for children are risk-assessed and proportionate safeguards put in place?

## Volunteers

### Description

- 3.1.13** The Cathedral has a total pool of about 100 volunteers. As noted above, roles which would be salaried elsewhere are undertaken wholly or partly by volunteers. This means that there is an inner group of volunteers who are crucial to the functioning of the Cathedral and who typically hold several roles.
- 3.1.14** One written response to the questionnaire was sharply critical of this set-up but the auditors saw no evidence to triangulate the views expressed.
- 3.1.15** The safer recruitment of volunteers is discussed in section 3.6. As there is no post of volunteer coordinator, volunteers are recruited and managed by their department head; the Garden Volunteer Coordinator for the garden team, the Pastoral Care Coordinator for pastoral visitors, the Big Table leader for Big Table, etc.
- 3.1.16** The volunteers whom the auditors met online had, between them, a range of previous and current professional experience relevant to safeguarding, e.g. nursing, teaching, community work.

## Vulnerable adults

### *Description*

- 3.1.17** St German's Cathedral represents a place of welcome for those seeking worship and support within the local community through a number of initiatives.
- 3.1.18** Pastoral care is very well embedded. A team of pastoral care leaders ensures that everyone on the electoral role receives pastoral care should they feel a need. There is a strong overlap between the pastoral care team and membership of the Cathedral's Mother's Union; for example, the Diocesan Mother's Union runs a crèche at the prison on visiting day and the Cathedral MU members help with this. Cathedral Branch Mothers Union members also visit nursing homes locally, taking home communion.
- 3.1.19** The auditors saw a very comprehensive Pastoral Care Policy and a job description for a pastoral visitor. There was evidence that the role is appreciated; a survey respondent said that, 'In my experience, the Pastoral Care Group are extremely supportive and respond promptly on learning of any welfare issues'.
- 3.1.20** The Cathedral runs a weekly lunch in the Corrin Hall, known as Big Table. A three-course lunch is offered on a basis of 'Eat what you want and pay what you can,, and typically 30–40 people attend. Most of the diners are elderly, some also disabled, and a group of homeless people also attend. Two volunteers cook the first two courses and a local restaurant donates the pudding. The auditors heard that there is effectively a core of people about whom enquiries are made if they don't come, but there has never been a need to refer on to statutory agencies. Big Table always covers costs and has steadily accrued a profit which will part-fund a new kitchen in the Cathedral.
- 3.1.21** The Cathedral belongs to Inclusive Church, an educational charity that states, 'We believe in ... a church which celebrates and affirms every person and does not discriminate. We will continue to challenge the church where it continues to discriminate against people on grounds of disability, economic power, ethnicity, gender, gender identity, learning disability, mental health, neurodiversity, or sexuality'. The auditors heard about how this can be a struggle when trying to accommodate those who openly seek to exclude and how particular people in the congregation work together to achieve this.

### *Analysis*

- 3.1.22** The auditors judged that the Cathedral has a sound understanding of the potential needs of its visitors and congregants and has arrangements in place to support safe working practices and pastoral care.
- 3.1.23** The Cathedral is fortunate in the calibre and commitment of its core volunteers, given that it has no choice but to depend on them.
- 3.1.24** The piecemeal recruitment and management of volunteers does carry a risk that standards of behaviour might be diluted, expectations may differ and volunteers might be treated differently depending on their area of work.

### Questions for the Cathedral to consider

- Would a volunteers handbook prove useful for volunteers and help to maintain continuity across the various departments?



## 3.2 CHOIRS AND MUSIC

- 3.2.1** All cathedral choirs raise particular safeguarding issues, particularly for children. As young children, sometimes away from home, working towards a highly prized goal, firstly, there is the vulnerability of choristers to being groomed by people in positions of trust within the choir context; secondly, the demands of regular public performance, in some contexts to elite standards, can be in tension or conflict with child welfare requirements and expectations.

