

Arweiniad...  
A Guide To...

**Polisi a Argymhellir a Chanllawiau Arfer Da**

**Gweinidogaethu  
i Oedolion Bregus**

**Recommended Policy and Good Practice Guidelines**

**Ministry with  
Vulnerable Adults**

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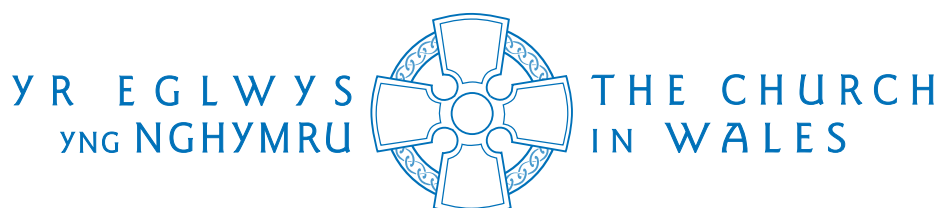
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Polisi a Argymhellir a Chanllawiau Arfer Da  
Gweinidogaethu i Oedolion Bregus

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Ministry with Vulnerable Adults



## Gweinidogaethu i Oedolion Bregus

### Rhagarweiniad yr Esgobion

Y mae amddiffyn y bregus a gofalu amdanynt yn un o brif alwadau disgyblaeth; fe'i hyrwyddwyd droeon gan ein Harglwydd, er enghraifft yn Mathew 25:40: *'Yn wir, 'rwy'n dweud wrthyich, yn gymaint ag ichwi ei wneud i un o'r lleiaf o'r rhain, fy nghymrodyr, i mi y gwnaethoch'.*

Cafwyd yr un alwad gan Ddewi, nawddant Cymru, a fawrygai bethau bychain a phobl gyffredin am mai ynddynt hwy y datguddia Duw ei hun.

Yn wir, y mae gan Iesu gerydd ffyrnig i'r sawl nad yw'n gofalu am y bobl fregus hynny sy'n croesi ei lwybr. Mae'n ein rhybuddio y byddai'n well i bwy bynnag 'sy'n achos cwmp i un o'r rhai bychain hyn ... pe crogid maen melin mawr am ei wddf a'i foddi yn eigion y môr'.

Fe all yr ymddengys y rheidrwydd i fynd trwy ragor o weithdrefnau fetio a diogelu yn feichus a diflas, ond y mae gweithdrefnau o'r fath yn hanfodol os ydym i roi i'r plant a'r oedolion yr ydym yn gofalu amdanynt y safon uchaf o ddiogelwch, ac y mae cysail Dwyfol i hynny.

Wrth gwblhau'r gweithdrefnau diogelu diweddaraf yr ydych yn gweithredu Mathew 25: 31-46. Na phoenwch, felly, am roi o'ch amser a'ch egni – yr ydych yn anrhydeddu galwad yr Efengyl!

David Wilbourne

### Cefndir a Datganiad Polisi

Ers blynyddoedd mabwysiadodd yr Eglwys yng Nghymru arfer da at ei gweinidogaeth i blant a'i gofal amdanynt fel grŵp bregus mewn cymdeithas. Y mae llawer o oedolion hefyd yn fregus, a gwna'r Eglwys lawer yn ein cymunedau i'w cynnal, trwy ymweld ag ysbytai, gofalu'n fugeiliol am y claf, yr henoed, y sawl sy'n gaeth i'r cartref, grwpiau anabl ac unigolion eraill sy'n fregus am ba reswm bynnag ac sy'n addoli yn ein heglwysi.

Yn ychwanegol at y ddeddfwriaeth sy'n amddiffyn plant a phobl ifainc a'r sawl sy'n gweithio gyda hwy, daeth cymdeithas yn ystod y blynyddoedd diwethaf yn fwy ymwybodol o faint y niwed a wneir i oedolion. Gwnaeth deddfwriaeth megis Deddf Safonau Gofal 2000 a'r cyfarwyddyd, 'Dim Cyfrinachau', a ddaeth gyda hi oddi wrth yr Adran Iechyd, lawer i ddatblygu a gweithredu polisiâu a gweithdrefnau rhyngasiantaethol i amddiffyn oedolion bregus. Mae'r ddeddfwriaeth hefyd yn gofyn i eglwysi ddatblygu cyfundrefnau cyffelyb os ydynt yn darparu gwasanaethau i oedolion bregus neu mewn cysylltiad rheolaidd â hwy. Trwy ei gweinidogaeth a'i chysylltiad ag oedolion, y mae'r Eglwys mewn safle unigryw mewn cymdeithas i gynorthwyo i atal cam-drin.

Y mae cyfrifoldeb arbennig ar aelodau'r Eglwys i sicrhau y caiff pawb ei drin gydag urddas a pharch ac yr ymdrinnir yn ddi-oed ac yn deg ag unrhyw gwynion yn erbyn gweithwyr eglwysig. Nid yw ond yn iawn i'r Eglwys fod yn lle diogel i oedolion bregus yn ogystal ag i blant a phobl ifainc. Cynlluniwyd y datganiad polisi hwn a'r canllawiau arfer da hyn ar gyfer pob clerig a phob gweithiwr cyflogedig a gwirfoddol sydd ag unrhyw gyfrifoldeb am ofalu'n fugeiliol am eraill. Y bwriad yw cynorthwyo aelodau'r Eglwys i ddeall anghenion oedolion bregus, gwella gofal bugeiliol a sicrhau bod yr Eglwys yn penodi gweithwyr diogel trwy fabwysiadu'r arfer gorau at benodi clerigion a gweithwyr cyflogedig a gwirfoddol. At bwmpas y ddogfen hon defnyddir yr ymadrodd 'gweithiwr eglwysig' am glerigion ac eraill sy'n dal trwydded esgob, gweithwyr cyflog a gwirfoddolwyr.

## Ministry with Vulnerable Adults

### Bishops' Introduction

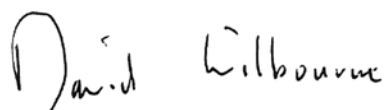
The care for and protection of the vulnerable is a primary call of discipleship, repeatedly championed by our Lord himself, exemplified by Matthew 25:40: *"And the king will answer them, Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."*

It was a call championed by St David of Wales, who affirmed and cherished the little things and little people as being the very context in which God revealed himself.

Indeed, Jesus' censure is fierce for any who fail to care for those vulnerable ones who cross our path, warning us that it would be preferable 'to have a millstone put around our neck and be thrown into the sea than harm just one of these little ones.'

Having to go through further vetting and safe-guarding procedures may seem cumbersome and tedious, but such procedures are essential if we are to give the highest standard of protection and care for the children and adults for whom we have charge, which has a precedent which is positively Divine.

So in completing the latest safe-guarding procedures you are putting Matthew 25: 31-46 into action, so don't worry about taking time and trouble – you are honouring none other than a Gospel call!

A handwritten signature in dark ink that reads "David Wilbourne". The signature is written in a cursive, slightly slanted style.

### Background

The Church in Wales for many years has adopted good practice for its ministry and protection of children as a vulnerable group in society. Many adults too are vulnerable and the church does much in our communities to support vulnerable adults whether it is hospital visiting, pastoral care of the sick, elderly and housebound, disabled groups and individuals who worship within our church communities.

