

# Priory of Our Lady of Peace (Turvey Abbey)

Baseline Audit Report  
February 2026

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## 1. Introduction

**1.1** This report is a baseline audit of the safeguarding arrangements for Priory of Our Lady of Peace<sup>1</sup>, (commonly known as Turvey Abbey). This audit has been undertaken as part of the CSSA programme of baseline audits for Religious Life Groups (RLGs) in England and Wales.

**1.2** The nuns at Turvey Abbey are a Roman Catholic community living according to the Rule of Saint Benedict and affiliated to the Olivetan family of Benedictines. They live next door to the monks of the Monastery of Christ our Saviour, with whom they share daily worship. Turvey Abbey belongs to the Vita et Pax Foundation, founded by Dom Constantine Bosschaerts, who wanted his monasteries to be places where people of all denominations would feel at home. The Turvey Abbey community is concerned to work and pray for a growth of unity of understanding between Roman Catholic Christians and people of other faiths.<sup>2</sup>

**1.3** The Priory of Our Lady of Peace is a small monastic community with seven members, all of whom live a contemplative way of life of liturgy and prayer. Visitors are welcome to spend time in the chapel and to take part in services in the main chapel. Turvey Abbey has guest accommodation, which is restricted to individuals who stay for a quiet day or part day. Engagement with guests is limited to those sisters who have been specifically appointed to work with guests. Longer stays are only permitted to family and personal friends of the nuns. Opportunities are provided at the Abbey for anyone interested in exploring icon study and painting, which are currently being held at least once a year, with other guests coming in daily. Since the coronavirus pandemic, in-person retreats have now moved to online, however, spiritual direction continues to be provided both in-person and online.

**1.4** This audit seeks to assess the effectiveness of current safeguarding arrangements, by considering practice over the last twelve months. The CSSA has

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<sup>1</sup> Priory of Our Lady of Peace, Charitable Incorporated Organisation (CIO), charity number 120777.

<sup>2</sup> Information taken from [Priory of Our Lady of Peace – Turvey Abbey](#)

categorised RLGs on a scale from Level 1 (a small community with minimal outreach and no known safeguarding concerns), Level 2 (a medium sized community with some outreach with vulnerable populations and/or providing some diocesan activities, such as a Parish Priest), to Level 3 (a large community and/or one with significant outreach with vulnerable populations and/or a disproportionately high number of open safeguarding cases). The Priory of Our Lady of Peace has been assigned to a Level 1 enclosed audit.

**1.5** The CSSA recognises the rich diversity of the Religious and acknowledges that the Religious Life Groups within any category may vary significantly in terms of size, ministry, and safeguarding practice. Consequently, CSSA analysts may use professional judgement to ensure that Religious Life Groups are graded against the national standards in such a way that reflects their uniqueness.

## 2. Methodology

**2.1** The safeguarding lead was contacted by a CSSA analyst on 11 February 2025 to advise of their intention to conduct a safeguarding audit during the week of 7 July. Further contact was made on 6 June to notify of change to the assigned analyst, necessitating a revision to the scheduled audit date. An agreement was subsequently made to conduct the audit on 24 September.

**2.2** The Priory of Our Lady of Peace were requested to complete a Level 1 audit self-assessment tool providing information on their adherence to the eight National Safeguarding Standards and progress in the overall implementation of the standards. The revised date given for the submission of the self-assessment was 28 July to reflect the change in date of the scheduled audit. The self-assessment was returned by this date, along with supporting evidence, as listed in the Appendix section of this report. Additional evidence was provided after, with the final submission received on 23 September. Information from the self-assessment and supporting evidence provided by the Priory of Our Lady of Peace was reviewed by the CSSA analyst and was assessed against the Level 1 Enclosed Maturity Matrix to arrive at ratings for each standard and a combined overall grade.

**2.3** A meeting was held, via Zoom, between the analyst and the Prioress and safeguarding lead on 14 August to discuss the practical arrangements for the audit, including the interviews to be conducted.