### *Description*

- 3.2.2** The Cathedral Choir, in its current form, is a recent creation, dating back only about 10 years. There are three elements to the overall choir: a mixed choir of younger children, recruited from island schools, a choir of adult lay clerks; and a small number of older girls and boys (14+) whose voices have broken (boys) and/or have chosen to rehearse and sing with the adults.
- 3.2.3** The Director of Music has been in post since 2012 and has developed the choral offer from a very low base. He has a career history of teaching, mostly at university level but also at a primary school in Kent.
- 3.2.4** The children's choir has a much lighter schedule than in other cathedrals. They rehearse for 90 minutes after school every Thursday and again for half an hour before services. Generally, they sing at either the morning or evening service on a Sunday and the adult choir sing at the other service, except at major festivals when the choirs sing together. The adults rehearse one evening every other Friday evening.
- 3.2.5** In the recent past, the organ scholar has undertaken music outreach at local schools and recruited children. The Director of Music also described going out to schools to run an assembly and spread the word about the choir. As there is no longstanding cathedral-based choral tradition on the island, and less competition for places, belonging to the choir doesn't carry the same status as it might in a traditional cathedral city and recruitment is a tougher job.
- 3.2.6** The children's choir is usually chaperoned by the Cathedral Curate, at rehearsals and services, and often by the Choir Matron who is also the CSO and the wife of the Director of Music. Two of the lay clerks can also act as chaperones, being DBS checked. The arrangements for the older children are less well defined.
- 3.2.7** Eleven children responded to the survey. Most feel safe at the Cathedral, feel that bullying is dealt with, that they would be listened to if they were worried and they know whom to go to if they are worried. A small but significant minority felt less sure about how to answer each question because they were not sure they understood what the question was about.
- 3.2.8** Since the start of the pandemic, the Cathedral has been without an organ scholar and is unlikely to have one prior to September 2022. Nevertheless, the Cathedral is fortunate in often having the voluntary services of an expert organist who is also deputy head of King William's College.
- 3.2.9** The Director of Music sometimes directs the choir and plays the organ, a feat made possible during services by the use of a portable organ. However, on some Sundays he plays the main organ for the final congregational hymn and the ensuing voluntary, so on such occasions is not available to take the choir back to the song school. This is done by the chaperones.
- 3.2.10** The song school is part of the Corrin Hall but was renovated to a high standard about

two years ago. It is light, airy and spacious with a corner office that has large windows into the singing area. Until the rest of the Corrin Hall is updated, the song school has to share one of the two lavatories with others using the hall. This is mitigated by the use of a notice that asks hall users to use the other toilet in the hall. It is rare for the hall to be in use at the same time as rehearsals in the Song School.

**3.2.11** The auditors were given the following documents:

- A letter to the parents of probationer choristers, explaining what it means to join the choir
- A chorister record sheet that includes essential information
- A bullying policy that sets out the expectations of behaviour for the children
- A Code of Conduct for the adult lay clerks that has a focus on how adults should behave when with children, and must be signed. It includes the Social Media Policy which sets limits on the use of social media between choir members aged under and over 18.

**3.2.12** Despite the comparatively light rehearsal schedule, the Director of Music aims to achieve a high standard that places the choirs in the mainstream of the Anglican cathedral choral tradition. There was some concern expressed through the survey comments that sometimes this leads to a tone in rehearsals that has upset different members or sections of the choir, and even made them question their involvement in the choir, although not the younger children.

*Analysis*

**3.2.13** The auditors thought that the policies and procedures governing the choirs would benefit from revision. They were critical of the fact that the bullying policy assumes that bullying is always child on child. The Code of Conduct could go further in terms of the use of social media as it leaves the door open for a young person aged under 18 to invite an adult to be their friend, albeit with parental consent. Once the door is open, communication could spiral all too quickly into something inappropriate.

**3.2.14** Attention needs to be given to those who have felt undermined during rehearsals. A chaperone for the older children who is completely separate from the choirs might help them have a voice.

**3.2.15** Although the Choir Matron is well qualified for her role, as a primary school teacher, she is the wife of the Director of Music and a choir parent. The role of the Curate in the care and chaperoning of the younger choir members might be strengthened so that children have someone they could talk to who is not connected to the choir and this might be made clear to choir parents.

**3.2.16** Despite the above caveats, the auditors were struck by the commitment of everyone relating to the choirs and the progress made to establish a musical tradition over only a decade.

**Questions for the Cathedral to consider**

- How can the Cathedral support older children as well as younger ones, particularly when they sing with the lay clerks?



- What means can be developed to give all the children a voice about their wishes and feelings, plus any concerns they may have?