In addition to the legislation that protects children and young people and those who work with them in recent years society has become more aware of the extent of harm to adults. Legislation such as the Care Standards Act 2000 and the Department of Health accompanying guidance "No Secrets" has done much to develop and implement inter-agency policies and procedures to protect vulnerable adults. The legislation also asks churches to develop similar procedures if they are providing services or are in regular contact with vulnerable adults. The Church is in a unique position in society through its ministry and contact with adults to help prevent abuse.

There is a particular responsibility for members of the Church to ensure that all people are treated with dignity and respect and that any complaints against church workers are dealt with promptly and fairly. It is right and proper that the Church can be a safe place for vulnerable adults as well as children and young people.

This policy statement and the good practice guidelines are designed for all clergy, employed and volunteer workers who have some responsibility for the pastoral care of others. It is intended to help church members understand the needs of vulnerable adults to help improve pastoral care and to ensure that the Church appoints safe workers by adopting best practice for appointing its clergy and its employed and volunteer workers. For the purposes of this document the term "church worker" is used to describe clergy and others who hold a bishop's licence, employees and volunteer workers.

## Datganiad Polisi

Ymrwymodd yr Eglwys yng Nghymru i annog amgylchedd lle y gall pawb addoli a chyfrannu mewn diogelwch at fywyd yr Eglwys.

Y mae gan bawb hawl i dderbyn gweinidogaeth fugeiliol sy'n dangos parch. Cydnabyddir bod gan bobl fregus anghenion arbennig am y bydd yn dra thebygol na allant ofalu amdanynt eu hunain neu na allant eu hamddiffyn eu hunain rhag niwed neu gam-drin sylweddol.

Y mae gan oedolion bregus yr hawl i:

- Gael eu trin gyda pharch ac urddas.
- Parch i'w preifatrwydd.
- Gallu byw bywyd mor annibynnol ag sy'n bosibl.
- Gallu dewis sut i fyw eu bywyd.
- Amddiffyniad y gyfraith.
- Cynhaliadaeth i'w hawliau heb ystyried eu tarddiad, ethnig na'u rhyw na'u rhywioldeb, unrhyw nam corfforol nac anabledd, eu hoed na'u cefndir crefyddol na diwylliannol.
- Eu dewis iaith neu ddull o gyfathrebu.
- Cael eu clywed.

Ni oddefir ymddygiad sy'n niweidio neu'n cam-drin unigolyn, yn enwedig:

- Cam-drin corfforol.
- Cam-drin seicolegol.
- Cam-drin geiriol.
- Cam-drin ariannol.
- Cam-drin rhywiol.
- Esgeulustod.
- Anffafiaeth.
- Cam-drin sefydliadol.

Ymrwymodd yr Eglwys yng Nghymru i sicrhau y bydd pawb sy'n gweinidogaethu'n fugeiliol i oedolion bregus:

1. Yn cael eu dethol, eu fetio a'u hyfforddi'n briodol at y weinidogaeth arbennig honno.
2. Disgwylir iddynt ddweud am unrhyw amheuaeth o gam-drin neu honiad o gam-drin wrth dîm Diogelu Oedolion Bregus y Gwasanaethau Cymdeithasol neu wrth yr heddlu. Gellir cael cyngor a chymorth ar hyn oddi wrth Swyddog Diogelwch y Dalaith.
3. Yn dilyn ymchwiliad, ni chaiff unrhyw weithiwr eglwysig y cafwyd iddo gamddefnyddio'i safle o ymddiriedaeth wrth weinidogaethu i oedolion fregus gyflawni gofynion y weinidogaeth honno ac fe'i hatelir rhag gweinidogaethu i oedolion fregus.
4. Bydd yr Eglwys yn cyflwyno canllawiau arfer gorau at weinidogaethu i oedolion bregus.

## Cyfarwyddyd Arfer Gorau

1. Rhaid i bob Cyngor Plwyf Eglwysig fabwysiadu polisi ar weinidogaethu i oedolion bregus. Y mae patrwm o bolisi yn Adran 1.
2. Rhaid i bob Cyngor Plwyf Eglwysig gadw at yr argymhellion yn Adran 2 at ddethol gweithwyr eglwysig diogel i weinidogaethu i oedolion fregus.
3. Rhaid hyfforddi gweithwyr eglwysig a ddewisir i weinidogaethu i oedolion bregus at y weinidogaeth benodol y mae a wnelont â hi. Rhestrir y lleiafswm safonau yn Adran 3, a rhaid rhoi copi ohono i bob gweithiwr eglwysig sy'n gweinidogaethu felly.
4. Y mae gan weithwyr eglwysig sy'n amau neu'n dystion i gam-drin oedolyn bregus ddyletswydd i adrodd am unrhyw amheuaeth neu honiad. Argymhellir gweithdrefn at adrodd yn Adran 4.
5. Ni ddylai gweithwyr eglwysig byth geisio manteisio neu elwa'n bersonol ar eu gweinidogaeth i oedolion bregus.
6. Fe all y bydd cwyn neu honiad yn erbyn y gweithwyr eglwysig eu hunain. Y mae'n ddyletswydd ar y Gwasanaethau Cyhoeddus i ymchwilio i bob cwyn a honiad. Dylid cymryd cwynion o'r fath o ddifrif ac ymdrin â hwy'n ddi-oed ac yn agored. Y mae cyfarwyddyd i'r sawl y gwnaed cwyn yn ei erbyn a gweithdrefn i'w dilyn os derbynnir cwyn yn erbyn gweithiwr eglwysig yn Adran 5.
7. Yn y gymuned eglwysig fe fydd rhai a gam-driniwyd yn y gorffennol. Fe all i'r cam-drin ddigwydd pan oedd yr oedolyn yn blentyn neu wedi iddo ddod i oed. Fe all mai gweithiwr eglwysig fu'n cam-drin. Y mae canllawiau at weinidogaethu i oedolion a gam-driniwyd yn y gorffennol a gofalu amdanynt yn Adran 6.
8. Fel y mae'n debyg y bydd yn y gymuned eglwysig rai a gam-driniwyd yn y gorffennol, y mae'n debyg y bydd hefyd rai a droseddodd ac a fu'n cam-drin. Y mae canllawiau at weinidogaethu i gamdrinwyr hysbys yn Adran 7.

## Policy Statement

The Church in Wales is committed to encouraging an environment where everyone is able to worship and participate in the life of the Church in safety.

All people are entitled to receive respectful pastoral ministry. It is recognised that vulnerable people have particular requirements as they are very likely unable to care for themselves, or unable to protect themselves against significant harm or exploitation.

Vulnerable adults have the right to:

- Be treated with respect and dignity.
- Have their privacy respected.
- Be able to lead as independent a life as possible.
- Be able to choose how they lead their lives.
- The protection of the law.
- Have their rights upheld regardless of their ethnic origin, gender, sexuality, impairment or disability, age, religious or cultural background.
- Their chosen language or means of communication.
- Be heard.

Conduct which harms or exploits an individual will not be tolerated in particular:

- Physical abuse.
- Psychological abuse.
- Verbal abuse.
- Financial abuse.
- Sexual abuse.
- Neglect.
- Discrimination.
- Institutional abuse.

The Church in Wales is committed to ensuring that all those exercising pastoral ministry with vulnerable adults:

1. Will be properly selected, vetted and trained for the particular ministry.
2. Will be required to report any suspicion of abuse or allegation of abuse either to the local Social Services Protection of Vulnerable Adults team or the police. Advice and assistance in this matter can be obtained from the Provincial Safeguarding Officer.
3. Any church worker who is found to have abused their position of trust in ministering to vulnerable adults will following investigation be unable to fulfil the requirements of that ministry and will be prevented from performing such ministry with vulnerable adults.
4. Will introduce best practice guidelines for ministry with vulnerable adults.