**2.4** Audit interviews were undertaken in-person on 23 September at Turvey Abbey with five of the seven members of the community:

- The Prioress (also Chair of Trustees)
- The safeguarding lead
- Trustees
- The novice mistress

**2.5** A tour of the guest facilities was facilitated by the safeguarding lead to demonstrate practical safeguarding arrangements across the Abbey.

**2.6** Liaison has taken place between the analyst and the Religious Life Safeguarding Service (RLSS)<sup>3</sup>, and the Diocese of Northampton regarding the engagement between them and how this meets their expectations for safeguarding.

### 3. Audit grading

**3.1** Practice was assessed against the eight national safeguarding standards adopted by the Catholic Church in England and Wales<sup>4</sup> and graded in accordance with the CSSA Maturity Matrix for Level 1 Enclosed RLGs.

**3.2** Potential audit ratings against each standard, and the final overall ratings, are: Not Met, Met with Recommendations and Met.

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<sup>3</sup> The Religious Life Safeguarding Service (RLSS) is an independent team of safeguarding professionals offering safeguarding services to the Religious of the Catholic Church in England and Wales

<sup>4</sup> Full details of the eight standards and underpinning sub standards are available here: The Eight National Safeguarding Standards ([www.catholicsafeguarding.org.uk](http://www.catholicsafeguarding.org.uk))

Overall grading	Met
<b>Standard 1</b> - Safeguarding is embedded in the Church body's leadership, governance, ministry and culture	Met with Recommendations
<b>Standard 2</b> - Communicating the Church's safeguarding message	Met with Recommendations
<b>Standard 3</b> - Engaging with and caring for those who report having been harmed	Met
<b>Standard 4</b> - Effective management of allegations and concerns	Met with Recommendations
<b>Standard 5</b> - Management and support of subjects of allegations and concerns (respondents)	Met
<b>Standard 6</b> - Robust human resource management	Met
<b>Standard 7</b> - Training and support for safeguarding	Met
<b>Standard 8</b> - Quality assurance and continuous improvement	Met with Recommendations

## 4. Audit findings against each standard

### 4.1 Standard 1 Safeguarding is embedded in the Church body's leadership, governance, ministry and culture

**4.1.1** The community of the Priory of Our Lady of Peace has a 'Safeguarding Policy' page that can be found via the 'About Us' section of their website. On the day of the audit, the Safeguarding Policy link was moved to a more prominent position at the top of the 'About Us' page, making it more visible and accessible. The following statement of safeguarding is made, "*the community of Benedictine Nuns at Turvey Abbey offers hospitality to people of every faith and none. Their life of prayer and service stems from their call by God to love God and thy neighbour. Saint Benedict, echoing Christ, calls each member of the community to love, respect and value each other and all their guests. The community recognise the absolute necessity of ensuring the protection of all whom they serve. This means that all the sisters who are in any kind of ministry obtain clearance from the Disclosure and Barring Service.*" This statement follows contact details of the safeguarding representative, the CSSA and RLSS. This section of the website could be strengthened by including information on how a safe environment is created for all who live, work and visit the Abbey, along with making publicly available the Safeguarding Policy and details of any appropriate support services.

**4.1.2** The Safeguarding Policy has been created using RLSS's template and is scheduled to be reviewed annually. The opening statement of the policy includes an overview of the number of nuns at the Abbey and details the circumstances where engagement from the public is expected (through both in-person and online activities). The Priory of Our Lady of Peace set out their commitment to safeguarding children and adults and to the one church approach to safeguarding and ensuring that they respond to survivors promptly and compassionately. The policy includes the scope, training requirements, roles and responsibilities, safer recruitment practice guidance, as well as whistleblowing and the recording and storage of safeguarding concerns and case files.

**4.1.3** The safeguarding lead is a nun within the community; she has held the role since 2020 and holds the roles of guest mistress and spiritual director, for which she has received specialist training. She has completed bespoke role-specific training through RLSS as well as additional safeguarding training concerning the welfare of children and vulnerable adults. This, along with a relevant background in primary school teaching and prior experience of safeguarding, equips her to respond appropriately to a range of safeguarding concerns should they arise.