## Bell ringing

### Description

- 3.2.17** The Cathedral tower is one of only two church towers on the island that house a peel of bells, the other being St George's, Douglas. Ringers often ring at both towers. The door to the tower is inside the lobby and not the main body of the Cathedral. There are only a couple of dozen steps up to the ringing area, making the tower more accessible than many. The virtual tour showed the auditors a tower that is light, clean and well organised.
- 3.2.18** The Tower Captain is an experienced ringer but new in role. The ringers are a fluid group; usually eight or nine and as many as 15 may turn up for practice but six on a Sunday morning. All are over 18, the oldest is 83 but none has health issues that put them at risk in the tower. All the ringers belong to the Lancashire Association of Bell Ringers.
- 3.2.19** When asked what would happen if a young person under 18 asked to learn, the Tower Captain gave a very coherent account of how a parent would need to agree to come with them every time and how the teacher would be a DBS-checked ringer. They have had young people who have started to learn but lost interest, while their parent has got interested and become a ringer.
- 3.2.20** There is also a group of hand bell ringers, with a named coordinator, whose connection to the Cathedral is in the fact that the Cathedral owns the bells and the ringers use the Cathedral's name. In practice, they typically ring when invited to homes for the elderly or events on the island.
- 3.2.21** In preparation for this audit, the Cathedral had decided that both groups of ringers should be recruited as volunteers. This had caused problems for the ringers and the Cathedral which were still being worked through at the time of the audit.

### Analysis

- 3.2.22** The auditors judged that bell ringing is safely managed although this may be more by custom and practice than policy and procedure.
- 3.2.23** The auditors understood why the Cathedral wish the ringers to become volunteers and be put on a more formal and organised footing but felt that the process could have been started in a more considered way.

### Questions for the Cathedral to consider

- How will the Cathedral reach a mutually good or excellent working relationship with the bell ringers? And how might this benefit safeguarding practice?

## 3.3 CASE WORK (INCLUDING INFORMATION SHARING)

- 3.3.1** When safeguarding concerns are reported, a timely response is needed to make sense of the situation, assess risk and decide what 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.

- 3.3.2** Case work that meets the safeguarding threshold would be the responsibility of the ESA but there was no Cathedral-based case work to be seen at the time of the audit.

#### Questions for the Cathedral to consider

- There were no considerations under this heading.

### 3.4 CLERGY DISCIPLINARY MEASURES

- 3.4.1** The auditors did not see any clergy disciplinary measure files as part of this audit.

#### Questions for the Cathedral to consider

- There were no considerations under this heading.

### 3.5 TRAINING

- 3.5.1** Safeguarding training is an important mechanism for establishing safeguarding awareness and confidence throughout the Cathedral. It requires good quality substance, based on up-to-date evidence, with relevant case studies, engaging and relevant to the audience. It also requires strategic planning to identify priority groups for training, details of the training needs/requirements of people in different roles, and an implementation plan for training over time that tracks what training has been provided, who attended, and who still needs to attend or requires refresher sessions.

#### *Description*

- 3.5.2** Ensuring that all staff and volunteers are trained at a level commensurate with their post within the Cathedral context is a challenge, but less so than it used to be. It was widely reported that the ESA has reframed the NST training offer and, as a result, it is valued much more highly than it was. The ESA explained that he interprets safeguarding as safe caring and engages the audience in thinking about others they know who may be vulnerable, and how they themselves might need someone to care for and about them in the future. As most cathedral safeguarding is at the welfare end of the spectrum, this is appropriate as long as there are people who recognise significant harm at the other end of the spectrum, and the auditors thought that there are people who do.
- 3.5.3** 73% of survey respondents said that the training provided is extremely or moderately adequate, with 24% saying that safeguarding training is not relevant to their role or position.
- 3.5.4** Training is tracked by the CSO. The only problem raised is that sometimes the DSSO doesn't know whether Cathedral people will attend training unless or until they arrive.
- 3.5.5** The Diocese uses the safeguarding learning pathway framework published by the National Safeguarding Team (NST) in 2021 but delivers as much as possible face to face.

#### *Analysis*

- 3.5.6** The auditors judged that the Cathedral has access to high-quality training and that staff and volunteers are being trained at the level commensurate to their post.

**Questions for the Cathedral to consider**

- There were no considerations under this heading.

### 3.6 SAFER RECRUITMENT

*Description*

- 3.6.1** The safe recruitment of staff and volunteers falls within the remit of the Safer Recruitment Officer (SRO), a volunteer who is also a Cathedral Warden and leader of Big Table.
- 3.6.2** The SRO has introduced application forms for all volunteers, for the most part retrospectively. She recruits directly to Big Table, interviewing applicants if she doesn't know them. All the volunteers do the basic safeguarding training. For other departments, the head of department is responsible for ensuring that the appropriate paperwork is given to recruits and the SRO ensures forms are completed and obtains the references.

*Analysis*

- 3.6.3** The auditors judged the safe recruitment of staff to be improving but to still be a vulnerable area because no one has responsibility for the whole process for every appointment, staff or volunteer.

**Questions for the Cathedral to consider**

- How would the Cathedral evidence that all staff and volunteers have been subject to safer recruitment, even if retrospectively?