## Best Practice Guide

1. All Parochial Church Councils must adopt a policy on ministry with vulnerable adults. A sample policy can be found at Section 1.
2. All Parochial Church Councils must adhere to the recommendations contained in Section 2 for selecting safe church workers for ministry with vulnerable adults.
3. Church workers selected for ministry with vulnerable adults must be trained for the specific ministry in which they are involved. Minimum standards are set out at Section 3 a copy of which must be issued to all church workers involved in such ministry.
4. Church workers who suspect or witness harm or abuse of a vulnerable adult have a duty to report any suspicion or allegation. The recommended reporting procedure can be found at Section 4.
5. Church workers should never seek any personal advantage or gain by virtue of their ministry with vulnerable adults.
6. Church workers may themselves be the subject of a complaint or allegation. Social Services have a duty to investigate all complaints or allegations. Such complaints should be taken seriously and dealt with promptly and transparently. Guidance for those who are the subject of a complaint together with the procedure to be followed if a complaint against a church worker is received can be found at Section 5.
7. Within the church community there will be survivors of abuse. The abuse may have occurred when the adult was a child or as an adult. The abuse may have been perpetrated by a church worker. Guidelines for ministering and caring for adult survivors of abuse can be found at Section 6.
8. As there are likely to be adult survivors of abuse within the church community so too there are likely to be ex-offenders and ex-perpetrators of abuse. Guidelines for ministering to known abusers can be found at Section 7.

# ADRAN I

## Patrwm o Ddatganiad Polisi

Mabwysiadwyd y datganiad polisi hwn mewn cyfarfod o Gyngor Plwyf Eglwysig .....  
a gynhaliwyd ar .....

Adolygir y polisi hwn bob blwyddyn i fonitro pa gynnydd a wnaed.

1. Cydnabyddwn fod pob un ohonom yn fregus ar wahanol lefelau ac y gellir ystyried pob un ohonom yn fregus rywbryd neu'i gilydd yn ystod ein bywyd.
2. Fel aelodau o'r plwyf hwn ymrwymwn i ofalu'n fugeiliol a chyda pharch am yr holl oedolion yr ydym yn gweinigogaethu iddynt.
3. Ymrwymwn i ddiogelu oedolion a all fod yn fregus ac i sicrhau eu ffyniant ym mywyd yr eglwys hon.
4. Ymrwymwn i hyrwyddo arferion diogel gan y sawl sydd mewn safle o ymddiriedaeth.
5. Ymrwyma'r plwyf i hyrwyddo cynnwys a galluogi oedolion a all fod yn fregus.
6. Mae'n gyfrifoldeb ar bob un ohonom i atal cam-drin oedolion bregus yn gorfforol na seicolegol na geiriol, yn rhywiol nac ariannol nac ysbrydol, ac i ddweud am unrhyw gam-drin o'r fath a ddarganfyddwn neu a amheurn.
7. Yr ydym yn addo cymryd gofal priodol wrth benodi a dethol y rhai a fydd yn gweithio gydag oedolion a all fod yn fregus.
8. Ymrwyma'r plwyf i gynnal, adnodi, hyfforddi ac adolygu'n rheolaidd y rhai hynny sy'n gweithio ymhlith oedolion a all fod yn fregus.
9. Y mae'r plwyf yn mabwysiadu canllawiau'r Eglwys yng Nghymru.
10. Bydd pob un sy'n gweithio gydag oedolion bregus yn cytuno i gadw'r argymhellion a'r canllawiau a osodwyd gan yr eglwys hon.

Periglor .....

Warden .....

Warden .....

Dyddiad .....



# SECTION I

## A Model Policy Statement

This policy statement was adopted by ..... at a Parochial Church Council meeting held on .....

This policy will be reviewed each year to monitor the progress which has been achieved.

1. We recognise that everyone has different levels of vulnerability and that each of us may be regarded as vulnerable at some time in our lives.
2. As members of this parish we commit ourselves to respectful pastoral care for all adults to whom we minister.
3. We commit ourselves to the safeguarding of adults who may be vulnerable, ensuring their well-being in the life of this church.
4. We commit ourselves to promoting safe practice by those in positions of trust.
5. The parish commits itself to promoting the inclusion and empowerment of adults who may be vulnerable.
6. It is the responsibility of each of us to prevent the physical, psychological, verbal, sexual, financial and spiritual abuse of vulnerable adults and to report any such abuse that we discover or suspect.
7. We undertake to exercise proper care in the appointment and selection of those who will work with adults who may be vulnerable.
8. The parish is committed to supporting, resourcing, training and regularly reviewing those who undertake work amongst adults who may be vulnerable.
9. The parish adopts the guidelines of the Church in Wales.
10. Each person who works with vulnerable adults will agree to abide by these recommendations and the guidelines established by this church.

Incumbent .....

Churchwarden .....

Churchwarden .....

Date .....

## ADRAN 2

### Gweithdrefn Dethol Gweithwyr Eglwysig

Bwriedir y weithdrefn a ganlyn ar gyfer gweithwyr eglwysig a ddewisir gan y plwyf yn ymwelwyr bugeiliol lleyg ac i weinidogaethu i oedolion bregus. Nis bwriedir ar gyfer aelodau eglwysig sy'n ymweld yn achlysurol â grwpiau o oedolion.

1. Dylid llunio braslun o ddisgrifiad swydd yn manylu ar ei thasgau a'i chyfrifoldebau ac yn dweud i bwy y bydd y gweithiwr yn atebol.
2. Ni ddylid ystyried neb ond aelodau eglwysig sydd wedi mynychu'r eglwys yn rheolaidd am gyfnod o 6 mis i'w penodi'n ymwelwyr bugeiliol lleyg.
3. Dylid cael dau eirda i bawb sydd am gael eu penodi'n ymwelwyr bugeiliol lleyg. Dylai un canolwr fedru sôn am addasrwydd yr unigolyn at weithgaredd o'r fath. Os yn bosibl, ni ddylai'r canolwr hwn berthyn i'r gynulleidfa leol. Darperir enghraifft o gais am eirda.
4. Fe ddylid bod o leiaf drafodaeth anffurfiol rhwng yr aelod eglwysig a'r Periglor i sicrhau bod yr aelod eglwysig yn addas i wneud y tasgau sydd i'w cyflawni a bod ganddo'r sgiliau angenrheidiol at hynny.
5. Unwaith y cwblheir yr holl wiriadau ac y penodir yr aelod eglwysig yn ymwelydd bugeiliol lleyg, dylid gofyn iddo gadw at bolisi'r plwyf a'i gyfarwyddyd arferion gorau.
6. Dylid cynnig hyfforddiant a chefnogaeth i weithwyr eglwysig yn eu tasgau.