**4.1.4** The Priory of Our Lady of Peace has three trustees, all of whom are members of the community and one of which holds the role of safeguarding trustee. Evidence was seen that safeguarding has been on the agenda at the last three meetings held in 2025, during which the Safeguarding Policy was ratified, and a discussion was held regarding the schedule of insurances to be maintained in the event of a non-recent case being reported.

**4.1.5** Contracts have been signed with both RLSS and the CSSA. Despite some initial concerns regarding the transition of support from the Diocese of Northampton to RLSS, the process is reported to have been well-managed. The relationship between the safeguarding lead and RLSS is positive and reciprocally supportive. Evidence of this was demonstrated through correspondence between the safeguarding lead and head of training, which contributed to the enhancement of one of RLSS's courses. In addition, the safeguarding lead has also shared a list of appropriate supervision services available to those religious members who are trained to offer spiritual direction.

**4.1.6** The Prioress recognises the importance of creating a safe environment for those who live at the Abbey and for guests. CCTV has been installed around the grounds to provide extra security, reflecting the importance placed on safeguarding Sisters. On occasion, the safeguarding lead has had to approach guests staying at the neighbouring monastery due to confusion over the boundaries between the two properties, a matter that is currently being addressed by the Prioress and other trustees. These situations highlight the physical challenges with the environment; however, they are currently being managed safely and appropriately, for example anyone without authorisation to be on the

grounds is promptly and politely asked to leave. The ages of the nuns range between 50s and 90s with two having care and support needs. Arrangements are made to ensure that nuns are appropriately supported, and any care needs are met, whether that be by moving the room to the first floor of the Abbey or providing additional assistance. The Prioress emphasised that such decisions are made with the nun, however, recognised the need to strike the balance between maintaining safety with respecting the nuns' choice and privacy. For those nuns with care needs currently being managed by other members of the community, it is recognised that this may not always be a suitable arrangement. In the event of it becoming unmanageable, external care and support would be sought at that point.

**4.1.7** Safeguarding files have been created by the safeguarding lead for every nun, to ensure that safeguarding information is easily accessible. The file includes the Safeguarding Policy, Social Media Policy, a copy of Integrity in Ministry<sup>5</sup>, contact details for local authority statutory services and support services (eg Circles UK<sup>6</sup>, RLSS and Safe Spaces<sup>7</sup>) along with a suite of leaflets created by RLSS, including one on safe boundaries.

**4.1.8** Some good practice has been observed in this standard. Further improvements could be secured through the creation of a safeguarding action plan. This plan should be used to build upon the strengths already identified and should include the recommendations arising from this audit as well as how any progress will be measured to assess its effectiveness.

**Graded: Met with Recommendations**

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<sup>5</sup> Integrity in Ministry is a code of conduct for Religious engaged in ministry in the Catholic Church in England and Wales. It has been written for the guidance of those in ministry and for the information of those people with and among whom Religious exercise their ministry.

<sup>6</sup> Circles UK links circles of support and accountability, contributing to reducing sex offending, working in close partnership with criminal justice services <https://circles-uk.org.uk/>

<sup>7</sup> Safe Spaces is a free and independent support service, providing a confidential, personal and safe support for anyone who has been abused through their relationship with the Church.

## 4.2 Standard 2 Communicating the Church's safeguarding message

**4.2.1** It is evident from the provision of the safeguarding file that safeguarding messages are being communicated to Sisters. Within the guest accommodation, a booklet has been produced by the safeguarding lead that includes a guest timetable, practical guidelines (parking, health and safety), RLSS poster, Safe Spaces, and an introduction to liturgy, Psalms, and contacts. The analyst observed that the safeguarding lead's details are not provided within this booklet, despite the booklet being created for "signposting" purposes. It is acknowledged, however, that as the safeguarding lead also holds the role of guest mistress, all contact with guests will be with her. Further improvements to practice in this area would be seen by ensuring that all guests are made aware that she is also the safeguarding lead.

**4.2.2** The 'Safeguarding Policy' section of the Turvey Abbey website does not currently have any links to the actual Safeguarding Policy, or any other services beyond RLSS and CSSA. To align with the information in the safeguarding files provided to Sisters, and the guest booklet, it would be useful to include details of support services on the website. This will allow anyone who may wish to, to access them independently.