## 4. FINDINGS – ORGANISATIONAL SUPPORTS

### 4.1 POLICIES, PROCEDURES AND GUIDANCE

#### *Description*

- 4.1.1** The Diocese uses the National Safeguarding Team set of policies and procedures and the Cathedral has followed the same line. Being a parish church as well as a cathedral, the Parish Safeguarding Handbook applies equally.
- 4.1.2** The Cathedral has adopted the Church of England's policy statement, 'Promoting a Safer Church' as its own policy and publishes it on the website. This statement has been adopted by the Cathedral Quarter Trust and the Foundation for Music and Arts too.
- 4.1.3** As discussed in section 3.2, the choir has some policies of its own: the bullying policy and the Code of Conduct which includes the Social Media Policy.

#### *Analysis*

- 4.1.4** The auditors judged that the current state of policy and procedure around safeguarding is broadly sound as it would not make sense for the Cathedral to develop its own policies and procedures, and neither would it be realistic.
- 4.1.5** Although the overarching safeguarding policy is easy to locate on the website, policies relating to the choir are not.
- 4.1.6** There is no staff and volunteer handbook, presumably because there are so few staff and the impetus for a handbook usually comes from a need to share HR policies and procedures. Given that volunteers cannot be managed by one post, a volunteer handbook might be a useful means of setting benchmarks and mutual expectations, as discussed in section 3.1.

#### **Questions for the Cathedral to consider**

- Is there any obstacle to putting all local policies and procedures on the website?

### 4.2 THE DIOCESAN SAFEGUARDING ADVISOR/ CATHEDRAL SAFEGUARDING OFFICER

#### *Description*

- 4.2.1** As described in section 2.3 above, the ESA takes responsibility for the lay lead on safeguarding, including training and casework. He is supported by the DSSO in training and the support of parish safeguarding officers, including the Cathedral Safeguarding Officer.
- 4.2.2** The ESA has been in post for about 3.5 years and is well known and appreciated by the Cathedral staff and volunteers, as is the DSSO. The ESA has a suitable professional background, primarily in the criminal justice system in the UK. He explained that he had sought to professionalise safeguarding and the auditors saw clear progress since the diocesan audit in late 2017.
- 4.2.3** The Cathedral has a Safeguarding Officer (CSO) who is responsible for tracking the training of the volunteers, but not for their safer recruitment. As the Cathedral equivalent of a Parish Safeguarding Officer, the CSO is invited to biannual meetings of PSOs from across the island, and tries to attend. She also has the support of the DSSO.

- 4.2.4** The CSO is also the Choir Matron and a choir chaperone and wife of the Director of Music. Referrals to the ESA would not, and should not, automatically go via the CSO particularly if they are related to the choirs and/or music. This is not a negative comment about her suitability for the role but rather a statement of best practice and the need for confidentiality.
- 4.2.5** The auditors spoke with a person who had contacted the ESA to discuss a situation and were satisfied that the ESA has a sufficiently high profile at the Cathedral, especially among the senior team, that people would feel confident about contacting him independently if necessary.
- 4.2.6** Among the survey respondents, 94% said that people leading safeguarding are extremely or moderately visible, with 6% saying they are not at all visible.

### *Analysis*

- 4.2.7** It seems possible that, because the CSO is deeply embedded in the music at the Cathedral, people may not see her as having a role in relation to children generally and to vulnerable adults. This would seem to be illustrated by a situation concerning a vulnerable adult that several people brought up with the auditors but had not brought to the attention of the CSO. This was echoed by a survey respondent who commented, 'I think that the safeguarding officer should be made known to the people who regularly attend the Cathedral and to new congregants and what their role is exactly'.

### **Questions for the Cathedral to consider**

- Is the wider role of the Cathedral Safeguarding Officer, in relation to all children and to vulnerable adults, sufficiently understood across the congregation?

## **4.3 RECORDING AND IT SYSTEMS**

### *Description*

- 4.3.1** The ESA reported that he had developed his own Excel-based spreadsheet common to all four denominations, on which all cases and significant enquiries are recorded. The ESA shared the Case Notification Form he has developed which includes: date, subject of referral, contact details, a running action log, and when closed/why with a code for the range of safeguarding issues. This collated information is used for reporting to the steering group but individual cases are never discussed.
- 4.3.2** There is an inherent vulnerability in that only the ESA has access to the spreadsheet which is double password protected. He also uses a paper-based filing system: a folder for each case which is kept in a locked filing cabinet.