## ADRAN 3

### Cyfarwyddyd ar Gynnal Gweinidogaeth Fugeiliol

Nid gweithdrefnau a rheolau yw gweinidogaethu i oedolion bregus ond cydweithio rhwng clerigion, ymwelwyr bugeiliol lleyg a'r oedolion eu hunain i'w cynorthwyo i dyfu yn y ffydd Gristnogol. Y mae a wnelo gweinidogaeth fugeiliol nid yn unig â 'chrefydd' ond ag agweddau emosiynol ar fywyd. Rhaid i weithwyr eglwysig sylweddoli bod gan oedolion bregus yr hawl i:

- Gael eu trin gyda pharch ac urddas.
- Preifatrwydd.
- Gallu dewis sut i fyw eu bywyd.
- Amddiffyniad y gyfraith.
- Cynhaliaeth i'w hawliau heb ystyried eu tarddiad ethnig na'u rhyw na'u rhywioldeb, unrhyw nam corfforol nac anabled, eu hoed na'u cefndir crefyddol na diwylliannol.
- Eu dewis iaith neu ddull o gyfathrebu.

Cod Ymddygiad i bawb sy'n ymarfer gweinidogaeth fugeiliol:

1. Rhaid cymryd gofal arbennig wrth weinidogaethu i bersonau y mae gan y gweithiwr eglwysig berthynas bersonol neu deuluol agos â hwy.
2. Dylai gweithwyr eglwysig fod yn ymwybodol o'r ddibyniaeth a all godi mewn perthynas fugeiliol a phroffesiynol a cheisio cyngor neu arolygiaeth pan ddigwydd hynny.
3. Dylai gweithwyr eglwysig adnabod eu terfynau a pheidio ag ymgymryd ag unrhyw weinidogaeth sydd y tu hwnt i'w gallu, e.e. therapiwteg, cwnsela, cynghori dioddefwyr camdriniaeth neu gamdrinwyr, rhoi cyngor cyfreithiol. Pan noda'r oedolyn bregus fod angen cefnogaeth o'r fath dylid cyfeirio'r mater at unigolyn neu asiantaeth arall gyda'r arbenigedd priodol.
4. Rhaid i weithwyr eglwysig osgoi ymddygiad sy'n rhoi'r argraff o ffafraeth amhriodol neu o annog perthynas arbennig amhriodol.
5. Ni ddylai gweithwyr eglwysig byth geisio manteisio neu elwa'n bersonol ar eu gweinidogaeth i bobl fregus. Rhaid bod yn hynod o ofalus ynglŷn â derbyn rhoddion oddi wrth y sawl sy'n derbyn gweinidogaeth fugeiliol. Rhaid i weithwyr eglwysig beidio ag annog neb i roi

## SECTION 2

### Selection Procedure for Church Workers

The following procedure is intended for church workers who are selected by the parish to undertake pastoral lay visiting and ministry with vulnerable adults. It is not intended for church members who occasionally visit groups of adults.

1. An outline job description detailing the tasks and responsibilities of the position and to whom the person appointed is accountable should be drawn up.
2. Only those church members who have attended church regularly over a period of 6 months should be considered for appointment as a lay pastoral visitor.
3. Two references should be obtained for those who seek appointment as a lay pastoral visitor. One referee must be able to comment on the suitability of the individual for such activities and if possible should come from an independent person outside of the local congregation. A sample reference request is provided.
4. At the very least there should be an informal discussion between the church member and the Incumbent to ensure that the church member and the tasks to be performed are compatible and that the church member has the necessary skills to carry out the task.
5. Once all checks have been completed and the church member is appointed as a lay pastoral visitor then the person should be asked to adhere to the parish policy and best practice guidance.
6. Church workers should be offered training and support to carry out their tasks.

## SECTION 3

### Guidance for the Conduct of Pastoral Ministry

Pastoral Ministry with vulnerable people is not a matter of procedures and rules but rather working together; clergy and lay pastoral visitors and the vulnerable adult to help them to grow in their Christian faith. Pastoral ministry is not just “religious” it also deals with the emotional aspects of a person’s life. Church workers must recognise that vulnerable adults have the right to:

- Be treated with respect and dignity.
- Privacy.
- Be able to choose how they lead their lives.
- The protection of the law.
- Have their rights upheld regardless of their ethnic origin, gender, sexuality, impairment or disability, age, religious or cultural background.
- Their chosen language or means of communication.

Code of Conduct for all those exercising pastoral ministry:

1. Particular care must be exercised when ministering to persons with whom the church worker has a close personal relationship or family relationship.
2. Church workers should be aware of the dependency in pastoral and professional relationships and seek advice or supervision when these concerns arise.
3. Church workers should recognise their limits and not undertake any ministry, which is beyond their competence or role e.g. therapeutic, counselling, counselling victims of abuse, domestic violence or their perpetrators or give legal advice. Where the vulnerable adult identifies a need for such support then it should be referred to another person or agency with the appropriate expertise.
4. Church workers should avoid behaviour that could give the impression of inappropriate favouritism or the encouragement of inappropriate special relationships.
5. Church workers should never seek any personal advantage or gain by virtue of their ministry with vulnerable adults. Extreme care must be exercised about accepting personal gifts from

## ADRAN 3 (Parhad)

na benthyca na chymynroddi arian na rhoddion a fydd o fudd anuniongyrchol iddynt hwy na'u teulu. Rhaid i glerigion gydymffurfio â'r safonau a osodir yn y "Canllawiau Ymddygiad Proffesiynol Clerigion". Rhaid i weithwyr eglwysig eraill beidio â derbyn cynigion o roddion a sicrhau, pan gynigir rhodd, fod y Cyngor Plwyf Eglwysig yn cael gwybod am hynny.

6. Dylai gweithwyr eglwysig drin gyda pharch y sawl y maent yn gweinidogaethu iddynt neu'n ymweld â hwy, ac annog hunanbenderfynu, annibyniaeth a hunanddewis.
7. Wrth gynorthwyo gydag anghenion corfforol, dylid bob amser ofalu parchu dewis yr unigolyn dan sylw.
8. Gall perthynas fugeiliol ddatblygu i fod yn ymlyniad rhamantus a rhaid ymdrin yn sensitif â sefyllfaoedd o'r fath. Dylai gweithwyr eglwysig fedru gweld beth sy'n digwydd a gwneud hynny'n glir i'r sawl sydd dan sylw ac i arolygydd neu gydweithiwr. Bydd yn rhaid gwneud trefniadau eraill at ofalu'n fugeiliol am yr unigolyn.
9. Rhaid i weithwyr eglwysig beidio ag ymgymryd â gweinidogaeth fugeiliol os ydynt dan ddylanwad alcohol neu gyffuriau..
10. Os yw gweithiwr eglwysig yn amau bod oedolyn bregus yn cael ei gam-drin neu'n amau gweithiwr arall o ddefnyddio'n amhriodol ei safle o ymddiriedaeth, mae'n ddyletswydd arno/i i ddweud am yr amheuan hynny wrth y Gwasanaethau Cymdeithasol. Gellir cael cyngor a chymorth oddi wrth Swyddog Diogelwch y Dalaith.
11. Os gŵyr gweithiwr eglwysig fod unrhyw un yn cael ei gam-drin ac mewn perygl dybryd, rhaid iddo/i ddeialu 999 a dweud wrth y sawl sy'n ateb beth sy'n digwydd.

## ADRAN 4

### Adrodd am Amau Cam-drin neu am Honiadau o Gam-drin

Y mae'n ddyletswydd arnom oll i ofalu am unigolion bregus a'u hamddiffyn rhag perygl neu niwed. Nid pob oedolyn a all ofalu amdano'i hun. Mae rhai unigolion yn arbennig o agored i gael eu cam-drin ac fe anwybyddir yn rheolaidd eu hawliau dynol sylfaenol. Yn aml iawn bydd gan weithwyr eglwysig sy'n gweinidogaethu i oedolion bregus ddirnadaeth unigryw o'r driniaeth neu'r gofal a roddir i'r sawl y maent yn gweinidogaethu iddynt.