**4.2.3** The Social Media Policy of the Priory of Our Lady of Peace, created in May 2025, acknowledges the place social media has in connecting people. It recognises "*the growth in the use of social media means that a wide place of encounter is available, a place accessible 24/7, with the opportunity to offer online hospitality, encouragement and hope, to listen to another's pain and struggle, and to be a beacon of light. Thus in developing their online presence, the Sisters encourage love, kindness, respect, prayerfulness and peace, all of which is underpinned by their monastic life.*" The policy further provides details of the social media platforms (X, Instagram, Bluesky, Facebook) used by nuns along with good practice associated with their use (eg online retreats, spiritual reflections, scripture groups), all of which act as safeguards to both nuns and those who they engage with via these means.

Evidence was seen of the promotion of LoudFence<sup>8</sup>, including an event to be held at the Vatican and previous events held by dioceses, which resulted in some engagement on the post. To build on good practice, nuns who use any digital means of communication should ensure that messages are not only supportive (in line with the social media policy) but also provide signposting to relevant services as appropriate to their posts. This is particularly important when neither their reach nor audience can be accurately determined.

**4.2.4** There is currently no communication plan in place, therefore, it is recommended that one be incorporated in either the Safeguarding Policy or safeguarding action plan. It should detail how messages will be communicated to nuns, guests and anyone else members of the Priory of Our Lady of Peace may encounter, as well as the measures to be taken to assess the effectiveness.

**Graded: Met with Recommendations**

### 4.3 Standard 3 Engaging with and caring for those who report having been harmed

**4.3.1** The Priory of Our Lady of Peace has not had any practice experience of managing allegations and supporting survivors, therefore the grading for this standard is based on policy and theoretical responses. All nuns likely to encounter members of the public, in the chapel or online, have undertaken safeguarding training via RLSS and other training providers, as relevant to their role and in accordance with the Safeguarding Policy. The policy and procedures apply to all within the Priory of Our Lady of Peace regardless of their role or the activities they undertake and sets out the steps to be taken in the event of a safeguarding issue being raised. This would include informing the individual/survivor of liaison with RLSS (whose responsibility would be to ensure that they are informed of the next steps

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<sup>8</sup> LoudFence is a visible display of support and solidarity with those affected by abuse. The ribbons tied to each fence represent the voices of those who wish to speak out in support and defence of those affected by abuse

and indicative timescales), contact with any relevant bodies and completion of all safeguarding paperwork to ensure accurate records are maintained.

**4.3.2** While there are no recent examples of disclosures to draw upon as evidence against this standard, in practice, should any Sister receive a disclosure, the safeguarding lead and novice mistress state that they would listen<sup>9</sup> and respond respectfully and compassionately, ensuring that everything is documented before sharing with the safeguarding lead, Prioress and RLSS.

**4.3.3** In the event of receiving a safeguarding concern, the safeguarding lead envisages that through discussions with the Prioress, they would look to review and learn from their response, and if necessary, with trustees should their oversight be required. Any identified learning would subsequently be shared during informal ‘conversations in the community.’ This activity would be documented and used to improve future practice.

Graded: Met

## 4.4 Standard 4 Effective management of allegations and concerns

**4.4.1** The Priory of Our Lady of Peace has not had any practice experience of managing allegations and supporting survivors, therefore the grading for this standard is based on policy and theoretical responses. The Priory of Our Lady of Peace had previously developed their own Safeguarding Policy; however, trustees have this year adopted RLSS template policies, procedures and practice guidance that details how disclosures of abuse will be responded to. As previously discussed, all nuns have received a copy of these, which means that they can easily be accessed should they need to at any point.

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<sup>9</sup> The Prioress advised that the first word of the Rule of St Benedict is “Listen”; this is a fundamental aspect of Benedictine spirituality.