### *Analysis*

- 4.3.3** The current recording system is well designed and effective, but has the vulnerability of only being accessible to one person. Given that recording might concern a member of any of four denominations or be cross-denominational, it is understandable that it should be very secure and a solution is not obvious.

### **Questions for the Cathedral to consider**

- Could an arrangement be reached whereby a second person could access the recording system if necessary?

## 5. FINDINGS – LEADERSHIP AND ACCOUNTABILITY

### 5.1 QUALITY ASSURANCE

- 5.1.1** 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. Robust quality assurance enables an organisation to understand its strengths and weaknesses. Potential sources of data are numerous, including independent scrutiny. Quality assurance needs to be strategic and systematic to support accountability and shed light on how well things are working and where there are gaps or concerns.

#### *Description*

- 5.1.2** The Cathedral is subject to a biennial audit, for the DSAP, by the ESA and the DSSO, as are all the parishes on the island. The most recent audit was completed in March 2021. All parishes are audited against a set of standards covering actions, e.g., 'Safeguarding policy and procedures are accessible to everyone, are updated regularly, and relate to our arrangements', and behaviours, e.g., 'There is an on-going culture of vigilance, and any causes for concern are raised immediately'.
- 5.1.3** Each parish is given a list of actions to be taken. The Cathedral had two actions: 'Code of Conduct for working with vulnerable adults and children to be sent. Foundation course for people at the Cathedral after Basic Level undertaken to be offered'. The auditors saw the Code of Conduct for adult members of the choir, but only that one.
- 5.1.4** Safeguarding is always on the agenda of the LCC, which currently stands in place of a full Chapter, but to date this year has been primarily about audit preparation.
- 5.1.5** The Cathedral compiles an annual report, including contributions from each aspect of the whole operation. The Dean does not currently report to the Bishop specifically about safeguarding, as required at 5.1 of Key Roles and Responsibilities of Church Office Holders and Bodies Practice Guidance (NST 2017).

#### *Analysis*

- 5.1.6** The current system of governance does not feel strong enough to undertake quality assurance, largely because it is so reliant on one person, namely the Dean. Meanwhile, the audit by the ESA and the DSSO has real potential to develop and to raise standards.

#### **Questions for the Cathedral to consider**

- Is a mechanism in place to make sure that the recommendations of the audit by the ESA and the DSSO are carried through and reported to the LCC/Chapter?

### 5.2 COMPLAINTS ABOUT THE SAFEGUARDING SERVICE

- 5.2.1** A good complaints policy enables people to raise concerns, and to have timely and appropriate consideration of any problems. A strong policy is clear about who complaints should be made to, and how they can be escalated if necessary. Positive features include an independent element, and clarity that *raising a safeguarding concern*, and *making a complaint about a safeguarding service*, are two distinct things.



**5.2.2** The auditors were given the Concerns and Complaints Policy. This is a comprehensive policy that explains the difference between a complaint and a referral regarding safeguarding and allows for external assistance in reaching a resolution. Although the policies section of the Cathedral website is clearly labelled, and takes the reader to a number of Cathedral policies, the auditors did not find this policy. This we understand is due to the Cathedral looking for a new volunteer to manage the website.

**5.2.3** No complaints were available to review.

#### Questions for the Cathedral to consider

- Could this policy be available on the website?

## 5.3 WHISTLEBLOWING

### Description

**5.3.1** The auditors were given the Whistleblowing Policy which was equally comprehensive, but which also could not be found on the Cathedral website.

**5.3.2** No examples of whistleblowing were available to review.

#### Questions for the Cathedral to consider

- Could this policy be available on the website?

## 5.4 SAFEGUARDING ADVISORY PANEL

**5.4.1** Based on the national guidance in *Roles and Responsibilities* for DSAPs, the panel should have a key role in bringing independence and safeguarding expertise to an oversight, scrutiny and challenge role, including contributing to a strategic plan. No specifics are provided in relation to cathedrals, with the apparent assumption being that cathedrals are part of diocesan structures.

### Description

**5.4.2** The Diocesan Safeguarding Advisory Panel (DSAP) was set up and chaired by the Diocesan Secretary in response to the diocesan audit. The intentions of the group were described as: responding to the audit, maximising learning, implementing recommendations, continuous improvement and planning future safeguarding developments in the Diocese. The auditors learnt that the Diocesan Secretary has recently retired and that the ESA had taken over chairing the group.

**5.4.3** The Cathedral does not have its own representative on the panel because it is treated as a parish church. The Cathedral has its own safeguarding group, which has, in recent months, steered preparation for this audit. This is chaired by the Dean and the DSSO attends. In the future, this group might become the vehicle by which post-audit planning will happen.