Gellir darparu gofal preswyl neu ddyddiol mewn ysbyty neu sefydliad arall, e.e. ym myd addysg, mewn carchar, yn y cartref.

Mae'n rhaid i weithwyr eglwysig sy'n amau bod rhywun yn cael ei gam-drin ddweud wrth rywun arall. Ni ddylid cymryd y gwna rhywun arall hynny. Hyd yn oed mewn sefyllfa pan fo'r gweithiwr eglwysig yn ansicr ac yn meddwl y gall fod wedi camgymryd mae'n bwysig bod rhywun profiadol a chyfrifol yn ystyried y mater.

Cyfrifoldeb gweithwyr eglwysig yw dweud am amheuan ac enghreifftiau o gamdriniaeth wrth y Gwasanaethau Cymdeithasol a'r tîm Amddiffyn Oedolion Bregus lleol. Gellir cael cyngor a chymorth oddi wrth Swyddog Diogelwch y Dalaith.

Os yw gweithiwr eglwysig yn adnabod rhywun sy'n cael ei gam-drin ac sydd mewn perygl dybryd, rhaid gweithredu ar unwaith i osgoi niwed iddo. Mae'n rhaid i'r gweithiwr eglwysig alw 999 a dweud wrth y sawl sy'n ateb beth sy'n digwydd.

Mae'n bosibl dweud am amheuan yn yn ddiennw ond gall peidio â rhoi enw fod yn rhwystr i'r Gwasanaethau Cymdeithasol yn eu hymchwiliadau a lleihau eu gallu i amddiffyn y sawl a gam-drinnir.

Mae'n ddyletswydd ar y Gwasanaethau Cymdeithasol i ymchwilio i bob achos a gyfeirir atynt ac i wneud hynny trwy broses a elwir yn Amddiffyn Oedolion Bregus. Weithiau byddant yn gofyn i eraill, megis yr heddlu neu'r ymddiriedolaeth iechyd, ymchwilio i'r sefyllfa.

## SECTION 3 (Continued)

those in receipt of pastoral ministry, Church workers must not encourage people to give, lend or bequeath money or gifts which will indirectly benefit them or their family. Clergy must comply with the standards set out in the "Guidelines for the Professional Conduct of the Clergy". Other Church workers must not accept offers of gifts and should ensure that where a gift has been offered the PCC is informed.

6. Church workers should treat those with whom they minister or visit with respect, encouraging self-determination, independence and choice.
7. Care should be taken when helping with physical needs always respecting the choices of the person involved.
8. Pastoral relationships may develop into romantic attachments and such situations should be handled sensitively. Church workers should recognise such a development and make it clear to both the person concerned and a supervisor or colleague. Alternative arrangements will need to be made for the ongoing pastoral care of the individual.
9. Church workers must not undertake pastoral ministry when under the influence of alcohol or drugs.
10. If a church worker suspects a vulnerable adult of being abused or suspects another worker of using their position of trust inappropriately then there is a duty to report that suspicion to Social Services. Advice and assistance is available from the Provincial Safeguarding officer.
11. If a church worker knows someone is being abused and is in immediate danger then she/he must dial 999 and tell the operator what is happening.

## SECTION 4

### Reporting Suspicion or Allegations of Abuse

We all have a duty of care to vulnerable adults to protect them from risk of harm. Not all adults are able to protect and care for themselves. Some adults are particularly vulnerable to abuse and have their basic human rights routinely disregarded. Church workers who minister to vulnerable adults will very often have a unique insight into the way in which those to whom they minister are being treated or cared for.

Caring may be provided through residential, day or domiciliary care settings in hospital or other institutions e.g. education, prison and at the individual's home.

Church workers who suspect someone is being abused must tell someone else. It should not be assumed that someone else will do so. Even in circumstances where the church worker is uncertain and thinks that she/he might be wrong - it is important for someone with experience and responsibility to have looked at it.

Church workers are responsible for reporting suspicion and instances of abuse to the local Social Services POVA team. Advice and assistance is available from the Provincial Safeguarding Officer.

If a church worker knows someone who is being abused and is in immediate danger; then immediate action is necessary to stop them being hurt. The church worker must ring 999 and tell the operator what is happening.

It is possible to report concerns anonymously but not revealing identity may hamper Social Services in conducting their investigations and reduce the capacity to protect the person being abused.

Social Services have a duty to look into all referrals they receive and do this through a process called the Protection of Vulnerable Adults (POVA). Sometimes they ask others to look into the situation such as the police or the health trust.

## ADRAN 5

### Delio â chwynion yn erbyn Gweithwyr Eglwysig

Mae'n bwysig bod yr Eglwys yn cymryd o ddifrif calon gwynion yn erbyn gweithwyr eglwysig.

### Cwynion a wnaed i'r Gwasanaethau Cymdeithasol

Fe all rhywun fod wedi mynegi pryder wrth adran o'r Gwasanaethau Cymdeithasol y gall gweithiwr eglwysig fod wedi niweidio neu beryglu oedolyn bregus trwy weithred neu esgeulustod. Gall rhywun fod wedi dweud am ddigwyddiad y gellid ei alw'n gamdriniaeth neu esgeulustod.

Mae'n ddyletswydd ar y Gwasanaethau Cymdeithasol i ymchwilio i bob achos a gyfeirir atynt trwy broses a elwir yn Amddiffyn Oedolion Bregus. Fe all y bydd angen rhannu gwybodaeth a roddir wrth gyfeirio achos at y Gwasanaethau Cymdeithasol ag eraill, megis yr heddlu, gweithwyr iechyd neu rai sy'n monitro ansawdd gwasanaethau a gofrestrwyd. Ni rennir yr wybodaeth hon ond â phobl y mae a wnelont â'r broses.

### Beth sy'n digwydd pan gyfeirir achos at y Gwasanaethau Cymdeithasol?

Bydd y Gwasanaethau Cymdeithasol yn trefnu cyfarfod a elwir yn Gyfarfod Strategaeth lle y bydd pobl berthnasol yn trafod yr honiadau neu'r pryder. Bydd y cyfarfod hwn yn galluogi'r rhai y mae a wnelont â gofalu am yr unigolyn bregus i benderfynu a ddylid ymchwilio i'r gŵyn. Cynhelir unrhyw ymchwiliad gan weithiwr cymdeithasol neu'r heddlu neu rywun arall a benodir gan y Cyfarfod Strategaeth. Bydd Swyddog Diogelwch yr Eglwys yng Nghymru yn bresennol, yn ogystal â chynrychiolaeth o'r Esgobaeth. Yr heddlu fydd yn ymchwilio i unrhyw drosedd.

### Ym mha ffordd y cysylltir â'r gweithiwr eglwysig?

Ar ôl y Cyfarfod Strategaeth gwahoddir y gweithiwr eglwysig i gyfweiliad i ddweud sut y mae'n gweld y sefyllfa yr ymchwilir iddi. Gellir trefnu'r cyfarfod hwn gan yr heddlu neu staff asiantaeth arall megis y Gwasanaethau Cymdeithasol.