**4.4.2** There was a clear understanding amongst those nuns spoken to as part of the audit, of the need to share any information pertaining to safeguarding allegations and concerns with the safeguarding lead or Prioress in a timely manner. It is recognised that such allegations and concerns are likely to be received both in-person from guests and online and the response needs to be supportive of the individual and appropriate to their needs. Trustees are aware of their responsibilities to report to the Charity Commission and when to seek legal advice. They have had experience of this; however, the matters were not safeguarding related. Any decisions around the need to submit a serious incident report would be made by trustees with advice sought from RLSS.

**4.4.3** There is an awareness of the need to ensure that records are maintained and stored in a secure location. A Data Privacy Policy has been made publicly available via the third link on the 'About Us' section of the website. This policy covers what would be expected, eg, details of the data controller, types of data processed, legal basis for processing personal data, data storage, subject access requests. However, it is limited to the processing of bookings for retreats, quiet days and spiritual direction and includes residential visits (although these are no longer offered). Trustees should review and extend this policy to include safeguarding information. This would not only ensure alignment with the Safeguarding Policy but would also provide greater transparency to anyone who may wish to report harm or abuse. This is particularly important in helping individuals understand how their information will be handled.

**Graded: Met with Recommendations**

## 4.5 Standard 5 Management and support of subjects of allegations and concerns (respondents)

**4.5.1** The Priory of Our Lady of Peace has not had any experience of managing and supporting anyone subject to concerns to draw upon as evidence against this standard, therefore, grading for this standard is based on policy and theoretical

responses. Within the 'Practice Guidance' section of the Safeguarding Policy, however, it asserts that action must be taken if a concern is raised that a child or adult is suffering or is likely to be suffering from significant harm, and includes, '*someone who poses a serious risk of harm to someone else, and 'concerns over someone's mental capacity.'* It further states that action must be taken if there are reasonable grounds to believe that someone who holds a role within "the Church" is going to or has committed a crime, has caused harm, poses a risk or is otherwise unsuitable to work in their role. There are clear expectations of the duty placed on anyone involved in the work of the Priory of Our Lady of Peace to disclose to the safeguarding lead or the Prioress any safeguarding concerns that have been raised about them.

**4.5.2** In practice, in the event of an allegation being made against any of the nuns, contact would be made with RLSS, for their advice on the need for a care and safety management plan. The safeguarding lead would work collaboratively with them to ensure adherence of the plan. Trustees understand their responsibilities in managing and supporting any member of the community who is subject to an allegation as well as managing any risk. Part of this responsibility is to ensure that the nun is suitably supported (therapeutically, spiritually, and financially) and if any additional support were needed beyond this, it would be sought. This may include making alternative accommodation arrangements, if necessary.

**4.5.3** If legal advice needed to be sought, the Priory of Our Lady of Peace would consult the directory of civil lawyers on the Law Society website. For any canonical advice, RLSS would be contacted for their support and signposting of suitable sources.

Graded: Met

## 4.6 Standard 6 Robust human resource management

**4.6.1** Safer recruitment practice guidance is included in the policy and states that "all nuns, lay staff and volunteers are subject to Disclosure and Barring (DBS) checks

in line with both statutory and Catholic Church requirements.” Evidence was seen that out of seven members of the Priory of Our Lady of Peace, six have DBS checks, as appropriate to their roles and contact with the public. The analyst saw evidence of checks being completed in April 2025 by RLSS that confirmed that no adverse information had been revealed in the years since their original issue in 2017. There are no employees currently at the Abbey; individuals responsible for domestic tasks such as cleaning, cooking and maintenance are either self-employed or engaged through an agency.

**4.6.2** The novice mistress responsible for anyone wishing to explore a vocation described the procedures that would be followed for anyone wishing to explore joining the community. Contact would initially be made over several emails and subject to no concerns being raised during that dialogue, the prospective member would be invited to visit the Abbey several times. A conversation would then ensue between the Prioress and if agreed, the individual would be invited to stay for at least three weeks. If after this, they remained interested in joining the community, they would be subject to psychological testing via St. Luke’s Centre<sup>10</sup>, and a DBS check undertaken. Safeguarding training would need to be completed and dependent on the person’s background, a package of bespoke training and safeguarding support would be provided by the novice mistress and the safeguarding lead. This would include an introduction to the national safeguarding standards and Integrity in Ministry standards. The Prioress and the novice mistress acknowledge that ongoing support needs to be in place throughout this process, as seen from their experience of receiving a candidate that was not suited to religious life.