### Analysis

**5.4.4** The Cathedral might benefit from using the audit working group to take forward post-audit planning, perhaps using an annual action plan that sets out what will be done, by whom, when and with what intended impact.

- 5.4.5** If the ESA is chairing the DSAP, this might conflict with the scrutiny and auditing role of the group. It would seem preferable for the DSAP to have an independent chair but this is not an issue that the Cathedral can resolve so the auditors make no further comment.

#### Questions for the Cathedral to consider

- How will the Cathedral take ownership of post-audit safeguarding planning and action?

## 5.5 LEADERSHIP AND MANAGEMENT

- 5.5.1** Safeguarding leadership takes various forms – strategic, operational and theological – with different people taking different roles. How these roles are understood, and how they fit together, can be determinative in how well led the safeguarding function is.

### Theological leadership

#### *Description*

- 5.5.2** As the leader of every aspect of the Cathedral's life, the Dean of Cathedral Isle of Man has overall theological responsibility for promoting safeguarding. He reported that he has completed the Senior Leadership training, which requires theological reflection on safeguarding.
- 5.5.3** The Dean shared his personal experience, many years ago, of supporting a survivor of a well-known clerical abuser of high rank. His experience included trying, as a curate, to raise the reports of abuse with his bishop, thinking that the Church would take action and latterly finding out that none had been taken but being able to do nothing about it. Thus he knows how the hierarchy could close ranks to protect its own and leave people without power or agency.
- 5.5.4** Looking at the survey results, 62% of respondents thought that safeguarding, and the safety and wellbeing of others, form part of the message of sermons with 16% saying that it did not (22% said it was not relevant to their role).

#### *Analysis*

- 5.5.5** It was clear to the auditors that the Dean understands safeguarding and intends the Cathedral to be a safe and inclusive place for all who wish to be there. Perhaps the message might be more direct; no plans were discussed, for example, to mark Safeguarding Sunday and no examples were given of using a suitable lesson or point in the Church calendar to illustrate safeguarding.

#### Questions for the Cathedral to consider

- What opportunities exist or can be created to better share the message of safeguarding and its importance in the Cathedral's mission and the Christian faith?

### Strategic leadership

- 5.5.6** The House of Bishops' *Roles and Responsibilities* practice guidance assigns different and overlapping roles to Dean and Chapter, with the former having a clear leadership role in relation to safeguarding, and Chapter having a strategic and oversight role in relation to the Church of England's Promoting a Safer Church safeguarding policy. This includes the requirement to have a Promoting a Safer Church action plan in



place that sets out, in line with national and local priorities, how the policy is being put into action, and is reviewed regularly.

### *Description*

- 5.5.7** The Dean has been in his role since 2011, having previously spent many years at a church in south London where he led a major redevelopment project to facilitate community use of the facilities and to house a residential community. This was a response to the Church of England 'Faith in the City' report (1985) in an area that was then one of the most deprived in the UK.
- 5.5.8** The Cathedral Isle of Man is a significantly smaller operation and depends heavily on the Dean for strategic leadership; it does not come from a Chapter as it would elsewhere.
- 5.5.9** Evidence from the surveys was that 95% of respondents said it was extremely or moderately obvious that safeguarding is a priority in the Cathedral. The survey revealed that 81% thought the Dean is extremely or moderately active in communicating the importance of safeguarding within the Church, with a further 11% saying that the question was not relevant to them.

### *Analysis*

- 5.5.10** The auditors judged that strategic leadership of safeguarding at St German's Cathedral has strong ambition and achieves a lot, considering how sparse the resources available.
- 5.5.11** Several of the initiatives at the Cathedral might be linked back to the Dean's leadership of his church in south London e.g., the weekly lunch, the plans for the gardens and the buildings and the membership of Inclusive Church.
- 5.5.12** The views expressed in the surveys showed that the Dean has brought home the messages of safeguarding.

### **Questions for the Cathedral to consider**

- There were no considerations under this heading.

## **Operational leadership**

### *Description*

- 5.5.13** The Cathedral's operational leadership team is very small and largely made up of volunteers. Nevertheless, safeguarding is on every agenda. One advantage of being such a small team is that most people have two or three roles which means that a few people are well known across the operation.
- 5.5.14** However, a potential weakness is that line management can be obscure. The auditors were told that it is not unusual for someone to manage a person in one role but be managed by the same person in another role. One role was described as being managed on a day-to-day basis by the curate, and jointly managed at a more strategic level by the Dean and the Chair of one of the two Cathedral Foundations. This person had another role in the Cathedral in which he was subordinate to the post holder he was managing.