### Gweithwyr Gwirfoddol

Tra bo ymchwiliad ar y gweill gellir gofyn i weithiwr gwirfoddol beidio ag ymgymryd ag unrhyw ddyletswyddau pellach. Diben hyn yw amddiffyn y

gweithiwr rhag bod mewn sefyllfa anodd tra gofynnir cwestiynau a sicrhau bod yr Eglwys yng Nghymru a'r Gwasanaethau Cymdeithasol fel ei gilydd yn cyflawni eu dyletswydd i ofalu am yr oedolyn bregus a'i amddiffyn nes deuir i benderfyniad ar y mater. Cefnogir y gweithiwr gwirfoddol gan glerig y plwyf trwy'r cyfnod hwn.

### Clerigion

Tra bo ymchwiliad ar y gweill gall yr esgob ofyn i glerig sefyll o'r neilltu neu ei atal rhag cyflawni ei ddyletswyddau arferol. Diben hyn yw amddiffyn y clerig rhag bod mewn sefyllfa anodd tra gofynnir cwestiynau a sicrhau bod yr Eglwys yng Nghymru a'r Gwasanaethau Cymdeithasol fel ei gilydd yn cyflawni eu dyletswydd i ofalu am oedolion bregus a'u hamddiffyn nes deuir i benderfyniad ar y mater. Bydd yr esgob yn penodi clerig blaenllaw i gefnogi'r clerig trwy'r cyfnod hwn.

### Gweithwyr cyflog

Tra bo ymchwiliad ar y gweill gall cyflogwr atal gweithiwr cyflog rhag cyflawni ei ddyletswyddau arferol. Diben hyn yw amddiffyn y gweithiwr rhag bod mewn sefyllfa anodd tra gofynnir cwestiynau a sicrhau bod yr Eglwys yng Nghymru a'r Gwasanaethau Cymdeithasol fel ei gilydd yn cyflawni eu dyletswydd i ofalu am oedolion bregus a'u hamddiffyn nes deuir i benderfyniad ar y mater. Bydd y cyflogwr yn sicrhau cefnogaeth i'r gweithiwr trwy'r cyfnod hwn.

### Beth fydd yn digwydd ar ôl yr ymchwiliad?

Ar derfyn yr ymchwiliad cynhelir cyfarfod arall a elwir yn Gynhadledd Achos Amddiffyn Oedolyn i ystyried canlyniadau'r ymchwiliad a phenderfynu a brofwyd y gŵyn neu'r honiad ai peidio. Bydd Swyddog Diogelwch yr Eglwys yng Nghymru yn bresennol a hefyd gynrychiolydd o'r Esgobaeth.

### Gweithwyr eglwysig

Os profir yr honiad rhoddir enw'r gweithiwr eglwysig ar y rhestr Amddiffyn Oedolion Bregus, sef rhestr wladol o bobl nad ystyrir eu bod yn addas i weithio gydag oedolion. Ni fydd yr Eglwys yng Nghymru yn penodi nac yn cadarnhau penodiad unrhyw weithiwr gwirfoddol y mae ei enw ar y rhestr Amddiffyn Oedolion Bregus a bydd yn disgwyl i weithiwr gwirfoddol y rhoddir ei enw arni ymddiswyddo.

### Clerigion

Os profir yr honiad rhoddir enw'r clerig ar y rhestr Amddiffyn Oedolion Bregus, sef rhestr wladol o bobl nad ystyrir eu bod yn addas i weithio gydag oedolion.



## SECTION 5

### Dealing with complaints against Church Workers

It is important that the Church takes complaints made against church workers very seriously.

#### Complaints made to Social Services

Someone may have reported to the Social Services department raising concerns that a church worker may have hurt or placed a vulnerable adult at risk through their actions or neglect. Someone may have reported an event that could be called abuse or neglect.

Social Services have a duty to look into all referrals they receive through a process called the Protection of Vulnerable Adults (POVA). Information given to Social Services as part of a referral may need to be shared with others such as the police, health professionals or people who monitor the quality of registered services. This information is shared only with the people who are involved in the process.

#### What happens when a referral to Social Services is made?

Social Services will arrange a meeting called a Strategy Meeting, where relevant people discuss the allegations or issue of concern. The strategy meeting enables the relevant people who are involved in the vulnerable adult's care to decide whether to investigate the complaint. Any investigation will be conducted by either a social worker, the police or someone else appointed by the strategy meeting. The Church in Wales Safeguarding Officer will be in attendance together with Diocesan representation. Any criminal matter would be investigated by the police.

#### How will the Church worker be involved?

After the Strategy Meeting the church worker may be invited to an interview to give his or her view of the situation under investigation. The interview could be organised by the police or staff from another agency such as social services.

#### Volunteer Workers

During the course of an investigation a volunteer worker may be asked not to undertake any further duties. This is to protect the volunteer worker from being in a difficult position whilst questions are asked and to ensure that the Church in Wales and Social Services carry out the respective duty of care to

protect the vulnerable adult until the situation is resolved. The volunteer worker will be supported by their parish clergy during this time.

#### Clergy

During the course of an investigation the Bishop may ask a cleric to stand aside or may suspend a cleric from undertaking normal duties. This is to protect the cleric from being in a difficult position whilst questions are asked and to ensure that the Church in Wales and Social Services carries out the respective duty of care to protect vulnerable adults until the situation is resolved. The Bishop will appoint a senior cleric during this time to support the cleric.

#### Employees

During the course of an investigation an employer may suspend an employee from undertaking normal duties. This is to protect the employee from being in a difficult position whilst questions are asked and to ensure that the employer and Social Services carries out the respective duty of care to protect the vulnerable adult until the situation is resolved. The employer will ensure that the employee is supported during this time.

#### What happens after the investigation?

At the conclusion of the investigation another meeting called an Adult Protection Case Conference will be held, where those present will look at the results of the investigation and decide whether the complaint or allegation is proved. The Church in Wales Safeguarding Officer will be in attendance together with a Diocesan representative.

#### Church Workers

If the allegation is proved the church worker will be referred to the POVA list. This is a national list of names of people who are not considered suitable to work with adults. The Church in Wales will not appoint or confirm the appointment of a volunteer worker whose name appears on the POVA list and will expect the volunteer worker to resign their position.

#### Clergy

If the allegation is proved the Cleric will be referred to the POVA list. This is a national list of names of people who are not considered suitable to work with adults. The Church in Wales through the Bishop will not Licence a cleric or will withdraw the Licence

## ADRAN 5 (Parhad)

Ni fydd yr Eglwys yng Nghymru trwy ei hesgobion yn trwyddedu clerig y mae ei enw ar y rhestr Amddiffyn Oedolion Bregus a bydd yn atal trwydded neu ganiatâd gweinyddu clerig y rhoddir ei enw arni. Atelir y clerig o'i ddyletswyddau a chyfeirir y mater at Dribiwnlys Disgyblu'r Eglwys yng Nghymru.

### Gweithwyr cyflog

Os profir yr honiad rhoddir enw'r gweithiwr cyflog ar y rhestr Amddiffyn Oedolion Bregus, sef rhestr wladol o bobl nad ystyrir eu bod yn addas i weithio gydag oedolion. Bydd y cyflogwr yn ymdrin â'r mater yn unol â'r weithdrefn ddisgyblu.

### Cyngor a chyfarwyddyd

Gellir cael cyngor a chyfarwyddyd ar ymdrin â chwynion oddi wrth Swyddog Diogelwch y Dalaith.