**4.6.3** The Complaints Policy has been made publicly available via the ‘About Us’ section of the website. The Priory of Our Lady of Peace state that they “*view complaints as an opportunity to learn and improve for the future, as well as a chance to put things right for the person that has made the complaint.*” Anyone

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<sup>10</sup> St Luke’s Centre is an independent facility providing individual assessment and evaluation, candidate assessments, outpatient mental health services, tailored education and wellness programmes for Roman Catholic clergy, women and men religious, and candidates for ministry.

wishing to view the complaints procedures are advised via this page to contact the Abbey by email. Trustees advised the analyst that they have received a total of three complaints to date, two via the email and one through Facebook. Only one (within the scope of the audit timeframe) related to safeguarding, and a resolution was reached within hours. This demonstrates that practice is in line with their policy, *“to provide a fair complaints procedure which is clear and easy to use, to make sure that all complaints are investigated fairly and in a timely way.”*

**4.6.4** Whistleblowing processes are covered in the Safeguarding Policy. It was evident from discussions between the analyst and the nuns interviewed that the procedures for raising a concern are well known and widely understood. A standalone Whistleblowing Policy has previously been discussed by the safeguarding lead with trustees; however, they determined that one was not necessary as they have a clear delineated procedure for the raising of concerns in their Canonical Constitutions in addition to the Safeguarding Policy.

Graded: Met

## 4.7 Standard 7 Training and support for safeguarding

**4.7.1** Out of seven nuns, six have completed safeguarding training within the last three years, which is acceptable given the remaining nun does not have any external contact. All three trustees have undertaken role specific training via RLSS and at the time of the audit, the safeguarding lead was planning to secure training for one trustee and one other sister whose (three yearly) certifications are due for renewal in December 2025 and May 2026, respectively. In the ‘training requirements’ section of the Safeguarding Policy, it states that *“trustees (and safeguarding lead) should undertake yearly refresher training”*. Following completion of the renewed trustee training, refresher training should be planned each year to ensure that practice is congruent with the recently adopted policy.

**4.7.2** In addition to completing role specific training provided by RLSS, the safeguarding lead has also completed training in online safety, child exploitation,

child protection, safeguarding adults, mental capacity and spiritual accompaniment and direction. This means she is well placed to be able to recognise indicators of abuse and safeguarding concerns even in online interactions where observations of behaviour and body language can assist in identifying potential risks. During discussions with the safeguarding lead, she was able to reflect on examples of the types of safeguarding risks that may present during online retreats and the action required to mitigate them in the future.

**4.7.3** There have not been any failures to meet training expectations, however, the Prioress stated that should there be any, consideration would be given to temporarily stepping nuns down especially if they hold roles such as guest mistress.

**4.7.4** The safeguarding lead is well supported in her role by the Prioress and other trustees and is encouraged to participate in any training opportunities deemed relevant to her position. This commitment is evident in the additional training she has completed, as previously mentioned. At the time of the audit, the safeguarding lead had received (days earlier) a copy of the Diocese of Northampton's safeguarding newsletter, with an attachment from Bedfordshire Safeguarding Partnership promoting events as part of national Safeguarding Adults Week<sup>11</sup>. This coincided with communication from RLSS requesting ideas of potential presentations to be considered for their next conference. Evidence was seen of this information being shared amongst nuns, and of them being encouraged to share their suggestions.

Graded: Met

## 4.8 Standard 8 Quality Assurance and Continuous Improvement

**4.8.1** Evidence was seen of safeguarding being discussed in trustee meetings, as is proportionate for the safeguarding risks and mitigations for a small, enclosed community. Minutes demonstrate that safeguarding discussions are undertaken

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<sup>11</sup> [Safeguarding Adults Week 17 – 21 November 2025 - Ann Craft Trust](#)

when it is appropriate, such as during policy reviews and preparation for the audit. There is a good understanding amongst trustees of what effective safeguarding arrangements look like in view of the nuns' engagement with visitors at the Abbey, whether it be for prayer, as day guests, for spiritual direction and through the provision of online retreats. The safeguarding lead recognises the changes in how the community is engaging with members of the public and is reflective of the associated risks, particularly with regards to online activity. She described how appropriate mitigations will be implemented to support continuous improvement.