### *Analysis*

- 5.5.15** The auditors judged that operational leadership at the Cathedral is as strong as it can be given the scant resources and there is a clear and shared commitment to safeguarding across departments.

- 5.5.16** There is no simple solution to the situation described above regarding management structures. The system works as long as the people in it make it work, but it could be very fragile should an employment issue come up.

#### Questions for the Cathedral to consider

- Is it possible to construct a more coherent system of line management and accountability?

## 5.6 CULTURE

- 5.6.1** The most critical aspect of safeguarding relates to the culture within any organisation. In a Church of England context, that can mean, for example, the extent to which priority is placed on safeguarding individuals as opposed to the reputation of the Church, or the ability of all members of the Church to think the unthinkable about friends and colleagues. SCIE's experience auditing safeguarding in faith contexts more broadly, suggests that in areas where there is experience among senior clergy of previous serious abuse cases, a culture of openness and humility in approaching safeguarding issues can be stronger and accompanied by a move away from responses which give too much attention to reputational issues and the welfare of (alleged) perpetrators, as opposed to the welfare of victims and survivors.
- 5.6.2** Any cathedral should strive for an open, learning culture where safeguarding is a shared responsibility, albeit supported by experts, and which encourages people to raise concerns about how things are working so they can be addressed. An open learning culture starts from the assumption that maintaining adequate vigilance is difficult and proactively seeks feedback on how safeguarding is operating and encourages people to highlight any concerns.

### *Description*

- 5.6.3** The Cathedral's self-assessment identified a view that the idea of the Church as a community of love and forgiveness is not always reconciled with the 'respectful uncertainty' needed in a strong safeguarding culture. People who have done good things might also be capable of doing great harm.
- 5.6.4** It is a fact that the Isle of Man is small and people tend to know each other. This can lead to misplaced confidence that no one could hide any secrets. This was not a view expressed by the staff and volunteers with whom the auditors talked, perhaps partly because some had previous careers in statutory agencies.
- 5.6.5** Asked to what extent the Cathedral takes on a role in helping people who, due to personal circumstances or crises, need help to keep safe, 67% said it does extremely or moderately, with 30% saying it was not relevant to their role. Almost everyone agreed that there is a culture in the Cathedral that does not tolerate bullying, mistreatment, abuse and misuse of power, and a norm of treating adults and children with respect and care. Of respondents, 87% thought that if they shared concerns that someone is being hurt in some way, or that someone is behaving inappropriately, they were extremely or moderately confident that their concerns would be taken seriously.

### *Analysis*

- 5.6.6** The auditors judged that the culture of safeguarding is developing, a view reinforced by the survey results. Very few people talked specifically about the culture of safeguarding, however, which might suggest a lack of awareness about what the

culture used to be like, how it is now and how the Dean intends it to be in the future. This may be connected to the fact that only 62% of survey respondents felt that the Dean (and other preachers) use sermons to talk about safeguarding and what it means.

**Questions for the Cathedral to consider**

- What needs to be done to further promote and embed a culture across the Cathedral in which safeguarding is owned as everybody's business?

## 6. CONCLUSIONS

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- 6.1.1** The Cathedral has an open layout for the most part, and benefits from ample CCTV coverage, so it should be a safe space for those who visit and worship. Children's activities are held in the body of the church. Doors which need to be kept secure in the Cathedral and in the Song School remain locked or have a keypad.
- 6.1.2** The Cathedral is a public space which remains open each day, but usually with no personnel – either staff or volunteers – routinely in the building. This represents an area of risk. Lighting around the Cathedral is limited to the Song School and its connection with the car park and the area of the main door of the Cathedral with its tower.
- 6.1.3** The Cathedral offers a range of impressive activities which welcome and support vulnerable adults, including the Pastoral Care service and Big Table. That includes vulnerable people who come from outside and also volunteers who may be vulnerable. There is a strong commitment to being an inclusive community, something which is modelled by staff and volunteers.
- 6.1.4** There is an ongoing balance to be struck between the commitment to inclusivity and offering safe care for all those who use the Cathedral.
- 6.1.5** Given its very small staff group, the Cathedral is fortunate in having the resources of approximately 150 volunteers, who work at all levels of the organisation and keep it afloat. They bring a valuable range of skills and experience to their roles – plus their willingness to be highly flexible.
- 6.1.6** Improvements in safer recruitment for all volunteers is being applied retrospectively. Resources for managing volunteers are limited.
- 6.1.7** School and other groups' visits are managed carefully, with the responsibility for the children remaining with the visiting group. Safeguarding standards are agreed with each organisation.
- 6.1.8** Safe and clear arrangements are in place for the care and wellbeing of the younger choristers. The Song School has been designed to offer much improved conditions for the children, including transparent sight lines throughout. All staff and volunteers are willing to pitch in to help when there is a need for two adults to be in charge of the group.
- 6.1.9** The balance between expectations of excellence in the choirs and the duty of care to all singers needs to be addressed. The use of social media and texting or messaging by staff and volunteers with any person under 18 needs to be strictly regulated. The Cathedral should promote the voice of choristers to feel safe in raising concerns, wishes and feelings.
- 6.1.10** There is a committed group of bell ringers who are well aware of safeguarding policy and procedures. The Cathedral needs to include the bell ringers in all normal safeguarding practices for volunteers
- 6.1.11** There is now wide adherence to safeguarding training requirements for staff and volunteers. The CSO has developed a spreadsheet for recording and monitoring training. There is a growing culture which understands the value of training.
- 6.1.12** The Cathedral has a dedicated Safer Recruitment Officer who is making improvements in this area for all staff and volunteers.