## ADRAN 6

### Cyfarwyddyd ar weinidogaeth a gofali i oedolion a gam-driniwyd yn y gorffennol

*(Darn allan o Promoting a Safe Church – Tŷ Esgobion Eglwys Loegr).*

#### Rhagarweiniad

Mae llawer a gam-driniwyd na fyddant yn sôn dim am y cam-drin am flynyddoedd. Claddodd rhai eu hatgofion mor ddwfn o'u mewn nes eu bod wedi 'anghofio' beth a ddigwyddodd – yn enwedig os digwyddodd y cam-drin pan oeddynt yn ifanc iawn.

Gellir 'cynnau' atgofion mewn sawl ffordd, er enghraifft:

- Clywed ar y teledu am gam-drin.
- Bod mewn sefyllfa arall o gam-drin, e.e. anawsterau gyda chyflogwr awdurdodol.
- Bod mewn sefyllfa lle y teimlir anallu.
- Teimlo'n fregus, yn glaf, dan bwysau neu wedi ymlâdd.
- Marw'r sawl a fu'n eu cam-drin neu un o'u gofalwyr.
- Geni eu plentyn.

Ychydig o ddiodefwyr sy'n gallu dweud yn syth am y cam-drin. Yn aml iawn, dywedir am gam-drin a ddigwyddodd flynyddoedd yn ôl, a golyga hynny ei

bod yn anodd dod o hyd i brawf. Yn aml, mater ydyw o air y naill yn erbyn y llall, a phrin yw'r tebygolrwydd y caiff y diodefwydd gyfiawnder. Fodd bynnag, fe â rhai achosion i lys, ond gall y profiad fod yn un difaol i blant ac oedolion ac mae'n debygol y bydd arnynt angen cefnogaeth sylweddol.

### Gofali bugeiliol am rai a gam-driniwyd yn y gorffennol

Y mae oedolyn (neu blentyn, o ran hynny) sy'n datgelu cam-drin mewn cyflwr bregus. Yr hyn y mae arnynt ei angen yn anad dim yw rhywun i wrando arnynt ac i'w credu. Fe all y bydd arnynt angen cael eu 'clywed' mewn gwahanol gyd-destunau a thros nifer o flynyddoedd.

Os bydd sefyllfa fugeiliol gymhleth pan fydd oedolyn yn datgelu cam-drin (e.e. rhywun ifanc yn ei ugeiniau yn cyhuddo gweithiwr eglwysig o'i gam-drin yn rhywiol), bydd yn briodol ceisio cefnogaeth i'r gwahanol bartion, e.e. rhywun arall a gam-driniwyd yn y gorffennol i gefnogi'r cyhuddwr.

Does dim iachâd sydyn oddi wrth gam-drin ac mae'n hanfodol:

- Nad oes pwysau ar ddiodefwyr i faddau. Y mae maddau i'r camdriniwr yn broses gymhleth a gellir gwneud niwed sylweddol trwy drin maddeuant fel rhywbeth y mae'n rhaid ei wneud yn ddiamod ac ar unwaith.
- Na osodir diodefwyr mewn sefyllfa a fydd yn peri iddynt deimlo'n fwy euog fyth. Tuedda diodefwyr i feddwl mai arnynt hwy yr oedd y bai am y cam-drin, yn enwedig pan oedd mwy nag un camdriniwr.
- Bod diodefwyr yn cael eu derbyn fel y maent, waeth pa mor ddiellon ydynt. Gall diellonedd fod yn gam tuag at faddau – os ydynt yn ddiellon y maent o leiaf yn dechrau derbyn i'r cam-drin gael effaith ddifrifol arnynt. Gall hyn fod yn gam cyntaf da at iachâd.
- Bod diodefwyr yn teimlo bod y sawl yn y gymuned eglwysig a wŷr am y cam-drin 'gyda hwy' ar y daith i adferiad. Gall y daith fod yn un hir; y mae cefnogwyr yn hanfodol.

Gall rhai a gam-driniwyd yn y gorffennol elwa ar gwrsela proffesiynol, os yw hynny ar gael, ond gall ymuno â grŵp hunangymorth hefyd roi'r gefnogaeth hir-dymor angenrheidiol. Gall y cymorth i ddiodefwyr oddi wrth ddiodefwyr fod yn bwerus ac effeithiol.



## SECTION 5 (Continued)

of a cleric or withdraw Permission to Officiate of a cleric whose name appears on the POVA list. The cleric concerned will be suspended from duty and the matter referred to the Disciplinary Tribunal of the Church in Wales.

### Employees

If the allegation is proved the employee will be referred to the POVA list. This is a national list of names of people who are not considered suitable to work with adults. The employer will deal with the matter using the disciplinary procedure.

### Advice and Guidance

Advice and guidance on dealing with complaints can be obtained from the Provincial Safeguarding Officer.

## SECTION 6

### Guidelines for ministering and caring for adult survivors of abuse

*(Extract from Promoting a Safe Church - the House of Bishops, Church of England).*

#### Introduction

Many survivors say nothing about the abuse for many years. Some have buried their memories so deeply within themselves that they have 'forgotten' what happened- especially if the abuse happened when they were very young.

Memories may be 'triggered' in a range of ways, for example:

- Hearing about abuse on television.
- Being in another abusive situation such as finding difficulties with a domineering employer.
- Being in a situation where they feel powerless.
- Feeling vulnerable, ill, under stress, or suffering from burnout.
- The death of their abuser or one of their carers.
- The birth of their own child.

Few victims can report their abuse close to the event and so often reported abuse is about events of years ago, leading to difficulties with finding any

proof of what happened. It is often one person's word against another, and the likelihood of the survivor getting justice is slim. However, some cases do go to court, but the experience can be devastating for both children and adults and they are likely to need considerable support.

### Pastoral care of survivors

An adult (or indeed a child) disclosing abuse is in a vulnerable state. Above all they need someone to listen to them- and also to believe them. They may need to be 'heard' in different contexts and over several years.

If there is a complex pastoral situation when an adult discloses abuse (e.g. a young person in their twenties accusing a church worker of sexually abusing them), it would be appropriate to find some support for the different parties involved, such as another survivor to support the person making the allegations.

There is no quick fix for healing from abuse and it is crucial the survivors:

- Are not pressurised into forgiving. Forgiving the abuser is a complex process, and considerable damage can be done by treating forgiveness as something they must do unreservedly and now.
- Are not put in a position of feeling even more guilty than they already do. Survivors tend to feel that the abuse was all their fault, particularly when there was more than one abuser.
- Are accepted as they are, however full of anger they may be. Anger can be seen as one step along the road of forgiveness- at least if they are angry they are starting to accept that the abuse seriously affected them and this can be a good starting point to move towards healing.
- Are given a sense that those within the church community who know about the abuse are "with them" along the road to recovery. The journey can be very long and supporters are essential.

Survivors can benefit from professional counselling if that is available, but also joining a self-help group can provide the kind of long-term support needed. Survivors helping other survivors can be powerful and effective.

## Rhai a gam-driniwyd yn y gorffennol a'r Eglwys

Mae llawer a gam-driniwyd yn y gorffennol yn ei chael hi'n anodd mynychu'r eglwys. Fe all y bydd ymhlith y sawl sydd ar ymylon cymunedau eglwysig rai a gam-driniwyd felly.

Gall rhai pethau penodol fod yn anodd.