**4.8.2** Owing to the size and nature of the community, nuns are able to engage in timely and direct conversations as required. There are no perceived barriers to raising any concerns with the Prioress or any other trustee, which provides assurance that any safeguarding matters can be promptly addressed and supported, as necessary, by RLSS. Furthermore, this open and accessible approach to safeguarding should be used to support reflective practice, ensuring that any learning arising from any future safeguarding incidents is systematically used to strengthen safeguarding arrangements.

**4.8.3** The Priory of Our Lady of Peace have developed a positive relationship with RLSS and it is clear from the evidence provided as part of this audit that the safeguarding lead is able to seek advice when needed and offer support to other religious communities based on her own experiences and contacts (as described in standard one). Having already drawn upon the knowledge of the RLSS at a 'Religious Together' meeting where social media engagement was an item on the agenda, she plans to do so again in the future. This group was formed in response to the pandemic as a way to provide mutual support and to share good practice. Any learning identified from this meeting should be shared with other nuns who use social media, to enhance practice in this area while maintaining safe boundaries.

**4.8.4** To build on the existing good practice identified, and drive further improvements, a safeguarding action plan should be developed that encompasses the recommendations arising from this audit, outlining clear timescales and responsibilities. Once developed, the plan should be subject to

periodic review by trustees to monitor and evaluate progress against each recommendation.

Graded: Met with Recommendations

## 5. Summary of overall findings

**5.1.** The Priory of Our Lady of Peace has demonstrated a clear and strong commitment to safeguarding all those that live at Turvey Abbey and any guests that visit as well as people who are engaged via their social media presence. There have been significant changes in how some of the nuns interact with members of the public and as a consequence, they have responded by extending their suite of safeguarding related policies and procedures.

**5.2** While the Priory of Our Lady of Peace have not had experience of managing allegations and concerns, they are suitably trained and prepared to respond appropriately should any be received in the future. The commitment shown by the safeguarding lead to further develop her practice by learning from other religious life groups and anyone who comes forward to report harm, places her in a strong position to ensure continued improvement.

## 6. Recommendations

To support improvement, the following recommendations are made:

### Within 3 months

- To develop a safeguarding action plan that outlines how the Priory of Our Lady of Peace will implement the recommendations from this audit and maintain continuous improvement in their practice in line with the eight national safeguarding standards.

- To ensure that all guests to Turvey Abbey are aware of the identity of the safeguarding lead and how she may be contacted. This information could be included in the guest booklet.

#### **Within 6 months**

- A communication plan to be developed (as part of the Safeguarding Policy or safeguarding action plan) that sets out how safeguarding messages will be communicated.
- For the 'Safeguarding Policy' section of the website to be updated to include details of support services, eg Safe Spaces, in line with those provided in nuns' safeguarding files.
- For any future communications via social media platforms to include the routine promotion and signposting of specialist support services as relevant to the posts.

#### **Within 12 months**

- A review of the (online) Privacy Policy to include safeguarding information.

## **7. Arrangements for follow-up**

**7.1** In line with the audit pathway, having received an overall rating of Met, the minimum period for the Priory of Our Lady of Peace (Turvey Abbey) next safeguarding audit will be three to four years, subject to there being no indications of increased risk.

## 8. Appendix

Communication regarding LoudFence

Complaints Policy

Copy of the Diocese of Northampton safeguarding newsletter

Email communication with nuns

Email correspondence with RLSS

Example of correspondence with day guests at time of booking

RLSS leaflets (online and social media use, understanding spiritual abuse, safe boundaries, safeguarding)

Safeguarding Adults Week promotional materials

Safeguarding Policy

Safeguarding Training Certificates for all nuns

Social Media Policy

Useful contacts list