- 6.1.13** As a parish church, the safeguarding policies and procedures are led by the Diocese which has adopted the NST policies etc. The NST Parish Handbook is relevant to the Cathedral.
- 6.1.14** There is a potential conflict of interest should an allegation be about the Director of Music or related to the music department because the CSO is his wife. This is partly addressed by the role of Curate as chaperone to the younger choristers in rehearsal and services but there is a gap re the older girls and boys.
- 6.1.15** The ESA has developed his own recording system and it is sound but has the vulnerability of only being accessible to him.
- 6.1.16** The Cathedral has been audited by the DSSO and ESA along with every parish church on the island, and will be audited again in two years.
- 6.1.17** Governance is problematic, as illustrated by the question 'Is St German's a parish church or a cathedral?' question that comes up when talking about many of the points made in the audit. It is acknowledged that the governance is convoluted; the Cathedral has a Chapter with no powers and is accountable to the LCC, a sub group of a PCC.
- 6.1.18** Management can be equally problematic as people can manage someone in one part of their job and be managed by them in another. Or be managed day to day by one person but, in terms of performance and objectives, by another and employed by a foundation. And most people are wholly or partly volunteers and cover two or three roles. Where this works is because of the people who make it work rather than the structure, which is ok up to a point but creates vulnerabilities.
- 6.1.19** The Cathedral is an Inclusive Church member so signed up to a vision of how it wants to be. This is illustrated by welcomers in the congregation who consciously get alongside new people without being pushy.
- 6.1.20** The turnaround in attitudes to training has helped embed a culture of safeguarding. It may be more difficult to think the unthinkable on a small island but that has to be worked with.

## APPENDICES

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### Information provided to auditors

In advance of the audit, the cathedral sent through:

- Self-Audit
- Cathedral Annual Report
- Organisational chart
- Plans of the Cathedral, Corrin Hall and the Gardens
- Risk Review Policy
- Governance and Leadership (a self-assessment)
- Memorandum of Understanding
- Pastoral Care Policy
- Pastoral Care Teams List
- Pastoral Care leaflet
- JD Pastoral Care Coordinator
- JD Cathedral Safeguarding Officer
- JD Ecumenical Safeguarding Advisor
- JD Diocesan Safeguarding Support Assistant
- Choir Code of Conduct (Adults)
- Letter to Probationers Parents
- Bullying Policy
- Chorister Record Sheet
- Protocol for Remote Learning (Choristers)
- Information for Visiting Choirs
- Rota for Choir Chaperones
- Notes of Meeting with Bell Ringers
- Hire Form for Cathedral
- Sodor and Man Safeguarding Audit March 2021
- Case Notification Form
- Concerns and Complaints Policy
- Whistleblowing Policy

- Local Cathedral Council Minutes x 3
- Audit Working Group Minutes x 3

### Participation of organisation staff and volunteers

The auditors had conversations with:

- The Tower Captain and the Coordinator of Hand Bell Ringers (2 people)
- The Director of Music
- The Cathedral Curate
- The Ecumenical Safeguarding Advisor and the Diocesan Safeguarding Support Assistant (two people)
- The Cathedral Safeguarding Officer and Choir Matron (one person)
- The Pastoral Care Coordinator
- A Cathedral Warden, Safer Recruitment Officer and leader of Big Table (one person)
- The Cathedral Administrator
- The Dean

### What Records/ Files Were Examined?

The auditors reviewed no actual records and files.



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