- Dweud Gweddî'r Arglwydd (credu bod yn rhai iddynt faddau ar unwaith neu y bydd Duw yn eu gwrthod).
- Gall geiriau arbennig, e.e. 'Tad', 'pechod', 'gadewch i Iesu ddod i mewn ichwi', 'cysgodi', gynnu teimladau neu ddelweddu annymunol.
- Gall y Tangnefedd ddychryn dioddefwyr am nad ydynt yn aml yn dymuno cael eu cyffwrdd nac, yn arbennig, eu cofleidio.
- Mae'r pwyslais ar bechod weithiau yn beth mor anodd nes bod rhai dioddefwyr yn gadael yr Eglwys.
- Mae eneinio a chyffwrdd yn anodd iawn i rai y tarfwyd ar ffiniau eu cyrff.

Gall y Cymun Bendigaid fod yn anodd dros ben.

- Gall geiriau megis 'gwaed' a 'chorff' gynnu atgofion o gam-drin.
- Ni all rhai oddef neb yn sefyll y tu ôl iddynt; mae'n anodd, felly, ciwio i ddod at yr allor.
- Gall gorfod bod yn gorfforol agos at eraill arwain at arogleuon annymunol, e.e. diaroglydd, persawr eillio neu arogl alcohol a all gynnu atgofion am gam-drin.

Bydd y sawl a gamdriniwyd yn ysbrydol neu'n ddefodol yn wynebu anawsterau arbennig. Gall y pethau a fedr gynnu atgofion gynnwys symbolau a chyfarpar defodol megis yr allor, canhwyllau, y cwpan, croesau, oen yr aberth, etc. Fe all y dywedwyd wrth rai a gam-driniwyd gan weinidogion fod y cam-drin wedi'i ordeinio gan Dduw, ei fod yn wasanaeth i'r sawl sy'n gwasanaethu'r Arglwydd, yn fendith oddi wrth Dduw, yn cael ei arwain gan yr Ysbryd, etc. Y mae angen sensitifrwydd a gofal ac, yn ddelfrydol, wybodaeth i gynorthwyo pobl i weithio trwy'r anawsterau hyn i ddarganfod gwirionedd rhyddhaol yr Efengyl.

Yn aml, fe fewnolir yr ymdeimlad o lygredd. Cymaint yw eu synnwyr o euogrwydd a chywilydd fel y gall rhai dioddefwyr deimlo y byddant, o fynd i'r eglwys, yn 'llygru'r' gwasanaeth i eraill.

Mae'n bwysig cydnabod pa mor fregus yw rhai a gam-driniwyd yn y gorffennol ac y gallant fynd trwy gyfnod 'plentyndd', yn enwedig pan fyddant mewn argyfwng neu yng nghyfnodau cynnar iachâd. Gallant fod yn or-ufudd ac yn hawdd dylanwadu arnynt. Mewn amgylchiadau o'r fath y mae camddefnyddio grym mewn gofal bugeiliol yn berygl gwirioneddol.

## Ymatebion amhriodol i rai a gam-driniwyd yn y gorffennol

Mae'n amhriodol:

- Mynnu bod yn rhaid i un a gam-driniwyd yn y gorffennol faddau cyn dod i'r cymun.
- Dweud, 'Roedd hyn mor bell yn ôl; pam na wnewch chi faddau ac anghofio?'.
- Disgwyl i un a gam-driniwyd yn y gorffennol gael ei adfer heb gynhaliaeth sylweddol.
- Dweud wrth un a gam-driniwyd yn y gorffennol na chaiff weithio gyda phlant a phobl ifainc 'am fod pobl a gam-driniwyd yn cam-drin eraill'.
- Bod â disgwyliadau afrealistig ynglŷn ag iacháu, e.e. 'Rydym ni wedi bod yn gweddio drosoch ers dros flwyddyn; mae'n rhaid eich bod chi'n well erbyn hyn'.
- Ceisio trefnu i'r dioddefydd gyfarfod â'r camdriniwr neu awgrymu y byddai'n beth da cymodi – gallech osod rhywun mewn perygl gwirioneddol.
- Ceisio cynghori heb eich bod chwi eich hunan yn gwybod digon am ddeinameg a chanlyniadau cam-drin nac yn ddigon ymwybodol ohonynt.
- Cyffwrdd neu eneinio heb osod terfynau clir a chael caniatâd deallus.

Bydd ar rai a gam-driniwyd yn y gorffennol angen amser i dawelu eu teimladau a gallu derbyn:

- Nad oes bai arnynt hwy.
- Nad ydynt wedi cyflawni pechod anfaddeuol.
- Nad oes angen iddynt deimlo euogrwydd na chywilydd.
- Bod Duw'n eu caru'n ddiamod.

## Survivors and church

Many survivors have problems with attending church and it can be that some of those on the fringes of church communities include survivors.

There are some specific things that can be difficult:

- Saying the Lord's Prayer (believing that they must forgive immediately or God will reject them).
- Specific words can trigger unwanted feelings or images, such as 'Father', 'sin', 'let Jesus come into you', 'overshadow'.
- The Peace can frighten survivors because they often don't want to be touched, particularly hugged.
- The emphasis on sin can be so difficult that some survivors leave the Church altogether.
- Anointing and touch is very difficult for someone whose body boundaries have been violated.

Holy Communion can be extremely problematic:

- Words such as 'blood' and 'body' can trigger memories of abuse.
- Some cannot cope with anyone behind them so queuing to get to the altar is difficult.
- Having to get physically close to others might lead to unwelcome smells, such as deodorant, aftershave or the smell of alcohol which can trigger memories of abuse.

Those who have been ritually or spiritually abused face particular difficulties. Triggers may include ritual symbols and equipment such as the altar, candles, chalice, crosses and crucifixes, the sacrificial lamb, etc. People abused by those in ministry may have been told it was ordained by God, a special service to those who serve the Lord, a blessing from God, Spirit-led, etc. Sensitivity, care and ideally informed input are needed to help people work through these issues to discover the liberating truth of the Gospel.

The sense of pollution is frequently internalised. Some survivors can feel that if they go to church they will 'pollute' the service for others; such is their feeling of guilt and shame.

It is important to recognise the vulnerability and possible 'childlike' stage of survivors, especially when they are in crisis or the early stages of healing. They can be over-compliant and easily manipulated. Power abuse within pastoral care is a real danger in such circumstances.

## Inappropriate responses to survivors

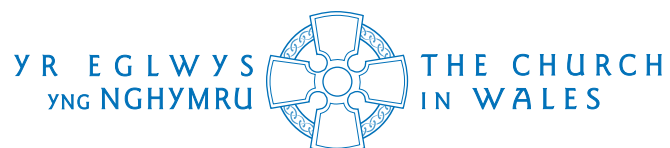
It is inappropriate to:

- Insist a survivor must forgive before he or she comes to communion.
- Say to them, 'It was all so long ago, why don't you forgive and forget?'
- Expect a survivor to move towards recovery without considerable support.
- Tell a survivor that they cannot work with children or young people 'because abused people abuse others'.
- Have unrealistic expectations of healing such as 'We have prayed for you for over a year now so you must be better'.
- Try to arrange for the survivor to meet with the perpetrator or suggest reconciliation is a good thing- you could put someone in real danger.
- Try to counsel survivors without having sufficient knowledge or awareness yourself of the dynamics and issues of abuse.
- Use touch or anointing without clear boundaries and informed consent.

Survivors need time to work on their feelings and be able to accept that:

- It was not their fault.
- They have not committed the unforgivable sin.
- They have no need to feel guilt and shame.
- God loves them unconditionally.

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